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THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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INFINITE SUBSTANCE

HAWLEY O. TAYLOR

THERE are times in nearly every one's experience when the bondage of matter seems intolerable; when there is an impelling desire to strike for freedom—if one only knew where to strike! And then, perhaps after a fruitless effort, the sigh follows, "How long, oh, how long!" These experiences are really tokens that there is a glorious land of freedom which man should now be enjoying. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 227): "Slavery is not the legitimate state of man. . . . All men should be free. . . . Love and Truth make free, but evil and error lead into captivity." While one is still laboring in uncertainty, however, the thought may come that it is impossible to realize the heart's desire—for the present at least; and he may settle down into his routine of submission to the material laws which seem so relentless in their government of his every movement.

Rebelling against that which seems to limit him in the realization of his hopes, one person may wish for money to free him from his narrow round; another pines for health and strength; another yearns for ability and opportunity; another for beauty and grace; and all seek for an open door leading out of the deep darkness of the prison house. That which, under this spell, seems their only hope of deliverance is clearly their most cruel taskmaster—matter. Are not their bodies flesh, and their food and homes material? Do not their pastimes partake of material things, and must they not work for material sustenance? To such mentalities how real matter clearly seems to be—solid material bounds, as ever present as the little atom, whose mark appears on everything which the five senses pass down as man's heritage. Cannot some way be found to elude them?

That is the problem—to obtain freedom from the sense of matter as substance. But would it be a problem if there were no solution? The

consideration of this question reveals another view, and a gleam of light dawns. Is it true that matter holds a governing position in human affairs? Are these material bodies, material homes, material means of exchange, the masters which control us? In order, however, to be free from them —from matter—something else must not only be recognized as the controlling factor in our lives, but must actually be more real to us as substance than matter now seems to be. And what is this "something else"? It is that which really impels us to seek freedom, though we may know it not; it is Spirit. In other words, matter must be to us insubstantial, and Spirit must be known as the substance of all things.

What is Spirit and how can it free us from the grasp of matter? In the great war a mighty will to dominate presented itself. The enemy of freedom, at the beginning, could see no reason why it should not win: its preparation was complete. But at the outset, although not at first apparent in the fortunes of the battle field, the war was lost to this war machine,—lost on blunders, lost through the activity of its own evil mentality. On the other side, it was quickly seen that it had become necessary to defend the world against the domination of evil, and there arose the spirit of righteousness which knows no defeat, with the result that the intruder was finally swept from the field. The spell of materialism or control through matter, was broken by the spirit which proclaimed righteousness as the ultimate controlling factor in the affairs of men.

In individual affairs, things of the same general nature are taking place and the word of Truth is bringing to pass the same overturning whereby matter is seen as impotent and Spirit is recognized as the substance of which all things consist. In this overturning, the atom, considered at one time as the indestructible basis of matter, is now regarded as made up of an aggregation of electric charges revolving at high velocities in tiny orbits. The charges themselves have been explained as tiny ether vortices, from the centers of which the ether has been thrown away by the force of the whirl, and these vacant centers were each regarded as the focus of an electric charge. Thus matter, or inertia, according to this explanation, consists of holes in the suppositional ether, brought about by the action of force.

Since, however, certain important experiments performed in recent years have failed to prove the existence of the ether medium, there is now forging to the front another way of explaining matter—the relativity theory—which has grown up because of some striking features of new discovery that seem to suggest the abandonment of the hypothesis of action propagated through an all-pervading medium, ether, and to point to the necessity of a new material theory, relativity, which explains force action between bodies as taking place at a distance without the intervention of a medium. The relativity theory is thus antagonistic to the ether hypothesis, and the adherents of these two theories must soon try conclusions.

To the human mind, which, above

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all, desires to find a resting place, how disconcerting are these speculations! Instead of satisfying that craving for a real, solid basis for existence, the material basis is retreating farther and farther away! Is it not clear that substance will never be found when sought for in matter? Yet the material premise of being, with all the intricate detail built thereupon, shifting sand though it is, constitutes the present status of human knowledge! But can that be termed knowledge which is here to-day and gone to-morrow? Is it not rather gross ignorance of the great facts of being, which are ever present and unchangeable? "Substance," Mrs. Eddy says on page 468 of Science and Health, "is that which is eternal and incapable of discord and decay." The whole material system with its intricate superstructure of education and government is becoming top-heavy and may soon totter and fall of its own weight. Eternal Spirit, Life, will then be seen above the ruins a beautiful vision, and matter will be recognized as simply a mist or illusion which served to obscure substance rather than to constitute it. Spirit, which once seemed misty to us, will appear as the solid actuality of being, and infinitely more active than is the atom with its lightning-speed electron.

But one may say, Even though substance is shown to be Spirit, may not Spirit be both good and evil? Evil is an apparent condition of discord, and discord always gives place to harmony when the truth of a situation is found, as when the truth concerning an error in mathematics is applied. Thus ultimately Truth only will remain, and therefore, actually, only Truth exists. Truth and Spirit being thus synonymous, Spirit can result in the outworking of nothing but good. Thus there need be no fear that Spirit can ever work evil, discord, or vengeance: these things seem to exist only to those who are voluntarily or involuntarily entertaining a wrong thought of reality. Spiritual substance thus stands out as the sole basis of all existence, as infinite good, all-pervading activity, the abiding truth, all of which qualities are necessarily included in divine intelligence or Mind.

The impelling force of an ideal which, in the case of a great artist, may be witnessed as the spirit of art, cannot be defined but is known solely by what it does. Far less can Spirit, the fundamental basis of all real being, and capable of unbounded achievement, be defined. It must be known by what it does, and is manifested in every one to that extent which his understanding and capacity to appreciate make possible. This leads us to ask where man's place is in the eternal substance of Spirit. Since Supreme Being cannot exist unexpressed, the expression of real being is inseparable from Being itself: ideas are inseparable from Mind. This expression, this idea of Mind, is man. Thus man's place in infinite substance is vital and can never be lost, since Spirit is eternal; indeed, man is the expression of all real being, and is spiritual and immortal. It is inevitable, then, that as the mist of ignorance gives way before the light of Truth and Love, and man gains a clearer view of himself as

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God's image and likeness, he becomes inspired by the spirit of all that is good,—by the spirit of strength, of life, of wisdom, of intelligence, of love,—and when he is thus imbued, material obstacles and ambitions melt away and man is carried to dominion on the wings of Christly achievement.

Thought becomes spiritualized as the sense of dependence upon matter as substance is replaced by the conviction that ever present Spirit is the substance which constitutes the universe; and when this regeneration takes place, harmony is increasingly experienced as love, affluence, health, strength, ability, opportunity, beauty, grace, freedom; and the iron bands which once seemed to fetter so mercilessly, loosen and fall away like bands of sand. Where is now the limitation which once seemed so depressing—those solid walls which seemed to baffle every effort toward freedom? Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

THE GIFT OF IMMORTALITY

VIOLET KER SEYMER

THE passing of time is powerless to rob man of his birthright of life and intelligence, derived from divine Principle, Love, and forever renewed and replenished. Life and intelligence are never obtained through matter, and are never lost in Mind. One who believed his life and intelligence to be inherent in the material body would be making the double mistake of thinking that he first gained and then lost these faculties, through one and the same medium. According to that belief, he would be subordinating himself utterly to what is termed matter. The Christian Scientist, on the other hand, dwelling constantly in the fact of man's spiritual origin, rises above all belief in the decay and decline of faculties, in proportion as he grasps the fact that creator and creation are respectively Spirit and spiritual, and therefore immortal. He denies all belief in opposites, and strives for that spiritual singleness of vision which carries with it the Master's promise that "thy whole body shall be full of light."

Realizing the great need of metaphysical study and of spiritualization of thought, the student expects gain rather than loss as the years roll by, and he is joyously bent on carrying out our Leader's instruction with regard to "improving moments before they pass into hours" (Miscellaneous Writings, p. 230). His whole thought is dedicated to the study of Truth and Love, to the quest of spiritual life and its demonstration; hence day by day fear and materiality are losing their hold upon him. He gradually ceases to believe in or to experience the deleterious effects of time, because he has learned to deny mortal origin and to depend entirely upon his heavenly Father for every one of his faculties. He knows that God's gift to His image and likeness is that of complete and immortal reflection, and that life and intelli-

gence thus bestowed by spiritual reflection are eternal gifts which never can be withdrawn. So he rejoices more understandingly in the apostle's scientific declaration that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Denying all supposition of decrepitude, decay, and death in God's perfect creation, he claims man's birthright of continuous, harmonious, spiritual unfoldment.

Anyone yielding to the belief in mental apathy might imagine that time can bring him moral or other gain, without personal effort on his part. The Christian Scientist combats mental laziness and mortal mind's perpetual tendency toward procrastination, and he ceases to look to time either for any loss or any gain. Christ Jesus rebuked inert dependence upon time and physical causation, so called, when he said so rousingly: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

It was the knowledge that spiritual supply of man's every need waits on no changing seasons, which enabled Christ Jesus to demonstrate food for the multitude the same hour in which they needed it. So, the obedient student, seeking to emulate the Master's example to the best of his understanding, knows better than to spend his time in idly temporizing with error or in expecting regeneration without striving to rise above fear and false belief. Thus negatively employed, "four months" would bring no one any nearer to Godlikeness; but the same period, earnestly dedicated to the study and demonstration of man's true nature as God's idea, witnesses definite progress. Praying for fidelity to Principle each hour as it comes, prevents that sense of discouragement sometimes engendered when an individual looks too far ahead along his pathway, and so lets the present opportunities for victory slip away unimproved.

A helpful lesson may be learned by briefly analyzing the average thought process, and recognizing that the calendar plays all too prominent a part in the thinking of mankind. Through purely material, astronomical calculation, it is at present regarded as established that this earth revolves around the sun in a period known as three hundred and sixty-five days, which days, in their turn, are reckoned according to the earth's rotation on its axis. One may notice, incidentally, that each planet's solar year would vary in length according to the size of the planets' different orbits. Pitiful though it seems, nearly every one consents to reckon his age, hence his prospects, according to the revolutions of a planet. The sun's splendor is undiminished, yet each solar year registers birthdays, with regard to which each person grows more and more reticent as the years glide on. In the silence of their own thinking, however, mortals regretfully make another entry on the debit side of their life account, and in this way they limit and curtail their

achievements to a few score of these solar years.

Just as soon as man's at-one-ment with his creator, eternal Mind, is recognized, the mesmeric effect of the calendar will commence to fade out of human consciousness. Regeneration taking the place of degeneration, the effect becomes noticeable in the improvement of both mind and body. The hourly acknowledgment that Life and its faculties are spiritual, brings with it that vigor, that renewal, that replenishing, for which every Christian Scientist so constantly expresses gratitude. He knows that, were all belief in matter and mortal mind to vanish utterly, Life and man's reflected faculties of sight, hearing, intelligence, would remain intact.

The prophet's bugle call, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," calls for consecrated effort and implicit allegiance to divine Principle. When an individual awakens to the fact that, just in the same way as all loving-kindness is inspired and sustained by the one Love, God, so all individualized life is the reflection of the one Life, God, he will rejoice in the fuller, freer manifestations of these gifts of God, which are the emanation of His own unending being. Even humanity uninstructed by Christian Science knows better than to believe that immortal Love can be reckoned according to the solar year, or that one's expression of love must needs diminish as he grows older. Why, then, should life be less boundless, since Life, Truth, and Love are one in cause and effect? It is to Soul alone, symbolized by the prophet as "the Sun of righteousness" arising "with healing in his wings," that the Christian Scientist looks, with the expectation of proving himself a little nearer the realization of immortality at the close of each earthly day.

If the Christian Science student is a business man, the effect of the acceptance of this spiritual truth upon him will be that he will no longer express hurry, flurry, and worry, and his gaze will no longer be riveted on clock and calendar. Instead, he will be learning to rely upon the unerring wisdom and the harmonious action of the intelligence of divine Principle in the execution of each day's program. Equity, brotherly love, and cooperation are much needed in the business world, and when a man's motive and practice are to glorify God and bless his fellow man, then his business will assuredly yield satisfactory results to all concerned in it. If he heeds Emerson's lofty axiom, "Hitch your wagon to a star," he is justified in regarding his business as the Father's business, and himself as governed and guarded by His laws.

In the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy tells us (p. 494) that "to all mankind and in every hour, divine Love supplies all good;" therefore every hour is devoted to demonstration, and not one is wasted or defiled by indulgence in brooding, sorrowing, or listening to any other discordant suggestion of error. In the light of Love's blessings bestowed every hour upon all,

no one will be beguiled into regretting the past or being apprehensive for the future. "The Sun of righteousness,"—man's righteousness,—is shining through all the years and, be it observed, our future experience grows out of the good use we are making of our opportunities to-day. What mortals regard as past, present, and future, should yield to the one continuous reflection of Life, Truth, and Love.

The young student may wonder how he may draw on his spiritual resources for life, intelligence, sight, hearing, and so forth. To this sincere query Christian Science responds with the same tender message as that of the Master when he said that all who would gain heaven should "become as little children." Throughout our earthly career we should depend upon our heavenly Father as trustingly as we once confided ourselves to the care of our earthly guardians. Since God is indeed the fountain of our being, the source of our every true faculty, shall we not trust God to sustain and maintain that which He creates that it may reflect His own perfection?

Mortal egotism, the false sense of independence, must be put away, and genuine humility cultivated and maintained. Christ Jesus sought not personal accomplishment, but spiritual reflection. He desired to glorify his Father in all that he accomplished. He triumphed without ceasing, because he prayed without ceasing. He never lacked support, because there never was an hour in which he did not depend upon God. Shall we not be spiritually childlike in grasping the outstretched hand of Love? Shall we not increase our expectancy and our acceptance of those gifts of God, of which He renders all His children worthy? When we are so doing, no circumstance and neither youth nor added years can avail to rob us of our own individual fruition. In the fortieth chapter of his wonderful prophecy, Isaiah gives assurance of the all-knowing Love saying, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Reflecting this same light of revelation, we, too, can be seers, looking now into eternity; for, as our Leader tells us (Science and Health, p. 584): "Mind measures time according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night there.' "

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Why so long silent? Why not sing?
Take down the harp of the silver string.
Too long on the willows the harp has hung;
'Tis time again His praise were sung.
Let the strings sound, the voice ring out:
"Praise to the Lord!" in joyous shout.

Margaret Troili Campbell.

THE RISEN CHRIST

EUGÉNIE PAUL JEFFERSON

WHY is it that some cases under Christian Science treatment respond more quickly than do others under the same metaphysical process?

Helpful articles in answer to the above question appear frequently in the authorized Christian Science literature, and the following passage of Scripture recently quoted in one such article has been found most enlightening to the writer. In the fifteenth chapter of the first epistle of Paul to the Corinthians, the great apostle wrote, "If Christ be not risen, then is our preaching vain, and your faith is also vain." And in the translators' introductory note to the chapter (King James Version) we read, "By Christ's resurrection, he proveth the necessity of our resurrection."

This statement of the apostle is explained by Mrs. Eddy in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 324), as meaning, "If the idea of the supremacy of Spirit, which is the true conception of being, come not to your thought, you cannot be benefited by what I say." Neither the preaching of Paul nor the practice of a present day disciple can bring about a speedy recovery from the belief in sickness until the thought of the patient is healed. Whenever a belief in disease is changed through the understanding, in Science, of the alone reality of God, Spirit, and of the consequent unreality of diseased conditions, the body responds thereto.

The words "in proportion" occur very frequently in the textbook of Christian Science, and a due consideration of their use will be found most helpful. "Why am I not healed?" mortal mind is asking; to which the answer is: Man made in the image and likeness of God does not need to be healed; give up your belief in a material selfhood and identify your real self with man as the spiritual idea of God. As to the element of time in healing,—let us learn a lesson from a corrupt tree, which, being without usefulness or beauty, is to be destroyed, root and branch. The process may be slow or fast, but the work must be thorough and properly executed.

When laborers begin to sever the tenacious hold of the roots upon the soil, the effect of the first blow of the ax may not be seen, but it is just as necessary as the last; and although the tree may appear to the unobserving passer-by to stand as firmly as ever,—just as a so-called stubborn case of disease may appear at first to remain unshaken by the metaphysical process,—yet, in truth, its final destruction is certain. The final blow is struck when the taproot is severed, after which a sudden wind or a tug at the rope held in the hand of the workman to guide the tree in its fall, will send it down to the earth. So it is with the seeming tenacity of error. When the taproot, which may be called the belief of life and intelligence in matter, is destroyed,—in spite of material evidence which may try to argue that the work is not

done,—when His mighty winds shall blow, even this belief shall fall into its native nothingness. This "tree of the knowledge of good and evil," the fruit of which the parent thought of the human race is said to have eaten, must fall. Its roots are likened by Christian Science to illusion, pantheism, material knowledge of every sort.

The life-giving understanding of the supremacy of Spirit, as revealed in Christian Science, may indeed be called the risen Christ. Scripture saith, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The resurrection of Jesus was from the so-called dead, but Christian Science reveals the resurrection through the Christ as also coming to the so-called living. It is a moral and spiritual uprising, apparently evidenced in the quickening of the human mind and the healing of the mortal body.

Standing before one of the stained glass windows in the original Mother Church in Boston, one may find an illuminating thought illustrating the difference between the resurrection of Jesus and that of Lazarus. The artist has pictured the raising of Lazarus, as he appears, still bound in his graveclothes, at the door of the tomb, in obedience to the voice of Truth. When Jesus emerged from his dark burial place, triumphant over death and "crowned with the glory of a sublime success, an everlasting victory" (Science and Health, p. 45), he had left his graveclothes behind. He stepped into the light free, in the glorious freedom of the Son of God. Jesus did his own work. Is not every Christian Scientist more or less bound while he is still depending upon others to work out his own salvation for him?

Jesus the Christ revealed the unreal nature of the belief of death—not only to Lazarus but to those who stood about the tomb believing the evidence of their material senses. Lazarus, while responding to the divine command, "Come forth," was still bound, not only by his own material beliefs but evidently by those who stood about the door of the tomb; for immediately Jesus commanded them to "loose him, and let him go." May this command have meant, Take your material beliefs of life or death in matter away from man? Man, in fact, is the likeness of Life; therefore the unlikeness—death—touches not the child of God.

It was not miraculous that Jesus, through his own knowledge of the truth, should have been able to free himself,—it was but divinely natural; and by his example, the same understanding of the truth in this age is helping every earnest seeker after God to free himself from the winding sheet of erring beliefs and idolatries. Thus the resurrection of Jesus may indeed become the resurrection of every Christian Scientist. We read on page 232 of our textbook, "It is only when the so-called pleasures and pains of sense pass away in our lives, that we find unquestionable signs of the burial of error and the resurrection to spiritual life."

Christ Jesus, in fulfillment of the

Scripture, "Neither wilt thou suffer thine Holy One to see corruption," left no material body behind. What became of this body is a question which must be answered by spiritual understanding. Scripture saith, "Flesh and blood cannot inherit the kingdom of God," which is proof that matter never ascended; it but disappeared into its native nothingness; while the Christ-consciousness, or divine idea of man, continually ascends to its Father-Mother God.

As darkness is but the absence of light, and as the absence of anything is nothing in itself, might not the human concept of man be called the seeming absence of the divine idea of God's likeness? When the light of understanding appears, we do not have to do anything with the darkness of ignorance. If our mental house is dark, we have only to invite the sunshine of Truth to enter in, and the Christ will softly whisper, "I see no darkness—God is All."

WOMEN OF ISRAEL AS DELIVERERS

MILLICENT HYMAN

THROUGHOUT the Bible man and his achievements have so predominated that the human mind is prone to lose sight of the fact that "male and female created he them." A question pertinent to this hour may well be asked: What part has woman played in Israel's history?

Woman has performed a most important work in the emancipation and redemption of mankind. It is but just, therefore, to point out this fact and to elucidate it. First of all, let us inquire into those qualities possessed by all deliverers in common. They include high courage, obedience to the light of Truth, and an intense, unselfish love. Whoever possesses these attributes helps to deliver mankind from some form of bondage, to the extent of his or her measure of these qualities. Each and every one is, according to his spiritual understanding, a deliverer and way-shower. With this fact in thought we shall select a few women from the Bible and endeavor to substantiate our claim of their right to be called deliverers. Let Moses' mother, Jochebed, head our list.

First of all, Jochebed showed herself to be a woman of courage. She feared not to defy the law of Pharaoh which decreed that all Hebrew male infants be cast into the river. When Jochebed saw that Moses "was a goodly child," the Scripture records that "she hid him three months." During those three months she undoubtedly sought the Lord unceasingly, asking for light and guidance. And her prayers were answered. The Bible says that "she took for him an ark." In the Glossary of Science and Health (p. 581) Mrs. Eddy defines ark, in part, as "safety; the idea, or reflection, of Truth." The light that had come to Jochebed had revealed to her that Moses was safe with God, that He would encompass the child with ideas of protection. When the revelation of God's wisdom came to her, she did not fear to obey the demands

of Truth, to trust the little one upon the water; for she knew that God cared for him.

Foresight was displayed in the fact that she bade Miriam, Moses' sister, watch the ark upon the water, reporting to her the outcome of this move. And did not events prove the wisdom of her actions? Miriam was thus able to see the princess, approach her at the crisis, and propose to her a Hebrew nurse for the weeping child. The Bible states that Pharaoh's daughter said to Jochebed, "Take this child away, and nurse it for me." So we see that the mother's three months' effort to lift her thought above fear for the child to faith in God's protecting care for him, did not deprive her of the human joy of her little one's presence. Neither did she lack in other ways; for the princess said, "I will give thee thy wages." It was inevitable that, from a mother of such character, Moses should receive a training in courage and trust in God that laid the foundation of his momentous life.

Through his mother, Moses learned of the desperate condition of his fellow Jews. It was she who, through bitter experience, realized their urgent need of a deliverer from the inhuman treatment of Pharaoh, and she strongly impressed this fact upon Moses. Perhaps Jochebed, glimpsing the extent of the power that Moses as the adopted son of the princess would wield, tried to imbue him with a personal sense of responsibility toward his own people. In other words, it was Moses' mother who instilled in him that love of good which awakened in him the desire to help his kind. Witness these words: "And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens." All know what he did to relieve them of those burdens. Thus Moses' mother, through courage, foresight, fidelity to God, and self-abnegation, delivered Moses from death and trained him in those qualities which enabled him finally to deliver the Jews and to lead them. In as much as she was the deliverer of a deliverer, Jochebed may be accounted a "deliverer in Israel." As Van Dyke puts it, "The woman who protects a precious life enriches the world."

At first glance it might appear farfetched to number Ruth among the women deliverers of Judah. Not so much from the fact that she was a Moabitess who had been converted to Judaism through her great love for Naomi, as that the part she played was so modest, so bereft of the spectacular, might the title of "deliverer" seem a misnomer as applied to Ruth. But such is not really the case. To begin with, Ruth not only delivered herself in changing to the religion of the Hebrews, but she helped to liberate the human thought from its belief in the necessity of bondage to outgrown creeds and dogmas. She became an example of encouragement to all those who aspire to a higher understanding of God, to all those who would cut the bonds of past ignorance. Love was the incentive which enabled Ruth to be delivered and to deliver.

At first Ruth's highest concept of love and goodness was personalized

in Naomi. For love of her mother-in-law she gladly put away the religion of her forefathers, went into a strange land, and worked unremittingly. She became unswervingly obedient to this concept of love. Then Ruth's thought of love ascended and broadened as a result of her sincere desire to be with the object of that love, Naomi. "Whither thou goest, I will go." Her first thought had been just to be with Naomi, close to her. Then came the realization that a people that could produce a Naomi must be worth cherishing; for she said, "Thy people shall be my people." Finally, like a burst of glory came the spiritual perception of the true God, and her idea of love reached its pinnacle as she concluded, "and thy God my God." Was not such spiritual insight meet to form a link in the golden chain of Jesus' ancestry?

Ruth's really great attribute was obedience. Now, Jesus placed obedience foremost in the list of virtues. His parables, examples, acts, all pointed to the necessity for unquestioning obedience to Principle. "The Father that dwelleth in me, he doeth the works," and, "My Father worketh hitherto, and I work," he said. His every word emphasized this constant obedience to God. It took courage for Ruth to obey the behest of Naomi that she take the steps necessary to put the rather obscure levirate law into execution. We see, however, that Ruth proved herself worthy of the title "deliverer" because of her unselfish obedience to the highest concept of love that she was capable of perceiving. By her unquestioning compliance with the wise dictates of farsighted Naomi, she put into motion that train of events which resulted in her becoming the honored ancestress of David. She became mother to Obed, grandfather to David, of the kingly line which Jesus finally graced.

Esther stands out an epic figure among the women deliverers. Her love for the Jews was doubly unselfish in that it was impersonal. Secluded in the king's palace, isolated from race and kindred, yet was she ready to make the supreme sacrifice for her people when necessity arose. The occasion for her sacrifice was the decree which King Ahasuerus had issued at the instigation of Haman, his favorite, who was swollen with the pride of sudden advancement to a "seat above all the princes." Through this decree every Jew in the kingdom was to be destroyed.

Esther had the docility of a child, combined with an astute knowledge of human nature. The quality of docility is seen in this incident: When her guardian uncle, Mordecai, acquainted her with the decree against the Jews and demanded that she intercede for them to save them from destruction, Esther immediately prepared to obey him. She fully realized the personal danger in such a mission. More especially was it hazardous in that she had "not been called to come in unto the king these thirty days;" an omission that foreshadowed her waning favor with the king.

Her knowledge of human nature is displayed in the wisdom with

which she prepared for the presentation of her petition to the king. She thoroughly understood that she had a capricious mentality to deal with. These words of Mrs. Eddy in Science and Health (p. 241) fit Ahasuerus well: "The sensualist's affections are as imaginary, whimsical, and unreal as his pleasures." Now the proposed destruction of the Jews was an outcome of the vagary of the king's affections. Haman was at that time in the ascendant, and Haman had been offended by Mordecai, a member of the Jewish race. Therefore Haman had persuaded the king to destroy the entire race, that his pride and hatred might be appeased.

So the task that lay before Queen Esther was formidable to the last degree. Not only must the supposedly unbreakable law of the Medes and Persians be reversed or aborted, but the idol of the king's whimsical affections must be dethroned,—and all this to be accomplished by a queen who realized her waning influence! That she fully understood the gravity of her mission is shown by her request that all the Jews in Shushan, as well as her maidens and herself, should fast and pray three days.

Esther was prepared to give her life to save the Jews, as these words witness: "And if I perish, I perish." At the end of the three days of prayer, the first dangerous step was taken when the king admitted her, without invitation, to the inner court. Here she invited him to a banquet, and further displayed her wisdom in handling the situation by including Haman, the king's favorite, in the invitation. The greatest sacrifice that she had to make was to present with dignity her petition in an environment so sordid. She was obliged to employ the means in her power, and that she laid aside queenly pride in so doing but enhances the value of her sacrifice.

When Esther had gained assurance of the king's favor, she presented her petition for the Jews and herself. The heaviness of her own heart she hid through utter self-abnegation. So successful was she in her mission that the king promised to grant her petition even though it were for "half of the kingdom," which of course included the deliverance of the Jews. So, through docility, foresight, self-abnegation, and love of her people, Esther obtained freedom for the Jews, whereby they "had light, and gladness, and joy, and honour." Has she not well earned a place in the group of women deliverers?

Among the great women of history is Mary Baker Eddy, who like Deborah, a true "mother in Israel," became the deliverer of mankind from the mental Pharaohs and Ahasueruses of sin, sickness, and death. There is no pen consecrated enough to describe her ineffable love; no language sufficiently exalted to tell of her high courage; no thought pure enough to realize the unselfishness of her life work. As to her trusting, calm obedience to the dictates of Truth, who shall express it? White courage, trusting obedience, strong love,—she possessed them all, and needed them in their last full measure to give to the world "Science and Health with Key to the Scriptures."

Because of this book, she deserves and receives the title of the greatest woman deliverer of any age. She possessed all the fine qualities of the women of the Bible,—Jochebed, Ruth, Esther,—with many gracious qualities not dreamed of by them. She was a modern Israelite, or soldier of God. Therefore I stretch the logical technicality of this theme to number her. Though last from a chronological standpoint she comes first in importance as the chief of the women deliverers.

These women have aided in delivering, intact, to the world, the Christ. It is this Christ, as explained in Science and Health, which redeems mankind from sin, sickness, and death, and will finally usher into universal human experience the kingdom of heaven.

INSPIRATION

ROSS S. PILLSBURY

AS the unreality of matter, or materialism, dawned with clearer and clearer vision upon the writer of the book of Ecclesiastes, he was led to make this declaration: "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit." This would, indeed, have been a most deplorable and hopeless state of mind had not his ability to make such a declaration enabled him also to perceive the underlying spiritual reality as expressed in his inspired summary: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

On page 319 of the textbook of Christian Science, "Science and Health with Key to the Scriptures," our Leader says, "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood." Many of the world's best writers have approached the word "inspiration," and with pen in hand have sat down only to become mute before its transcendent meaning. Others have become blinded, so to speak, by the brightness of its glory, and turning aside have become confused in the maze of human hypotheses and speculative theories. One authority speaks of "inspiration" as "the infusion or communication of ideas," and when we learn in Christian Science that man is the idea of God, Spirit, the word assumes a new and loftier meaning, becoming identical with spiritual power.

Furthermore, we learn in Christian Science that material sensation or emotion is not inspiration; and what will doubtless be even more incomprehensible to modern systematic theologians, is the fact that neither is it to be obtained by a literal perusal of the Scriptures from the standpoint of human belief in the reality of matter. The world has ever stumbled over the simplicity of the Christ; yet it was this same Mind of Christ, speaking through Jesus, which set forth forever true inspiration. He said, "And I, if I be lifted up from the earth, will draw all men unto me."

How grateful we are to learn that true inspiration—and there is none other—is Love, spiritual attraction, the unlabored activity of Spirit, Mind, reflected in Mind's ideas.

The power to heal and cast out discordant human beliefs is measured by the inspired ability, as evidenced by the declarations of the Preacher, to discern and realize that which is real and eternal in contradistinction to the unreal and temporal. Christian Science is not, however, simply a system for the healing of sickness and disease; or, in other words, for the preservation indefinitely of physical ease. Were such the case it would be lacking the true incentive necessary for the complete demonstration of man's dominion over all evil beliefs, whether belief in the reality of pleasure or pain in matter. In Science and Health (p. 368) our Leader says, "Against the fatal beliefs that error is as real as Truth, that evil is equal in power to good if not superior, and that discord is as normal as harmony, even the hope of freedom from the bondage of sickness and sin has little inspiration to nerve endeavor;" and how true it is that it is man's oneness with God which serves as the true incentive, and which so clearly reveals the healing of sin and disease to be but the phenomena, or resulting evidence, of right or righteous thinking.

This is most clearly set forth in the earthly life of our Master, whose constant purity of thought, even while the people thronged him on his way to raise the daughter of Jairus, instantly detected and healed the suffering and diseased belief of the woman who "had spent all her living upon physicians, neither could be healed of any." We see her humble, fervent appeal in her extremity instantly met, and her want supplied by the compassionate love of the Christ, followed by the Master's loving benediction in recognition of her unwavering faith as expressed by her thought, "If I may but touch his garment, I shall be whole." Here, again, how unmistakably we see the healing of sin and disease to be the result of the inspiration of a right idea; in other words, an incident, or manifested effect along the way of those who know their destination, and who, as Paul says (Revised Version), "with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

Humanly speaking, mankind seem to have a destination toward which, whether they realize it or not, all are journeying. This destination is the individual, final overcoming of any and every belief of life or existence separate or apart from God. In reality man, as the idea of God, good, is perfect now. And as surely as effect follows cause, man now and always exists as the full and complete expression of his perfect Principle, Love. It makes no difference what the false evidence of material sense may seem to suggest, man, as the idea of infinite Principle, cannot deviate or fall away from his rightful inheritance of Love and eternal Life. No matter how the explorer may be entangled in the jungle, or how bewildered his human sense of direction

may become, he may by frequent timely glances at a compass hold to a true course. In like manner we, as wanderers in a more or less tangled wilderness of human beliefs, if obedient and loyal to the teachings of Christian Science, may with implicit confidence rely upon the inspiration and spiritual attraction of divine Mind to hold us unswervingly to a true course Spiritward, heavenward, until finally we see the promise of the dawn fulfilled in the full radiance of spiritual understanding, while the last lingering shadows of a darkened night of sense "shall fold their tents like the Arabs, and as silently steal away."

How comforting it is to know that all who have glimpsed the eternal light of Truth, as revealed in Christian Science, are consciously at some stage of progress along the way; that it is our privilege, our duty, and our reward, as we continue obedient "unto the heavenly vision," ultimately to attain and understandingly declare and realize these words of the beloved disciple: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life."

This natural dropping away of the unreal from our experience, before the appearing of reality, this continual unfolding of true inspiration, is most reassuringly and understandingly set forth by our Leader in these words (Science and Health, p. 265): "This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace."

SUNDAY SCHOOL JOY

EMMA A. STANGLAND

THE many articles regarding the Sunday school, which appear from time to time in *The Christian Science Journal* and *Sentinel*, have been so helpful to me that I am impelled to share some of my joyful experiences in this work with others. When asked to teach a class it seemed it would have been more proper to ask me to take a chair in the class itself. My appointment came at a time when I was employed in a busy railroad office and the hours were long and the work hard. This seemed to be a very good excuse to plead exemption from teaching in the Sunday school. I felt I needed one day of rest, and this argument, coupled with the knowledge that I had had no experience in such work, very nearly robbed me of the many joys that have been mine since accepting the appointment so graciously tendered a few years ago.

I was assigned to a class of boys and girls who were beginning to study the "next lessons," which consist of "such questions and answers as are adapted to a juvenile class" (Manual, Art. XX, Sect. 3). Every spare moment was given to the study of the Bible Lessons and every article that

I could find regarding Sunday school work, printed in the Christian Science periodicals, was perused. I questioned every one I could and listened eagerly to other people's experiences in Sunday school work, and the desire was ever with me that I might be a successful teacher.

All went well enough until one Sunday it was very apparent that both "animosity" and "mere personal attachment" were impelling the "motives or acts" of the members of my class (Manual, Art. VIII, Sect. 1). A relative of one of the pupils spoke kindly and said their little girl liked to go to the Sunday school because she liked the teacher's smile, while a minute later I was informed that one girl did not like to go to Sunday school any more because the teacher was too strict and the only reason she came at all was because she wanted to be with her chum who was in the same class. Recalling other and similar remarks it became clear to me on my walk home from the Sunday school that somewhere I had "omitted the weightier matters of the law."

It is the nature of evil to offer suggestions which would seem to be the easiest way out of a problem, and the one most acceptable at such times is to give up or resign. When a Christian Scientist recognizes error for what it is,—simply a false argument, —that same error will struggle for its losing power; and discouragement, self-condemnation, and pity are employed as its agents. However, such qualities perish for lack of nourishment when courageously and patiently supplanted with gratitude, honesty, and humility, and these spiritual qualities natural to God's man will keep one in his right place against all odds.

I was facing the laws of infinite Truth, yet the serpent was so near I could hear its lying suggestions: Have you not tried hard, and the only results are that the pupils either do not like you or they do! It seems to be just persons,—persons coming to Sunday school, persons sending them, and persons teaching. Perhaps there is no greater opportunity in the field of Christian Science where a student can see the folly of personal sense and also the necessity of ridding one's self of the beliefs connected therewith than in teaching in the Sunday school.

Turning again to Article VIII, Section 1, of the Manual, we can all find immeasurable comfort and guidance: "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church. In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness." Here are stated facts which nothing can alter. Earnestly analyzing them, using the Concordance to Science and Health freely, I found from that time that the sense of attempted sweetness of personal charm grew beautifully less, together with the sense of personal responsibility for the welfare and growth of the pupils. Consecration, prayer, and inspiration in a still greater degree were put into the work, followed by a peace of mind not hitherto experienced. "They

shall be all taught of God" is the comforting assurance from the Scriptures, and a Sunday school teacher does well to recall this promise often and to know that the results are with God. There is only one attraction, one reason for attending the Sunday school, and that is to learn more of God; and that attraction is all-pervading and all-compelling.

Discipline comes from the same root word as disciple, and a disciple is a follower or adherent. Accordingly, our discipline in Sunday school will take on qualities we reflect as disciples. As the teacher's experience lengthens and broadens in this activity of the Master's vineyard, his gratitude and joy increase, while he realizes more clearly the words of Jesus to his disciples: "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

GUIDANCE AND PROTECTION

ANNE VAN VEEN-EYKELBOOM

THROUGHOUT the Scriptures we are constantly assured of God's guidance and protection. For many centuries mankind have tried to avail themselves of this promised divine care, believing that a supernatural power would shield them from evil if they were able to induce God to set aside the natural order of things for their sake. Praying to a God whose nature and personality they did not understand, they begged for divine protection only when no protection could be secured from any other source. They hoped for divine guidance—after they themselves had mapped out the way; or looked with superstitious awe for some sign from heaven. Often when God's protection was most needed and most urgently desired, men were heartbroken when, in spite of their pleadings, God did not intervene and no supernatural sign appeared to indicate the way.

Is it a wonder that mortals began to look upon the Bible stories relating the care of the divine Father for His children, as myths,—sounding well, comforting and soothing, but wholly impractical and useless for present day experience? And those who, throughout their disappointments, continued to seek the pillar of cloud by day and of fire by night, did so with fear and doubt in their hearts, hardly expecting that Deity would prove Himself now as of old powerful and effective in their behalf.

To-day multitudes of men, women, and children all over the world are again learning how to avail themselves of God's guidance and protection. They prove daily that indeed "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." In joyful gratitude they bear witness that the loving-kindness of God is a living power when the light of Christian Science dispels credulity and superstition. It is then seen, clearly and logically, how scientific the guidance and protection of God must be when He is understood as divine Principle. Those who have believed in a manlike God, whom they thought to be per-

sonally interested in their human affairs, may at first become somewhat confused when Christian Science bids them let go of this impossible concept of Deity. However, if they approach the new-old idea open-mindedly, they will soon experience the tremendous influence for good which the knowledge of God as divine Principle is in human affairs.

In order to illustrate how Principle operates on the human consciousness without being conscious of matter, we may consider how important a factor mathematics is in daily experience. Wherever men buy or sell, build or plan, this science of numbers has its influence and power. When it is applied correctly, harmony is produced, and we find the architect and the merchant, the banker and the engineer, looking constantly to the understanding of it for guidance in and protection of their enterprises. Trouble occurs when this understanding is misused, either willfully or ignorantly; yet it is always present, and will right the wrong whenever properly applied.

When we see how powerful and important in human affairs is this mathematical understanding, though itself not perceived by the five physical senses, we may catch a glimpse of the great energy, effectiveness, and power of God, known as divine Principle, omnipresent, omnipotent, omniscient Love. God acts as Principle, ever present and all-powerful, to be demonstrated; all-intelligent to act lovingly and wisely, but without effect to the human consciousness that willfully or ignorantly disregards it.

Whenever the truth of divine Principle is perceived and acted upon, harmony is produced. Discord assumes the absence of Principle; and a sense of comfort liable to be disturbed at any moment also fails to evidence His presence. Just in proportion as Principle is realized and obeyed are our enterprises guided and protected from evil and error. No amount of human words, declarations, or mental efforts can be successfully substituted for this conscious presence of divine Principle, and the thoughts, words, and deeds which express this presence.

If a man, endeavoring to work out a problem in Christian Science, thinks according to Principle only for a little while each day, afterwards indulging in thoughts of evil, fear, impatience, anxiety, criticism, worry, and the like, it is evident that he does not give Principle predominance in his consciousness; and need he be surprised when error does not disappear? How could the mathematician expect success in solving his problems if he figured correctly only part of the time? How forcibly Mrs. Eddy points this out, when on page 261 of the Christian Science textbook, "Science and Health with Key to the Scriptures," she writes, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

Principle is divine Truth that is Love, and includes the understanding that God made all that was made and that it was "very good." Mortal mind is false belief that does not reflect divine Principle. It is chaotic

and, to sense, produces its own hallucinations, its own mistakes. Man's thinking, imbued with the truth and love which reflect Principle, is allied to divine power, which heals, protects, regenerates, and is efficacious in the overcoming of effects produced by mistaken beliefs, effects which are commonly known as sickness, sin, and evil. Through the acceptance and application of the scientific understanding of being, as revealed in Christian Science, Principle becomes effective in human experience, and not only restores harmony but prevents discord of every name and nature. The coming of Principle to human consciousness is the Christ, the Savior, of whom it is said, "He uttered his voice, the earth melted."

No amount of intellectual study will give anyone an understanding of divine Principle. Not like Simon the Pharisee, but like Mary Magdalene, humble and of a contrite heart, ready to leave the husks of human theories and willing to acknowledge that we are indeed poor in spirit, can we be fed with the milk of the Word; and when we grow thereby, we shall eventually be able to partake of the strong meat intended for men.

In an illuminating passage on page 54 of Science and Health, Mrs. Eddy tells us how Jesus learned to demonstrate Principle: "Through the magnitude of his human life, he demonstrated the divine Life. Out of the amplitude of his pure affection, he defined Love. With the affluence of Truth, he vanquished error." The Way-shower pointed the pathway to heaven, harmony; and if we follow actively and persistently in his steps, we shall at last define Love, Principle, as he did, and demonstrate it.

[Written for the *Journal*]

"UNTIL THE DAY BREAK"

FRANCES A. HALDANE

Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.—Solomon's Song, iv:6.

UNTIL the day shall break in glorious splendor,
Dispelling all the night's malignant glooms,
Up from the mists which shroud the lower valleys,
From rivers where the tempting lotus blooms,
I will arise and seek the upward pathway,
Ere yet the night winds stir,
Up to the heights where thoughts are pure and holy,
Upon the mount of myrrh.

While all the shadows linger, dense, reluctant,
In that long hour before the golden dawn,
I would press on to reach still higher levels,
Haunts of the graceful deer and gentle fawn.
There shall I sing and fill the night with sweetness,
With prayer and praise intense,
Till the first rosy beams of light illumine
This hill of frankincense.

GRATITUDE

LUELLA M. MAC ARTHUR

WHO of us has not had occasion to feel how inadequate words are to express gratitude, or been visited with a pang of regret when remembering how fleeting our own gratitude, as well as that of others, is apt to seem? Indeed, one is sometimes tempted to say, "The human race is an ungrateful race." This lack of responsiveness for benefits received arises not so much from individual and collective apathy as from ignorance of what constitutes true gratitude. This ignorance can be overcome only as we gain a fuller understanding of the nature of true giving and receiving, thus eliminating the false, worldly standards by which these two essential activities are commonly measured. It is only through his own clarified insight that a Christian Scientist comes into a true knowledge of the nature and influence of gratitude, which is vastly different from that accorded it in the general thought.

Through Christian Science one learns that gratitude is a quality of love showing itself in human affairs as beneficence and thankfulness. He finds he has cause for unspeakable gratitude when, in corresponding degree to his use of it, he experiences immunity from the shafts of hatred, whether shown as envy, jealousy, malice, lust, or merely as overemphasized variance of opinion on which to hang unjustifiable oppositions; and his gratitude gains in glory as he learns, also, that more and more he becomes incapable of acting as an instrument by which evil in any degree whatever can be directed toward another. This freedom from any possibility of being either the unwitting or the acquiescing victim of malpractice, or of being the ignorant or intentional perpetrator of this greatest of wrongs, is the outcome of the fact that gratitude and wrong thinking never go hand in hand. The true and the false can never be one. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 3), "If we are ungrateful for Life, Truth, and Love, and yet return thanks to God for all blessings, we are insincere and incur the sharp censure our Master pronounces on hypocrites." Does not this warning declaration show clearly that the grateful person is the sincere person? And sincerity, as we know, belongs to love.

A Christian Scientist's gratitude as expressed at the Wednesday evening meetings, is far more than a verbal or perfunctory acknowledgment of thanks due to our revered Leader, Mary Baker Eddy, the Discoverer and Founder of Christian Science; it is not a religious form for effect. It is an irresistible, natural outflowing of human affection being redeemed from its own weaknesses and self-seeking. This outflowing, like a river seeking its ultimate source, the sea, is purified through activity. Just so, gratitude reaches out and above the merely human conception of thanksgiving, and thus through right activity is purified, until at last

every taint of earthly seeking and getting and of consideration of personality as the cause for gratitude is dissolved by Love itself; for "every good gift and every perfect gift is from above, and cometh down from the Father of lights," and gratitude is a gift, a gift of unspeakable beauty. Filled with love, it must ever be active; for an inactive quality of love would lessen Love's perfection, would infringe its everlastingness. This we know to be unthinkable, since God is Love, and Love is Life, and there is no one inspiration more potent than gratitude to keep human love active. Gratitude thus helps to dispel fear, because it recognizes the presence of good; and to the degree that it does this, it drives out fear, since fear is the shadow of evil, and evil and good cannot abide together. At no point do they combine or make a real contact.

In relation to help or other practical expression of good will from one human being to another, gratitude is not a one-sided affair. It is, from its nature, a shared joy whose purity is unstained by a sense of shame or humiliation, though humility is of its very essence. Neither does it engender a feeling of bondage through emphasizing a difference in the condition or extent of individual possessions; for dissatisfaction, envy, covetousness, and other would-be barriers erected on the belief that God gives to one a superabundance, to another a just sufficiency, and yet to another not enough for his needs, melt away in proportion to the purity, the selflessness of gratitude; for their foundation is gone when we understand that God gives freely and impartially to all. Then we see that man, reflecting God, must give according to need, uninfluenced by individual predilections or prejudices. Giving is thus freed from evil. The giver rejoices in the opportunity to give worthily, while at the same time the receiver rejoices to know that he is worthy to receive. This mental attitude on the part of those directly concerned does away with the prevalent belief that when one does another a favor, he thereby acquires a right to expect deference from the beneficiary, especially in matters of opinion or subsequent course of procedure. When the true relationship is understood, there is little liability that the one receiving will ever have to suffer from a feeling of guilt brought about through fear of displeasing or disappointing one to whom he is under obligation.

Intuition, revelation, and obedience to the teachings of Scripture and Christian Science, lift the whole question of gratitude from a wrong basis of mortal mind consideration to a spiritual basis, and we learn that gratitude is due from both donor and receiver, to God, the source and giver of all good, who gives without respect to person. It is here we realize that gratitude never crushes one under a sense of burden, but lifts up and strengthens. We find in gratitude a direct path leading to a fuller comprehension of divine Principle, Love, and it becomes easier for us to acquaint ourselves with Him and know a peace past uninspired understanding. Individual and collective gratitude helps to free the whole self-

burdened world from its almost unbearable indebtedness for benefits unthankfully received.

It is when we consider this question from a spiritual standpoint that our own gratitude becomes habitual instead of spasmodic, and we see that it is an anomaly for a Christian Scientist to wait for some special occasion or some exceptional experience before expressing gratitude for proof of God's care for the children of men, since "immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual" (Science and Health, p. 427). No one need ever hesitate to stand and testify to his gratitude; for gratitude is inseparable from love, and Love casts out fear. Gratitude makes channels for the currents of love through which we both give and receive, and brings humanity into true brotherhood. Since cause and effect are inseparable, if one truly gives in love, the other receives in love, and the law has been fulfilled. Then gratitude becomes a well of joy springing up in the barren places of earthly experience, making possible a fresh, new growth that flowers and becomes fruitful and provides for the multitudes. Surely then we can all join with our Leader, Mrs. Eddy, in the prayer on page 131 of "Miscellaneous Writings," where she says, "May God give unto us all that loving sense of gratitude which delights in the opportunity to cancel accounts."

OBEDIENCE

ELEANOR HOPPOCK LEONARD

TO the earnest student of Christian Science, obedience to God, divine Principle, takes on a new and higher meaning. He realizes that without obedience there is no progress possible, and that through it all things may be accomplished. This fact with its accompanying proof was realized by the ancient prophets and was most beautifully illustrated in the life of Christ Jesus. Mrs. Eddy over and over in her writings reiterates the necessity of absolute obedience to Principle, and her discovery of Christian Science was due to her unswerving compliance with the demands of God. She says in the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 183): "Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty."

To render obedience to God, one must understand God, and Christian Science is interpreting God to man. Many earnest Christians in all times have desired to be obedient to God and to what they supposed to be His will, but lacking the understanding of Him which Christian Science is now giving to the world, they wrongfully supposed God to be the creator of evil as well as of good. Thus obedience to the will of God came to be thought of as merely uncomplaining submission to disease, death, or any other calamity which might befall a mortal. Failing to perceive God as infinite good, who is "of purer eyes than to

behold evil," these mistaken thinkers imagined Him to be an inscrutable being whom they could not expect to know or understand this side of the grave, but to whose will, nevertheless, obedience was due.

Christian Science with its message of light declares with Paul, "Whom therefore ye ignorantly worship, him declare I unto you." Mrs. Eddy in the wonderful chapter entitled "Recapitulation," in Science and Health (p. 465), begins with the definition of God. Here we may learn that God is divine Principle and that the real man is the idea of Principle. Just as in mathematics numbers are subservient to the law governing them, so the real man is obedient to God, the divine Principle of Christian Science. Thus obedience becomes not merely a demand to be accepted or rejected at will, but a very necessity of man's being; and since God is infinite good, man's obedience results in goodness and harmony.

Obedience to God, therefore, is not difficult or irksome but joyful and freedom-bestowing. Since God is Spirit, man is subservient to Spirit only, and matter with its discords has no claim upon him. Since God is infinite Mind, finite mortal mind is seen to be nothingness, a mere illusion and incapable of governing man. In short, man is obedient to God because he knows and loves God. In "The First Church of Christ, Scientist, and Miscellany," on page 189, our Leader says, "The government of divine Love derives its omnipotence from the love it creates in the heart of man; for love is allegiant, and there is no loyalty apart from love."

As mankind begin to acquire a new and clearer idea of God and the real man, they begin to reap the inestimable benefits attendant upon this higher sense of obedience. Realizing that obedience to God precludes obedience to discord of any kind, mortals become better, healthier, and happier. Obedience is seen to be an instantaneous, joyful recognition of the allness of God, and this state of consciousness brings untold blessings. Moreover, obedience in one instance invariably opens the way to other demonstrations of the availability of Love to meet every human need.

The writer experienced the truth of this statement in what to her was a wonderful lesson. Becoming interested in Christian Science, she attended the Wednesday evening testimony meetings and derived great benefit from them. Finally it occurred to her that she should herself contribute to the expressions of gratitude. Error tried to tell her that she had never spoken in public and that, to speak convincingly, one must have the natural ability to express one's self, an ability which she believed she lacked. For many weeks she allowed this argument to govern her. Finally, after a week of struggle, she went to the Wednesday evening meeting resolved to rise to her feet though fear told her it would be impossible for her to say a word. Love did not desert her, however, and once on her feet, the words came to her. Thereafter she never again let fear prevent her from acknowledging help received in Christian Science.

Several years later the writer

found herself a student at a foreign university. In order to receive a much desired certificate she had to pass an oral examination in a foreign language before a critical professor, and these examinations were held in a lecture hall which was open to the public. Her fellow students expressed great fear at the thought of this ordeal, but the writer, though seemingly less prepared than the others, knew that the same Love which had put words into her mouth at the Wednesday evening meetings, would not desert her in this need. Through this realization she was able to answer with no trace of fear the questions put to her, and was successful in obtaining the certificate. Thus may each one prove for himself the truth of Mrs. Eddy's words on page 183 of Science and Health: "Obedience to Truth gives man power and strength."

REPRESENTATION

MYRTLE STRODE-JACKSON

AS the world progresses in the knowledge of God, and human life and action gradually broaden into higher and freer modes of expression, the old-time duties of man assume new phases and the responsibilities of past centuries reappear in new forms and need to be considered in the clearer light of present necessities. The mass of intelligent men and women is increasing hour by hour, thereby giving rise to large bodies of people who ask that their viewpoints be conveyed to other greater and yet greater bodies, in a true and orderly way, and representation becomes one of the responsibilities devolving upon certain chosen characters, in modes of such far-reaching consequences that an ambassador of the time of Cæsar would quail before the exigencies of his modern military, civil, or denominational successor. The sacredness of the office of standing for the rights and wishes of others requires much earnest thought and inward preparation; for it holds within its scope the opportunity for great good, or if not accepted in the right spirit, a great deal of seeming evil.

A representative is a man who for the time stands for the character of a class, and he must therefore be willing to place his heart and talents so completely at the service of those whom he represents that he is trusted by them as thoroughly as if each were individually speaking and acting. Such a position calls for self-surrender, truthfulness, and intuitive loving. Only scientific Christianity can supply the qualities of thought which can help one who represents the interests of others to fulfill his gigantic task. There is an incident in the life of Joseph, told in the fortieth chapter of Genesis, where the chief butler is put into prison, and Joseph, himself a prisoner, interprets the butler's dream and tells him that he will soon be restored to his old position, and then adds, "But think on me when it shall be well with thee . . . and make mention of me unto Pharaoh, and bring me out of this house." But when the butler was re-

called to court, the record states, "Yet did not the chief butler remember Joseph, but forgat him."

The tendency of mortal mind when it finds itself in any position of authority is entirely to forget the purpose for which the authority was constituted, and to make an occasion for impressing its own wishes and opinions on the world at large, to tell others how they ought to think, and not in the least to interpret and convey such thoughts and desires as the people themselves are already thinking and wish to make known. Quite as wide of the mark are the speeches and actions of the mortal "representative" who allows himself to be led by his own personal sense, instead of seeking to be of genuine, humble service to mankind. "Whosoever will be chief among you, let him be your servant," said the Master.

The early beginnings of representation may be traced in the many crude stories in the past of vicarious sacrifice. Pagan religions, dimly groping for light and truth, often seized upon the noblest man and the most beautiful woman and put them to death, in what they were pleased to consider the best interest of the tribe or nation. It is to the praise of humanity that throughout all ages men and women have been ready to sacrifice their very lives if by so doing they could deliver the race from evil. Christian Science reveals the brighter gospel, that it is not by dying for the world, but by living for it that God is most greatly glorified. The sacrificial knife of the Druid disappears, but the sacrifice of the belief of pain and pleasure in matter, the sacrifice of a material selfhood, remains to be demonstrated. The representative of the people five hundred years ago may have offered up his material body to a pagan idol; the representative of to-day in striving to overcome personal sense, personal will, and personal ambition, presents his body as Paul expresses it in the twelfth chapter of Romans, "a living sacrifice, holy, acceptable unto God, which is your reasonable service," and he develops the same thought in the passage following: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

On page 52 of "Science and Health with Key to the Scriptures," Mrs. Eddy speaks of Jesus as "the highest earthly representative of God;" and when we dwell upon this definition of our great Master, the wonder and beauty of his perfect fulfillment of this office unfolds to us. Perhaps never before has the full significance of his selfless earth life come to us with such illuminating flashes. Always he voiced the words of the Father, and never his own. "I have not spoken of myself," he declares in the twelfth chapter of John, "but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." Always he carried out God's purposes. "The Father that dwelleth in me," he said, "he doeth the works;" and at the close of his mission he was able to say: "I have glorified thee on the earth: I have finished the work which thou gavest me to do. . . . I have declared unto them thy name."

This science of true representation, the Christ extends to all sons and daughters of God. Mrs. Eddy defines man thus on page 591 of Science and Health, "The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind;" and it is by expressing more and more of the qualities of divine Mind that man may fulfill the sense of representation aright. This calls for the fullness of divine qualities in very active demonstration. Without intuition, feeling, and sensitiveness in fine, compassionate measure, it were impossible to bring out the often inarticulate longings of a great concourse of people struggling for self-expression; and intuition is born of Love, that divine Mother-Love which grasps the unspoken need by deep and quick instinct. Again, without clear, logical thinking, it were impossible to gather together in firm mental grasp the vital points and issues from the jargon of many minds clanging and clattering irrelevantly; and clear thought requires intelligence,—not human intelligence, but the Mind which is God.

"The world," declares Emerson, "is upheld by the veracity of good men," and representation calls for the most exact and faithful reflection of Truth. God is Truth, and so it is possible for his children to cultivate truth and sincerity of purpose as a mental habit. Then it becomes possible to be truthful in spirit as well as in letter. It is no exaggeration to say that the spirit of a law has never been defined within the narrow limits of its letter. Dull and even stultifying as the process may seem at first of putting aside an individual scheme of circumstantial expediency in order to adhere closely and scrupulously to what is required by the mass at large, a measure of welcome discovery and revelation is often the reward.

Mortals fall into confusion through misinformation and misunderstanding, or the lack of both information and understanding. In "Miscellaneous Writings," speaking of man's supreme and ever present Principle, Mrs. Eddy says (p. 332), "Wisely governing, informing the universe, this Mind is Truth;" so that in reflecting divine Principle, Truth, a representative becomes that transparency through which the light, or the right idea, can shine.

A representative is always a servant, an interpreter, never a leader. He is one who receives and draws out the best motives and wishes of his fellows, and establishes whatever there is in them of right and justice and freedom and charity, upon the rock of Principle, within which fortress it is his privilege to stand for their maintenance. Whatever is not in accord with Principle it is equally his privilege to decline to represent; for man's first allegiance is to God, and this is found to be his only allegiance. Since God and His manifestation are all, evil has no representative and cannot truly voice itself or ask to be voiced. The allegory of the serpent that claimed to represent evil in the garden of Eden was a lie from the beginning. In Science and Health we read (p. 529) concerning this very subject, "Whence comes a talking, lying serpent to tempt the children of

divine Love? . . . We have nothing in the animal kingdom which represents the species described,—a talking serpent,—and should rejoice that evil, by whatever figure presented, contradicts itself and has neither origin nor support in Truth and good."

The great surging elements of human nature are tossing to and fro as the winds of Spirit pass over the earth and sea, blowing away the mists of the Adam dream of life in matter and revealing the liberty of the children of God. Everywhere men and women, awakening from barbarism and slavery, are lifting toil-worn hands and tear stained faces to those of their brethren who stand in a clearer light, and are crying, "Represent us! Explain our longings and strivings, to ourselves, to others; help us to rise; plead our cause!" And is there a disciple of Christ today who would not pray with an inward humility too deep for outward kneeling, to be made worthy to be a fit steward for such service, whether placed as keeper of their money, their character, their liberty, or their joy? The thirty-third chapter of Job describes mortal man struggling with sin, disease, and death, and the great vision of ultimate progress and victory pours itself out in the words, "If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: then he is gracious unto him . . . He will deliver his soul from going into the pit, and his life shall see the light." To be such a messenger is the privilege of every student of Christian Science.

NOT CONDONATION BUT CORRECTION

MATTIE C. BASSETT

IN childhood the writer often faced the question: What difference does it make what you believe in, so long as you believe in it,—that is, so long as you have faith in it as an ideal by which you can lift yourself up? To you, it must be good. She thus grew up with the comfortable assurance that all religions, including idolatry, were good for those who believed in them and honestly practiced them,—and would ultimately result in good. This theory was further advanced in her family, along the line of letting well enough alone. Peace was to be kept by way of not noticing error, certainly not criticizing it. "Then let us all rejoice and sing, and make the best of everything," was an oft repeated motto.

But through this child's unformed thought always arose the question: How can anything make for good, if there is evil in it,—especially if that evil is allowed to continue uncorrected? For instance, how could a box of apples be counted safe, and so tucked away in the storeroom, if there was even one unsound apple in it? How could conscience or consciousness be peaceful if it housed a rankling thought? Touching such condition the Bible clearly stated to her, "I came not to send peace, but a sword;" and yet, basing the theory upon the Master's command to "agree

with thine adversary quickly, whiles thou art in the way with him," it came to be adopted as finally conclusive that the adversary, when met, was to be accounted as a friend, not as an adversary, and thus agreed with. Such contradictions were never cleared away to her satisfaction, and such questions never pertinently answered until they were answered in Christian Science.

To her at first, as to others, Christian Science was merely a new branch of an old Christianity. And why a new one? Were there not branches enough already? Why more money wasted on new church buildings when there were more of them now than could be filled? But one day the teaching of Christian Science was discerned by her, and it proved itself to be true; proved its right to be, to exist; and if it were not received in the old churches and among the old divided branches of Christianity, it gave a sufficient reason for its compelling impulsion to establish itself on new ground. Wherein lay the difference between these teachings? Wherein lay that which separated the new from the old—that which promised and fulfilled a something which drew from the old to the new those who flocked to its embrace? Wherein lay the difference that resulted in the newly built churches, overflowing with eager, expectant faces. In a word, wherein lay the difference between scholastic theology and Christian Science?

It is a difference so simple yet withal so profound that many do not see it at all. A Christian Scientist, through the revealed vision of the healing Christ, Truth, sees spirituality; a believer in scholastic theology, through the opposite vision sees materiality. That is, one perceiving spiritually sees Spirit, God, good, as All-in-all; the other perceiving materially, sees also evil, together with its objective manifestation, matter. One vision promises and reveals a method of escape from the misleading belief in evil, a process of intelligent separation from it here and now; the other, awaiting deliverance hereafter, looks to find it through and after death. The one, therefore, finds the necessity of first claiming God's allness, then of proving it by eliminating from experience all that is unlike God, good; thus overcoming evil by denying its claim to legality. The other accepts good and evil by attributing the authority of both alike to God, and lets it rest there,—with evil still unchallenged as operative power.

This problem of evil,—of sin, disease, and death,—is the issue that must be determined and the problem that must be solved before peace and security can be attained and maintained. Surely the Master once and for all settled the question of the origin and authority of evil when he said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." God, then, is not the Father of evil. God, the Father, made all that was made, and called it "very good."

Instinct, reason, and revelation tell

us that mortality must disappear in the presence of eternal life realized. Paul states, "I die daily." What is this death? From her clarified vision Mrs. Eddy says, "The death of a false material sense and of sin, not the death of organic matter, is what reveals man and Life, harmonious, real, and eternal" (Science and Health, p. 296). The viewpoint, then, must change. With a changed viewpoint the old naturally disappears, and behold all things become new. In Malachi we read, "Prove me now herewith, saith the Lord of hosts." What can we prove? Surely only what we first see or perceive. Can we prove or demonstrate heaven, harmony, by admitting both good and evil? Can we prove truth by admitting and consenting to error? If truth is true and real, error is untrue and unreal. If the statement with which the Lord's prayer ends be true, "For thine is the kingdom, and the power, and the glory, for ever," then the belief that there is yet another kingdom, equally sovereign, must be untrue. Thus, if we are to demonstrate what we discern, it makes a vast difference what we see, or endeavor to see. Then the teaching that reveals the kingdom of heaven at hand and shows by proof how it may be understood and attained,—how it is being understood and attained,—is worth while, and deserves a place and a standing among men. Truth cannot appear to us, however, while error holds the ground. Immortality cannot appear while mortality governs.

"Covering iniquity," says Mrs. Eddy (Science and Health, p. 446), "will prevent prosperity and the ultimate triumph of any cause;" and yet, even among Christian Scientists themselves is often found the thought that physical healing can and should be realized during a cherished state of evil mortal consciousness,—and it is offended at Christian Science, or at the practitioner, because this is not so. True healing consists of a change of consciousness from evil to good. It is spirituality manifested. Until the old, the material, the erroneous is given up, destroyed, at least in a degree, there is no healing and no realization of spiritual reality. Paul expressly says, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

Thus error in human experience and teaching manifest in ourselves and others, is not to be condoned but corrected; then it will destroy itself. Of course the manner of our individual recognition and uncovering of error must be Christly. Our beloved Leader says in "Science and Health with Key to the Scriptures" (p. 365), "If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen gained from Jesus, then he is Christian enough to practise scientifically and deal with his patients compassionately; and the result will correspond with the spiritual intent."

In Christian Science our Exemplar is one who never failed, never bun-

gled,—even Christ Jesus, the Way-shower. With that two-edged sword, "which is the word of God," he separated error from truth, unerringly, uncompromisingly, yet withal compassionately. When we ourselves can measure up to the meekness of him who, knowing and declaring himself to be the Son of God, was able to say, "I am among you as he that serveth;" to the might of him who could command the tempest, feed the multitude, and walk on the water; to the pity of him who wept at the tomb of Lazarus; to the deep, outpouring love that enabled him to say with authority, "Lazarus, come forth;" to his tenderness as he paused by the wayside to heed and to heal the blind man in his need; and yet to his stern condemnation of all error, of hidden or open iniquity wherever found, and to his severity toward the money changers; when we also can individually measure up to the fullness of this stature of Christ; when the grace of our Lord Jesus Christ dominates us in our righteous endeavor of true discipleship; we also will merit and receive the blessing promised to all right service, "Well done, thou good and faithful servant. . . . enter thou into the joy of thy lord." This consummation is made possible to us in this generation through the discovery of Christian Science by Mary Baker Eddy. Christian Science, or scientific Christianity, alone unfolds the issues of life to the human consciousness; it alone determines and solves the problem of evil; while its demonstration reveals that the kingdom of God has come on earth "as it is in heaven."

USING OUR TALENTS

HERBERT BERLINER

THE writer has many times read articles expressing gratitude for our Lesson-Sermons. A short time ago he had occasion to spend Sunday in a small town in which there was no church, and as he was not acquainted with any Christian Scientist in the place, he went to his room at the hotel, and held a service alone, according to the usual order, except that he acted as both First and Second Reader, and also as congregation. For an offertory he gave thanks to God for benefits received in Christian Science. The peace and joy thus experienced were very uplifting.

Many of us do not realize the value of a daily study of the Lesson-Sermon. Mrs. Eddy tells us in the explanatory note in the *Quarterly,* that "the Bible and the Christian Science textbook are our only preachers," and that "the canonical writings, together with the word of our textbook, corroborating and explaining the Bible texts in their spiritual import and application to all ages, past, present, and future, constitute a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and divinely authorized."

Our Lesson-Sermons are prepared at headquarters by consecrated workers, and while it may at first seem to some of us impracticable to see the

relationship between the references from the Bible and those from our textbook, consistent study will reveal it. Jesus said, "Seek, and ye shall find;" and if we are willing to take whatever we understand, however little it may be, and use it, we shall find our progress rapid.

Mrs. Eddy says in "Miscellany" (p. 158), "The letter without the spirit is dead: it is the Spirit that heals the sick and the sinner—that makes the heart tender, faithful, true." In her Message for 1900 we find (p. 2), "The song of Christian Science is, 'Work—work—work—watch and pray,'" and as we consecrate our effort to learn more of God, we shall reap what we sow, and thereby enter the kingdom of heaven.

[Written for the *Journal*]

PROGRESSION

A. CELIA PRATT

INTO the garden's sun and scent
I steal from a darkened room;
I see a butterfly alight and sip
From the cup of a rosy bloom.

The beauty of its wings of white
And markings of faintest gray,
Brings to my burdened heart a sense
Of beauty and harmony.

As it flutters into the sunshine gay,
A dainty sprite it seems;
Freer than other mortal thing
From the weight of earthy dreams.

Yet it crept a little while ago
Laboriously on the ground;
In a closely woven cell it slept,
A prisoner, self-bound.

This chrysalis state is the darkened thought
Which binds us prisoners of pain,
But the knowledge of God is the garden fair
Where we spread our wings again.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

WILLIAM P. MCKENZIE, Editor ELLA W. HOAG, Associate Editor

EDITORIAL

THE UNIVERSAL PASTORATE

IN the early days of the Christian church, while the bishop was the overlooker or overseer of a specific group of workers, the familiar figure of the shepherd was used continually to describe his duties. In fact the bishop's crook or pastoral staff was made like the shepherd's staff, that by the very insignia his flock might be reminded of his spiritual office. The word "pastor" not so long ago was used to describe one who had charge of flocks and herds; but the world's interest in Christianity has made the Christian meaning of the word so largely prevail, that a pastor is now thought of as a spiritual guardian, a moral leader, a minister of a church. Because Paul was instructing Timothy and Titus in regard to their duty as pastors or spiritual shepherds, his letters to them have become known as pastoral epistles.

Paul was a careful student of the ancient law and of the prophets, and his counsel and warning to Timothy reveals a cherished ideal for the shepherd whose flock is a company of believers in Christ. Always there was the temptation for the priest to become personal and to rule by his own mind. Jeremiah speaks of this when he says, "The priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit." Jeremiah as a true prophet was commissioned to bring the word of the Lord to backsliding Israel, saying, "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord;" but his message had in it that beautiful promise, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

The prophet continued to complain of the inefficiency and unspirituality of the leaders, going so far as to say, "The pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered." He further arraigns the leaders who had charge of God's heritage, saying: "Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolate, . . . the whole land is made desolate, because no man layeth it to heart."

Jeremiah, like many other prophets, saw as a remedy for these unhappy conditions the appearing of the Messianic kingdom, and he heartened the men of his time by the promise of shepherds being found who would feed the flock, which should "fear no more, nor be dismayed." This is his prophetic outlook: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

When the Messianic hope was fulfilled in Christ Jesus, who taught with divine authority to fishermen and householders and other lowly people, it was possible for him to declare that he was indeed "the good shepherd," and that those of his flock were men and women. The shepherding of the scribes had been arbitrary, but the people were astonished at Jesus' doctrine, "for he taught them as one that had authority, and not as the scribes." And what was his authority? He himself declared it thus: "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." The authority was in the origin and effect of what he taught. Through him God was shepherding and saving human beings, thus fulfilling the word of Ezekiel, whose message from God was, "And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."

It was through this effectual work of redemption inaugurated by Christ Jesus, that the office of the true pastor, the truly good shepherd, was revealed. There has been, however, a curious human tendency to forget the Master's word, "None is good, save one, that is, God." This tendency manifested itself even among the disciples, for we are told that they contended in regard to place, and personal honor, and precedence. When the early church filled the world, ramifying into all lands, subduing principalities and powers, this tendency continued in disputes as to the greatness of one above another; also the trouble designated by Jeremiah appeared in variances of doctrine. It was when, in the name of one Christianity the variant formulations of doctrine were more than seven score, and even within these denominations there would actually be variant preachings of a special doctrine, that Mrs. Eddy sounded a new note of harmony and unity by ordaining an impersonal pastor for the Christian Science movement. She thus described this ordination in "Miscellaneous Writings" (p. 382): "In 1895 I ordained that the Bible, and 'Science and Health with Key to the Scriptures,' the Christian Science textbook, be the pastor, on this planet, of all the churches of the Christian Science denomination. This ordinance took effect the same year, and met with the universal approval and support of Christian Scientists. Whenever and wherever a church of Christian Science is established, its pastor is the Bible and my book."

The poets have mourned over the

sorrows of "this sad planet" and destined it to destruction. But here was predestinated good revealed, even the ancient promise unfolded, which is given in the fifty-fourth chapter of Isaiah, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Here was a way discerned whereby blessing might reach to every one "on this planet."

Answering those who questioned the mode of impersonal preaching thus inaugurated, Mrs. Eddy offers a new definition of the Bible, which because of its contents had been so often spoken of as "the Word of God" and shows how practical it is in utterance to be both pastor and teacher. In the Message for 1901 (p. 11), she says: "True, I have made the Bible, and 'Science and Health with Key to the Scriptures,' the pastor for all the churches of the Christian Science denomination, but that does not make it impossible for this pastor of ours to preach! To my sense the Sermon on the Mount, read each Sunday without comment and obeyed throughout the week, would be enough for Christian practice. The Word of God is a powerful preacher, and it is not too spiritual to be practical, nor too transcendental to be heard and understood."

In a utilitarian age when material prosperity is chiefly considered, men ask of education, Will it make the student useful? His own development as a man is less considered than his fitting into the secular scheme. Various religions aim to remedy the defect of utilitarian theories, but the happiness they promise is too often postponed. Moreover sectarian religions do not unify but rather divide mankind. Their propaganda contains argument and denouncement, arousing pride and bitterness; and their preachers,—the more they are honestly adherents of peculiar doctrines, the greater is their earnestness in making divisions and segregating their hearers into separate folds. Should there come a teaching both utile and unifying, both practical and Christian, ministering at once to the best service of man to man and to the highest happiness of the individual in revealing to him one God, then one might say that the Golden Age was dawning. Horace in his "Ars Poetica" used the term *utile dulci,* and may have had in mind the combination of service and happiness. At any rate this union of good will and blessedness is emphasized as basic in the teaching of Christian Science, and by means of the impersonal pastor this liberating and healing teaching is brought to congregations in churches and to groups elsewhere, to travelers the world over, and even to one who sits by the fireside alone. The farmer snowbound lacks not his regular service; the soldier denied church parade may still have the spiritual teaching he craves; the sailor storm-driven has access to the word of life. There can be no "vacant churches" in the Christian Science movement, as there seem to be with many denominations; nor need any seeker after God on earth be without spiritual ministry, even though unreached and unministered to by priest, pastor, or chaplain. Having the Bible, he can learn its value

and practice its teachings, find his own true usefulness and his own individual happiness through the revelation of Christian Science, which unfolds the age-lasting virtue of the Scriptures.

It were well, then, that Christian Scientists should take a forward look and gain something of the vision of the Leader of the movement. When one's gaze is to right and left and is fixed upon what others seem to be doing, the view gained is too often astigmatic, and misery and bitterness arise from comprehension which is asquint. The promise of old as given by Isaiah is of value yet, "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Let us then endeavor to comprehend what the promised vision and expectation of our Leader is, as expressed in Miscellany (p. 178): "Your Bible and your textbook, pastor and ethical tenets, do not mislead the seeker after Truth. These unpretentious preachers cloud not the spiritual meaning of Holy Writ by material interpretations, nor lose the invincible process and purity of Christianity whereby the sick are healed and sinners saved. The Science of Christianity is not generally understood, but it hastens hourly to this end. This Science is the essence of religion, distilled in the laboratory of infinite Love and prepared for all peoples."

WILLIAM P. MCKENZIE.

SELF-KNOWLEDGE

"OF all knowledge, the wise and good seek most to know themselves,"—so declared Shakespeare, and all thoughtful men have recognized this self-knowledge as a primal necessity to all true accomplishment in being and doing. In other words, men must act intelligently if they are to express any right activity; and what does this intelligence imply but true self-knowledge? Since God is the infinite One, He must be the only Ego, and He therefore includes all selfhood. Man as His image and likeness can only reflect His perfect Being. Then man can know himself only in the proportion that he understands God. Such self-knowledge as this must be the great goal of every individual who is to find and demonstrate true existence.

It is the revelation of Christian Science which has brought the method whereby this true understanding of God and man is made demonstrable, even after the manner in which Jesus taught and practiced it. It defines God so clearly and positively that each one may immediately begin to lay hold of the letter of this Science. As he puts it into use he cannot fail to find good quickly resulting in his experience. Through the contemplation of the truth about God and man which the textbooks of Christian Science

unfold, one commences to discern such an enlarged concept of what self-knowledge includes that wonderful new possibilities are revealed to him. This first vision of what God and man really are, comes as a joy and glad surprise to the mortal who has known only the false aspect of human belief as taught outside of Christian Science, and one starts out with the expectation that all is to be smooth sailing from henceforth and forever. Since he has caught a glimpse of the fact that man really belongs to God and that all of good consequently belongs to man as God's likeness, he cannot conceive of ever failing to embrace and use this understanding for his own deliverance from all evil.

However, to let this light of Life, this consuming fire of good, do its necessary work in the human consciousness by uncovering and consuming all the dross,—in other words, to let true self-knowledge uncover all the falsity of the opposite claims to a selfhood apart from Spirit, requires such devotion to God, such steadfast patience, such willingness even to go down, when needful, into the depths of temporary abasement, as shall thoroughly test one's loyalty to good. It will also purge him with the hyssop which is bitter to taste, but which must result in the purifying which shall bring victory unutterable. As Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 571), "Know thyself, and God will supply the wisdom and the occasion for a victory over evil."

While every Christian Scientist recognizes that this true self-knowledge is first and last absolutely essential to all intelligent activity along every line of endeavor, he is often loath to pursue it. There are various reasons for this. There is the stupor and lethargy of materialism which is arrayed against all obedience to Paul's command, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light;" there are laziness and love of ease, which matter ever claims to nourish and cultivate. Still more insistent are the claims of self-will, self-justification, self-love, which are always crying out against the uncovering of their own falsity and undesirability. All of these inherent beliefs in a selfhood apart from God are continually resisting that true self-knowledge which would liberate men from all that is false and stultifying, from all that is evil and untrue.

In addition to these, the Christian Scientist is often confronted with the argument that every one should be able to work out his problem so perfectly with Science that he should avoid all suffering. Indeed, he is tempted to think things are all wrong when error does not seem to disappear with all the rapidity and harmony he desires. He must surely learn, however, that it is no time to murmur or complain when some problem seems long of solution. As he endeavors to prove his sonship with God, he will find that the new self-knowledge dawning so clearly and scientifically upon men through God's revelation of Christian Science will, in its uncovering of the claims

to a false selfhood, cause him to have many a mental struggle in order that he may plant his feet so firmly in the Christ, Truth, the consciousness of spiritual being, that he may come forth the image of God.

Mortal mind does not love to work, it does not love to acknowledge its own falsity and detestable nature, it does not want to be proved nothing,—but all this must be accomplished, and each individual must some day undertake the work and continue in it until it is completed. You may readily see that if even a limited understanding of this method is attained and faithfully followed, it will demand the true sense of humility, which is willing to deny all sense of a selfhood apart from God. In Miscellany (p. 161) our Leader tells us: "He who gains self-knowledge, self-control, and the kingdom of heaven within himself, within his own consciousness, is saved through Christ, Truth. Mortals must drink sufficiently of the cup of their Lord and Master to unself mortality and to destroy its erroneous claims. Therefore, said Jesus, 'Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with.'"

An important result of true self-knowledge is that it opens the way to understand and help one's fellow man. It was said of Jesus that he "needed not that any should testify of man: for he knew what was in man." In other words, as one learns the truth about God and the Son of God, or the real man, he is also gaining the correct understanding of the nothingness of all the suppositional falsities or lies about God and man, and so knows how to prove them unreal. Then let Christian Scientists hasten to obey Mrs. Eddy's admonition in "Miscellaneous Writings" (p. 317), where she writes, "The hour has struck for Christian Scientists to do their own work; to appreciate the signs of the times; to demonstrate self-knowledge and self-government; and to demonstrate, as this period demands, over all sin, disease, and death."

ELLA W. HOAG.

TO THE FIELD

[The following communications are published by request.—EDITOR.]

March 4, 1920.

Board of Trustees of The Christian Science Publishing Society,
107 Falmouth Street,
Boston, Massachusetts.

Dear Friends:

The Christian Science Board of Directors instructs me to request you to publish in the *Monitor*, *Sentinel*, and *Journal* the letter to the members of The Mother Church of which a copy is enclosed herewith.

The Directors request that the same be published in the *Monitor* when the Master's report is published, and published in the *Sentinel*

and *Journal* as soon as possible thereafter.

Sincerely yours,
(Signed) CHARLES E. JARVIS,

Corresponding Secretary for The Christian Science Board of Directors.

March — 1920.

To the Members of The Mother Church, The First Church of Christ, Scientist.

Dear Co-workers:

In the suit brought by the Trustees of The Christian Science Publishing Society against the Directors of The Mother Church, the Master has now filed a report of his findings and conclusions. Much of the report is unfavorable, but it is not a final decision; it is subject to review by the Supreme Judicial Court of Massachusetts, first by a single justice thereof, and later by the full court of five justices. At least some months are likely to elapse before their final decision can be obtained.

Among the Master's findings favorable to the Church are the following: he has found that all the By-Laws of the 89th or final edition of the Manual were approved by Mary Baker Eddy; that they were adopted for The Mother Church by its Board of Directors; and that they always have been accepted as the by-laws of The Mother Church by its entire membership. These findings recognize Mrs. Eddy's authorship of our Church Manual; they also affirm all that is legally essential to the stability of The Mother Church as a permanent organization. Mrs. Eddy's work as the Discoverer, Founder, and Leader of Christian Science only needs the clear understanding and active cooperation of Christian Scientists.

The discernment, steadfastness, and unity of Christian Scientists have been tested before. So once more we may be assured by these words of our beloved Leader: "Built on the rock, our church will stand the storms of ages" (Miscellaneous Writings, page 140).

Faithfully yours,
ADAM H. DICKEY
JAMES A. NEAL
EDWARD A. MERRITT
WILLIAM R. RATHVON
ANNIE M. KNOTT
The Christian Science Board of Directors.

March 6, 1920.

Christian Science Board of Directors, The First Church of Christ, Scientist,
Falmouth and St. Paul Streets,
Boston, Massachusetts.

Dear Friends:

Your letter to the Board of Trustees, requesting the publication in the *Monitor*, *Sentinel*, and *Journal* of a letter to the members of The Mother Church in the form which you send us, has been given careful consideration.

When it became clear that the difference of opinion between the Directors and the Trustees as to their relative responsibilities in connection with the administration of the trust created by our Leader, would have to be submitted to the decision of the Court, the Trustees adopted the rule that the *Monitor* should report only the actual proceedings in court, with-

out comment, and that the other publications should contain no report. This rule was adopted because the Trustees felt strongly that the organs of the Church provided by our Leader,—not as the personal organs of the Board of Directors or any of its members, or of the Board of Trustees or any of its members, but solely for promoting and extending Christian Science throughout the world, —should not be involved in controversies which might arise among the members of either board as to the scope of their respective duties.

This rule was approved by the Court very early in the proceedings, and since then has been strictly adhered to with the assent and acquiescence of all the parties.

While the communication which you request to be published is clearly not within the rule, containing, as it does, comments on the Master's Report, we have decided, in view of the nature of your request, to make it an exception, and accordingly have requested the editors to publish your letters and our reply.

In this connection, however, and to prevent any misunderstanding, may we say that the Master's findings which you quote as favorable to the Church, were made not only without contention to the contrary, but with the Trustees' cordial approval.

May we add also that the Trustees, having felt constrained by the attempted removal of one of their members from his office to submit the whole question at issue to the Court, decided to await its decision, and until such decision to make no comment or statement of their position. Accordingly, adhering to this rule, we shall offer no comment upon the Master's report until the same has been accepted and confirmed by the Court.

Very sincerely yours,
(Signed) DAVID B. OGDEN,
Secretary.

For many years I was a constant attendant at a denominational Sunday school, became a member of the church when quite a young woman, and was more or less active in its young people's societies. When about sixteen I had an intense longing to know God, but the more I questioned my own church people the more confused I became and in the end concluded that God was unknowable. Consequently it seemed that I could no longer take part in the church activities honestly, and for four years I did not attend any church and gradually drifted into a state of great doubt and fear.

A few years later a sister took up the study of Christian Science. I was horrified, for I thought it better to have no help at all than to receive it through Christian Science. While I was visiting her, she was healed of compound astigmatism for which she had worn glasses twenty-two years. Thinking that if she could go without her glasses, I could too, and that it was only through will power that she was able to see without them, I took off mine. For a year I struggled along trying to make myself believe that I could see, but at the end of that time the sight was very much impaired and I had constant headache. An oculist told me that I needed glasses very badly and forbade my using my eyes more than was absolutely necessary. For several months I had medical treatment, but there was no improvement. At last the oculist told me that there was nothing more he could do for me and that if I were not very careful the sight of the left eye would be lost within six months. I was also suffering from an intestinal trouble of two years' standing which medicine had failed to relieve, and from chronic neuralgia, sick headaches, extreme nervousness, and depression.

One day on my way home from the doctor's office I crossed the park in front of a Christian Science church and looked up to read the inscription on the front: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." For the first time it dawned upon me that Christian Science is a religion. On the steps of the church was the announcement of a lecture to be given there the next evening, and I decided to attend. It seemed that I had never seen so many smiling faces as I did at that lecture, and as it proceeded, such a sense of peace came to me that for the first time in many months I had rest. The next Sunday I attended services and the following week had my first Christian Science treatment, after which I removed my glasses and have never had them on since. Several years have now been spent in an office doing close work by artificial light without any sense of eyestrain or fatigue. The other ailments mentioned have also been healed. From childhood I had once or twice a year been subject to felons, but since taking up the study of Christian Science I have not had one. A finger, which as the result of an accident ten years previous had been useless and stiff, be-

came normal again a few weeks after I began my reading. Last summer I overcame seasickness in one day.

These are only a few of the many blessings I have received from Christian Science. The understanding of God which I am gaining is an ever present help in every activity of my daily life and is something for which words can never express my gratitude. I am so grateful also that my thought toward our Leader is now that of deepest love, reverence, and appreciation for what she has done for all mankind. For the lectures, literature, and all the Christian Science activities, I am most thankful.—(*Mrs.*) *Corinne M. Heuser, Chicago, Ill.*

THROUGH the reading of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of abnormal growths, sick headaches, intestinal disorder, and curvature of the spine. For these physical healings I am grateful, but more so for the knowledge of God and man that I get from the Bible and our *Quarterly* and Science and Health. I am thankful to God and grateful to our Leader, Mrs. Eddy. —(*Mrs.*) *Cora Hampton, Indianapolis, Ind.*

I WISH to express my gratitude for Christian Science healing. When the so-called influenza was at its climax in the South, I arrived in a southern city, where I heard talk of this disease on every side, with the result that it manifested itself in a severe form; in fact, I was stricken down within four hours after my arrival and was obliged to seek a friend's home and go to bed. That afternoon a Christian Science practitioner was called, and in twenty-four hours I was healed. The day following being Wednesday, I attended the testimony meeting, feeling as well as ever.

Another healing I wish to mention is that of heart disease. On being pronounced unfit for military service on account of this trouble, I telephoned to a Christian Science practitioner and told her about it, saying I was going to the chief surgeon. She said, "All right, go right along." I walked four blocks to his office, and in thirty minutes after the first examination I underwent a second and was pronounced in first-class condition.

I am most grateful for the daily help received through Christian Science. I have been marvelously saved in accidents, and have had many minor physical healings. I have found God an ever present help, and as He has helped me so He will help others.—*Volney Leach, Denver, Colo.*

I am glad to corroborate my husband's testimony and add my own. Seven years ago I was healed of tubercular disease, stomach trouble, headache, defective sight or astigmatism in an advanced stage, backache, and discouragement, through reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I did not expect to be healed; I wanted to learn of God; but when the truth about God and man's relation to Him dawned upon me, the healing came. Since that time I have been healed of many ailments. Tonsillitis was overcome in two treat-

ments, whereas under materia medica I was confined to my room six weeks the preceding winter with a similar attack. A severe burn on the hand was healed instantaneously, and I was healed of a severe case of influenza in three days. I am most grateful for the overcoming of faults. Before I had Christian Science to turn to for instruction in righteousness I could not overcome faults of disposition. Sometimes I would cry for days at a time, and again I was the victim of malice, hatred, revenge; but now all is changed. I know that these evils have no power to make me indulge in them and I am being freed daily.

I am grateful for class instruction, which has been a great help to me, also for membership in The Mother Church, and I am trying to show my gratitude to Mrs. Eddy by following her instructions as given in the Manual and in Science and Health. The textbook is indeed a key to the Scriptures, and the Bible is now a daily guide to me, whereas before I never read it, not being able to understand it.—(*Mrs.*) *Janna Leach.*

About five years ago, after suffering for years from chronic appendicitis, nervous indigestion, and two abnormal growths, I turned to Christian Science. Numerous doctors had treated me and I had been examined by the best diagnosticians in the city of Portland, Oregon. All agreed that an operation was my only chance for health, and one of the best surgeons said I would not live more than two weeks without the operation. At this point a friend of my husband recommended Christian Science to us and we decided to try it. My husband brought a practitioner to see me and treatment was given me. When leaving she told me to eat what I wanted. I at once had a hearty meal prepared and ate it with no ill effects, although for weeks I had taken only a few liquids. I had treatment for about two months; then as I was improving so much in all ways I decided to go on with the work alone. When I started to study Christian Science I had been in bed the greater part of the time for a year, but after the first few treatments I was up and walked quite a distance to call on the practitioner, and no more days were spent in bed. For several years I had lighter recurrences of the appendicitis attacks, but with the help of practitioners they were overcome very quickly. The abnormal growths disappeared.

Both my husband and I have had many wonderful proofs of God's ever present help in time of trouble. Can we ever be truly thankful enough to God for all His blessings, and grateful enough to Mrs. Eddy for the patience and perseverance that gave Christian Science to the world.—(*Mrs.*) *Fern Jordan, Parkdale, Ore.*

Nearly five years ago I was very ill with congestion of the brain, which so affected my eyes that I was obliged to wear a green shade over dark glasses on account of a sense of intense pain caused by the light. While in this state of suffering, Christian Science was brought to my notice. At first I paid little heed to its loving message, but some weeks later when it was again presented to me I began

to think that there was something in it which would meet my need. Treatment was asked for and after three months I was healed. Shade and glasses were discarded the fourth week and have never been used since. Although constantly ill before the healing of my eyes, I have not had occasion to spend a day in bed since beginning to study Science and Health.

For the physical healing I am indeed grateful, but for the spiritual uplift experienced, I can find no word adequate to express my gratitude to God. My constant desire is to live a purer, nobler life, to be ever ready to extend a helping hand to others. I am also very grateful for the comfort and the sense of security gained by the realization of the protecting power of divine Love in times of danger and alarm. Thanks be to God for guiding Mrs. Eddy in her search for the truth, which she has so clearly set forth in "Science and Health with Key to the Scriptures."—(*Miss*) *Minnie E. Waldron, Sheringham, Norfolk, England.*

We first heard of Christian Science at a time when my husband was a nervous wreck, and gradually losing the use of his right arm. The doctors told him that medicine would do him no good, but that he might try going to the far West and roughing it on a ranch for an indefinite period. This was impossible, however, as it meant giving up his business entirely. On the farm where we were staying that summer was a lady who, realizing our great need, told us of her wonderful healing through Christian Science and advised us to try it, which we finally decided to do. My husband went to see a practitioner and drank in like a thirsty child the truths she told him about God and man as His perfect idea. I think he was instantaneously healed, though he did not realize this for nearly two weeks.

My husband's experience led me also to seek help for various physical ills, such as chronic headaches, pleurisy, and an internal trouble. All these conditions, as well as colds, rheumatism, severe bilious attacks, nervous breakdown, and grippe have been overcome through this wonderful truth, and it has never failed, no matter what the difficulty has been. My first demonstration was over a badly burned hand and arm. The thought came that this was a splendid opportunity to prove the truth of Christian Science for myself. In ten minutes the pain was gone and in about an hour the inflammation had entirely disappeared. On one occasion I was healed of the effects of a fall, in which my neck and back were badly wrenched. I suffered greatly during the night, but early in the morning I asked for help in Science and was healed instantly.

I would like to say a word of encouragement to those who are experiencing slow healing, for I count the understanding of God gained during my slow healings as one of my greatest blessings. With all these blessings that have come to us,—and the half has not been told,—is it any wonder that my heart is filled to overflowing with gratitude to our dearly loved Leader, Mrs. Eddy? Her "Key to the Scriptures" has in-

deed unlocked the Bible with its rare treasures. I am grateful for all of her writings and for our splendid periodicals.—(*Mrs.*) *Florence S. Browne, Toronto, Ontario, Canada.*

I gratefully subscribe to the above tribute of gratitude. All that I am which is good, and all that I have, is directly due to the realization of the truth as taught in Christian Science. I have had myself, and have also witnessed many striking proofs of the help this Science is in the solving of business problems. It is with heartfelt gratitude that I testify to the healing power of Truth, revealed to the world by our revered Leader.—*Frederic W. Browne.*

I WISH to express my gratitude for Christian Science and the many blessings I have received. For eight years I was under the care of doctors without any benefit, but instead getting worse all the time. I had what they called chronic catarrh and ulceration of the stomach and bowels. I could eat only light food, and the doctors said there was no cure for me. Fifteen years ago I had Christian Science treatment seven weeks and was healed. Since then our only remedy has been the truth. My son has not tasted medicine since he was a year old and has been healed many times by the power of Truth. He has been away at school for several years and the truth as demonstrated in Christian Science has protected him no matter what so-called epidemic was among the students. Living on a farm we have had many beautiful demonstrations for our horses and cattle.

I am grateful for the privilege of class instruction and grateful to those who have helped me. I am thankful that Mrs. Eddy was so spiritually minded that she was able to bring this truth to the world, and thankful for the Sunday school and for the Lesson-Sermons. My daily prayer to God is for more light and spiritual understanding.—(*Mrs.*) *Elizabeth Freedy, Caledonia, Wis.*

I am very grateful for Christian Science and the beautiful healings that I have received, and to Mrs. Eddy for the rediscovery of the truth which Jesus taught and demonstrated. I first became interested in it by the healing of my wife. About eight years ago with the aid of a practitioner I was healed of typhoid pneumonia, and about a year later of sciatic rheumatism. I was subject to carbuncles, but through the understanding of Christian Science was able to demonstrate over them. I wish to express my thankfulness to God and my gratitude to Mrs. Eddy for these and many other blessings I have received.—*George W. Freedy.*

IN 1913 I expressed my gratitude for all the good I had received through Christian Science, having been healed of a severe attack of pleurisy without material aid and only through Christian Science, in a comparatively short time. A physician who, upon the request of my family, afterwards examined me, pronounced me a well woman. Since then I have received many blessings. During this period of seemingly great scarcity of food we have never suf-

fered from want. The firm faith that God always has supplied and always will supply our every need protects us from this. In March, 1917, I had another proof that God is our Physician. I became seriously ill with influenza, and all symptoms of the sickness were manifest. After lying in bed several days I had such backache that I was rendered absolutely helpless. My daughter telephoned to a Christian Science practitioner, and after the first treatment I was able to move, and several days later all pain had vanished. The weakness left me and soon I was able to resume my household duties. I am deeply grateful for the quick healing of a sickness which in former years, before I knew of Christian Science, compelled me to remain in bed for weeks at a time.

I am constantly striving to understand God better, and it is my endeavor to prove my gratitude by my life. I am grateful to our dear Leader, Mrs. Eddy, who gave us this Christ-religion.—(*Mrs.*) *Martha Zahn, Neukölln-Berlin, Germany.*

A FEW years ago little hope was entertained for my recovery, as the doctors had practically given me up. I suffered from growths on the kidneys, dropsy, and serious organic troubles, besides being a drug fiend. One day in desperation I asked for Christian Science treatment and in a very short time all desire for the drug left me. I was also healed of the abnormal growths. In three months I was a new woman, physically and spiritually.

The blessings we have received in our home have been wonderful, and I have been able to help others. In June, 1918, one of my sons had what is called brain fever. I treated him and he was relieved for a time, but after a few days we asked for help from a practitioner, and he was instantaneously healed. Two of our children were healed of diphtheria in a few days. We have had many other healings and for the physical help I am most grateful, but the greatest joy of all is the spiritual uplift we have received from the study of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The help we get from the Sunday services is wonderful. I am indeed thankful to God for our many blessings, also grateful to Mrs. Eddy, the Discoverer and Founder of Christian Science.—*Mrs. W. A. Philpott, Brooks, Alberta, Canada.*

I HAVE been healed through Christian Science of the liquor habit and a long line of other bad habits. While attending a Wednesday evening testimony meeting in 1918 I was healed of the tobacco habit, which I had indulged for about seventeen years, and have not been tempted to return to it. I was healed of influenza in one treatment last winter, and colds, oak poisoning, and many other ailments have also been overcome. I am very grateful for our reading rooms, which are an ever present harbor in time of storms, also for our publications, including *The Christian Science Monitor,* which keeps me in touch with the needs of others.

I am thankful to God and grateful to our dear Leader, Mrs. Eddy, for her unselfish sacrifice in devoting her

life to give to mankind this great truth. I am also grateful to all those who have been so patient and kind in helping me along the path of righteousness or right-mindedness.—*Arthur C. Williams, Ogden, Utah.*

I HAVE been interested in Christian Science ever since it was first brought to my attention when I was twelve years old, and have studied the Christian Science Bible Lessons for ten years. In that time I have found it a practical help in every trouble. Two demonstrations of its healing efficacy which, perhaps, stand out most prominently in my experience, are the healing of asthma and of a nervous breakdown.

Asthma was believed to be hereditary in our family, and it first attacked me in the autumn of 1910. I was able, with the application of Christian Science, to overcome it so it did not interfere with my school work during that year. For several years, however, I suffered some very severe attacks at different times and lived in constant fear of its return. Each time the trouble was quickly overcome by absent treatment or by my own realization of Truth. Gradually the attacks became less frequent and finally they ceased, leaving me perfectly free from any symptoms of this trouble. People who have met me within the last year, hearing that I had previously suffered from asthma, have said that they would never have thought of connecting that disease with me, as I am now so well.

The nervous breakdown occurred during the winter of 1914–15, when I was a student at a state normal school. The president of the school considered my case hopeless. He said that my only possible help could come from a neurologist, and doubted the possibility of a complete recovery by any method. That Christian Science is above mortal opinion is proved by the fact that, with its help alone, I was able to return to school before the end of the same school year and to complete my first semester's work. I have taught in the public schools every year since, and have had no further nervous or mental trouble. It took me some time to overcome entirely a feeling of fear and discouragement, but my healing has been sure.

For these demonstrations and many others, and for the overcoming of self-consciousness and other discords I am truly grateful. I am grateful for Mrs. Eddy's writings and for the wonderful organization she established, as well as for the privilege of membership in The Mother Church and in a branch church. I am joyously active, trusting in Him who, in the words of our Master, "knoweth what things ye have need of, before ye ask him."—(*Miss*) *Nina J. Lattin, Argyle, Wis.*

ABOUT six years ago Christian Science healed me of an attack of grippe. The healing was almost instantaneous, and with the realization that I had been healed came a desire to understand Christian Science. Accordingly I purchased a Bible and a copy of "Science and Health with Key to the Scriptures" which I began to study systematically. I had been addicted to the smoking habit for many

years and also to the use of profanity. The desire to smoke left me with the first treatment and my vocabulary was shorn of many profane words.

Christian Science has completely regenerated me, so that I know that I am a better man, husband, and father than I could ever possibly have been without its help. It has been of great assistance to me in business, by enabling me to obtain the right concept of business. It has solved the problem of supply and I know that as I continue faithfully to study and practice its teachings Christian Science will supply my every need. Space could not permit me to give all or even a part of the physical healings we have received in our family of four, but suffice it to say, it has never failed us.

I am deeply grateful for the physical blessings received, but more so for the revelation that Christian Science has brought to me of God as divine Love, as infinite Principle. I am thankful to God, to Christ Jesus the Way-shower, and grateful to our dearly beloved Leader, Mrs. Eddy.—*Lloyd L. King, Huntington Park, Calif.*

I also would like to express my gratitude for Christian Science and the many benefits, both physical and mental, I have derived. Several years ago while passing through a swinging door in great haste, my middle finger was cut and severed at the base of the nail. The severed part was replaced and the finger bound. Treatment was asked for in Christian Science. As I am a musician, there was a great sense of fear to be overcome in regard to loss and deformity. After four weeks of treatment, however, the bandages were removed and it was found that a wonderful healing had taken place and a new nail was forming. To-day it would be difficult for anyone to tell that the finger had ever been injured.

Neither of my children has ever had a drop of medicine and the manifestations of disease that have appeared have been quickly and permanently healed through Christian Science, such ailments as chicken pox, earache, measles, and recently a very severe attack of pneumonia having been overcome. I was healed of a dislocated jaw in half an hour's treatment, while in a previous experience of the same kind it had been necessary to call in the services of a surgeon. When Christian Science found me I was practically an atheist, and I never deemed it possible to attain the peace of mind and happiness that a knowledge of Christian Science has brought to me. While I am grateful for the physical healings, my deepest gratitude is for the knowledge of a demonstrable Principle with which to work out the problems of existence.—*Mrs. L. L. King.*

I HAVE had so much help from Christian Science that I am sending my testimony to express a little of the gratitude I feel. When very young my sister and I had to turn out into the world without money or home. It was at this time we heard of Christian Science, and through it I was instantly healed of stomach trouble, worry, sleeplessness, neuralgia, and headaches. Nearly all my

life I had been under the doctor's care, and it is now over ten years since I took a drop of medicine.

Christian Science has given us a brighter outlook on life, and through the earnest study of the Bible together with Science and Health, Mrs. Eddy's other writings, and the Christian Science periodicals, we have proved that God is our source of supply. Where we had nothing, now we have everything that is needful. I wish to express my thankfulness to God and my loving gratitude to Mrs. Eddy for her noble life in giving this beautiful truth to all mankind, and to those who have so lovingly helped me. My desire is to be able to show by my life the love and peace I have gained through Christian Science.—(*Miss*) *Edith M. Starkie, Harrow, Middlesex, England.*

Recently I met an old-time acquaintance who spoke of my laying aside glasses, and of how wonderful it seemed to her. Certainly this demonstration over defective eyesight is a cause for deepest gratitude. I had worn glasses for nearly twenty years, had been treated by several specialists in the United States, but was led to believe that the sight in one eye was practically gone, and the other eye not much better. While having Christian Science treatment for another discordant condition, I seemed to feel that I must take off the glasses, and I left them in the practitioner's office. Later in the day, a sense of pain caused me to ask for help, but since that time the healing has been complete.

I am deeply grateful not only for this proof, but for all the beautiful healing work that is being done in Christian Science throughout the whole world to-day.—(*Mrs.*) *Clara A. Dresser, Brookline, Mass.*

For a number of years I was affected with stomach trouble. Physicians all did their part faithfully, but as they gave me only temporary relief the proposal was made to me that I give up materia medica and try Christian Science. I did not believe that a God who sent good and evil could heal, so time went on, conditions remaining the same until two years had elapsed. Then while on a vacation at my parents' home I was thrown from a horse and to all appearances was in a critical state. My parents, being interested in Christian Science, spoke of my having a practitioner, but said to do exactly as I wished. I knew too well the suffering to be endured, and the length of time I should probably be helpless if I had a physician, so decided to try Christian Science. I was healed in thirteen treatments and can truthfully say I did not suffer at all. This healing seemed to me so rapid and so wonderful that I began to study in earnest. Soon afterwards, with the aid of a practitioner, I was almost instantaneously healed of the stomach trouble.

I am indeed thankful to God for such a one as Mrs. Eddy, so patient and long-suffering, and am grateful to her for giving to the world this textbook, "Science and Health with Key to the Scriptures," which opens up the Bible and blesses mankind. May I become more and more worthy

of this truth, by daily watching, working, and praying to express my gratitude not only in words but in actions.—*Mrs. Thorne Hoffman, Santa Barbara, Calif.*

It is for the spiritual uplift and moral regeneration that I am most grateful to Christian Science. When I began to study Christian Science I was a tobacco fiend and was drinking intoxicating liquors to excess. I was suffering from an enlarged heart, nervous prostration, and tubercular disease. The doctors had given me only about one year to live. I was considered an infidel, because I did not believe there was a God who sent sickness, poverty, and other troubles upon His people, and great was my rejoicing when I was directed to a Christian Science practitioner, who lovingly told me of a God who is Love and who delivers those who believe in Him, from disease and poverty. I could not afford to buy "Science and Health with Key to the Scriptures," therefore I thank God for our Leader's wisdom in establishing a free reading room and making it possible for those who are under a sense of limitation to borrow this wonderful book. I borrowed it and read it and reread it, for I was hungering after this God who is Love. I have been healed of the diseases mentioned as well as the bad habits and many discordant conditions which have come up in my experience in the past five years.

Words cannot express my gratitude to Mrs. Eddy for Science and Health, and I am most grateful for the periodicals and for my membership in The Mother Church and a branch church. Like Paul, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—*Charles Hammond Darby, Rahway, N. J.*

I would like to verify my husband's statement regarding his healings in Christian Science. The doctor told me that my husband's lungs were affected and he could not live another year. I would also like to express my gratitude for the many, many ways in which Christian Science has helped and is helping me. Recently an attack of ptomaine poisoning was overcome in less than a day with the help of my husband, who treated me.—(*Mrs.*) *Mae E. Darby.*

I came into Christian Science through my son's healing of a tubercular disease of the spine. Many doctors had been tried, but he was in a cast and nearly helpless. He was healed after only a few Christian Science treatments, and this seemed wonderful to me. My parents were Christians and I had attended church and Sunday school all my life, but I found I had been groping in the dark, never having understood God aright until after coming into Christian Science. Its teaching has proved a wonderful blessing to me. I was healed of a cough of twenty years' standing through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and of attacks

of liver trouble with only one treatment. A heart trouble was also overcome by the reading of Science and Health. My left foot was drawn out of shape, owing to a fractured bone, but was healed in five treatments. My granddaughter was healed of pneumonia with only one absent treatment when she was thought to be passing away, and of diphtheria with five treatments.

I am indeed grateful for all of Mrs. Eddy's writings. I feel that the most wonderful of all blessings received is the peace of mind I enjoy. I have to grow in understanding and to reflect God in my daily life.—*Mrs. A. S. Barton, Glen Olden, Pa.*

THE dawn of a new day and the real commencement of a new life, one free from pain and suffering, came with my beginning the study of Christian Science. The doctors having given me up as hopeless after years of suffering, and having left me thus to face the future, the dawning of a little hope was so big a wonder that I just had to study, with the result that I gained slow but sure relief from the pains of a rheumatic condition, supposedly left from a vaccination, and was healed of frequent attacks of pleurisy, neuralgia, and many other discordant conditions. In about six months most of the healing work was completed and I never can be thankful enough.

I was the only student in the home for some years, but in the past six months the other members of the family have been finding an interest in the study of Christian Science. We know that to be unhappy is to doubt God's love for His children. I am truly grateful to Mrs. Eddy for showing us the way to life.—(*Miss*) *Eleanor Kenton, Kissimmee, Fla.*

I WISH to express my great and heartfelt gratitude to God for the help that Christian Science is to me in my daily life. Through trying to follow its teachings I am able to lead a more useful life than I ever dreamed of doing, and peace and joy are my constant companions. I did not begin to study Christian Science for physical healing, but it has enabled me entirely to overcome tiresome and frequent headaches and a great tendency to coughs and colds. Sudden and severe attacks of pain have quickly disappeared without leaving any trace of weakness.

I am grateful for these proofs of the Christ-healing, but more especially for the nobler and grander outlook on life which has come to me slowly but surely through gaining "more correct views of God and man" (Science and Health, p. 264). I am most grateful to Mrs. Eddy for enabling us through her inspired writings to get this better understanding of Life, God.—(*Miss*) *Alice E. Rose, Bexhill-on-Sea, England.*

I HAVE been slow to take advantage of the privilege of expressing through our periodicals my gratitude for Christian Science. I hardly know where to begin to enumerate my blessings and could not count them if I should try; but this is a fact, that where once there was discord, inharmony, and much fear, now there is a peace and joy which was un-

known before. As the truth which is revealed in "Science and Health with Key to the Scriptures" by Mrs. Eddy is better understood and lived, fear is being eliminated and greater freedom in every way experienced. I am very grateful for the healing of blood poisoning, chronic sore throat, catarrh, and many physical ailments, but for the mental healing and spiritual uplift, which has changed my whole outlook on life, I am most grateful. My greatest desire is for progress in the understanding of Truth and Love and that I may hold steadfastly to those thoughts which heal and bless all mankind.

My love and appreciation for our revered Leader, Mrs. Eddy, whose purity, patience, and courage have revealed to us this wonderful truth, grows daily as I realize even in a small way the debt the world owes her for the discovery of Christian Science. I am grateful for our literature, including *The Christian Science Monitor,* which educates and enlightens and spreads "undivided the Science that operates unspent" (Miscellany, p. 353).—(*Mrs.*) *Katherine F. Kline, Flint, Mich.*

I TURNED to Christian Science almost four years ago for the healing of a disease pronounced incurable by two doctors, one a specialist. I shall never forget my first visit to a Christian Science practitioner, for I came away so soothed and comforted; and I was healed of this disease after three treatments. The next healing was of chronic bowel trouble in one treatment. After this healing we threw our stock of medicine away. Measles, whooping cough, colds, influenza, scarlet fever, mumps, rupture, and many other ills have been overcome in our family. Christian Science has solved every problem that has come up in the last four years. Words are inadequate to express my gratitude to God, not only for the physical healing, but for the spiritual understanding that casts out all inharmony. I am grateful for the liberation from fear and worry, for our periodicals, and for the privilege my children have of attending the Sunday school.—(*Mrs.*) *Sadie L. Patterson, Butte, Mont.*

I fully corroborate the above testimony by my wife, and wish to add that I have been healed of severe attacks of lumbago and other ailments just by reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. We are indeed very grateful for the many blessings Christian Science has brought to us. —*Joseph L. Patterson.*

EIGHT years ago, when I was very much in need of physical healing, my sister-in-law recommended that I visit a Christian Science practitioner. My first thought was one of fear, since I believed Christian Science was something mysterious and evil. I knew very little about God, but wanted to know something that would bring me into closer relationship with Him. I therefore tried to pray, to find out the right step to take, for I was at the place where doctors had failed to help me. I then decided to go to a practitioner and find out for myself about Christian Science, and

not just be influenced by what I had heard about it. This decision has never been regretted, for I found that my thoughts about it had all been untrue. I was healed of a severe form of stomach trouble, and this healing has been permanent.

I had been brought up in the Episcopal church, and had been taught to believe that God sends sickness. It was a wonderful relief and release to know that God does not send sickness and that it is a perfectly legitimate thing to manifest health. I have had many healings, among which was that of the Spanish influenza, last winter. For these healings I am very grateful, but more so for the better understanding of God I am gaining each day. I am learning to love all mankind instead of one or two persons, and it is making me so much happier. Living truly is the only way that I shall be able to express my thankfulness to God and my gratitude to our beloved Leader, and to all who have helped me to gain this better understanding of God. Christian Science is showing me how to do this.—(*Miss*) *Daisy Wortley, Port Maria, Jamaica, British West Indies.*

Four years ago amid the darkness of belief in tubercular disease and a complication of other troubles, a beam of light came to me with the assurance that an understanding of God and of man in His image and likeness would dispel the darkness, and new hope was brought into my life. Slowly,—beginning with the healing of my eyes, a healing entirely unlooked for,—my condition improved as a result of Christian Science treatment, and in 1917 I passed the physical examination for the regular army. During fourteen months of service there were many proofs of God's loving care. On one occasion by realizing that "underneath are the everlasting arms," the pilot and I came through an aeroplane accident unharmed.

I am very grateful for these demonstrations, both to Mrs. Eddy for giving us Christian Science and to the practitioners who have lovingly shown me the way out of darkness into the sunshine of health and peace, which all those, who love and obey the divine will, enjoy.—*Harold E. Treworgy, Ellsworth, Maine.*

For fourteen years I was sick with kidney and bladder troubles, dropsy, rheumatism, sick headaches, and other ills. I was healed, made sound and well, by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had never been to church, seen a practitioner, or talked with a Scientist, and had no idea what Christian Science was. My mother had had the book two years, but we had never read it and she only kept it because a friend had given it to her, —a lady who had been healed of almost complete blindness and several other diseases by reading the book. It was my father-in-law who got me to read it by telling of a man he had known who took medicine twenty-five years and was then healed through Christian Science. I got the book and began to read and in two days was healed of a bad sick headache. I became so deeply interested in my reading that I forgot the other

troubles and when I thought of them again they were gone. I have been well since then and that was nearly three years ago.

I am more thankful than I can say to Mrs. Eddy for showing us the way to health and a better life. She has shown me who and what God is and what prayer means. We have all received many blessings from the little understanding we have of Christian Science. I hope what I have said will help some suffering one into light and health. The spiritual uplift has been more to me than the regaining of health.—(*Mrs.*) *Myrtle Lockhart, Tillamook, Ore.*

FROM childhood I sought God and occasionally questioned those belonging to various denominations about Him, but without any satisfaction. In Science and Health (p. 2) Mrs. Eddy says, "The unspoken desire does bring us nearer the source of all existence and blessedness." This has been proved to me times without number, and I feel indeed grateful now for many of the trials which led me to seek and find the blessed truth, as revealed in Christian Science.

My eldest son when a baby became seriously ill with pneumonia and inflammation of the bowels. Physician and material remedies were hard at work to rescue him, but at length the doctor told me there was no hope for the child's recovery, as the heart was too weak, and that everything possible had been done. Then at last I reached forth and found that God never fails. Our child was instantaneously healed by Christian Science. Through a dear sister this true light was brought into my home and it means all to me. I, too, was very sickly, but found that "God is no respecter of persons;" what He does for one, He does for all. We have indeed found health, strength, and happiness in Christian Science.

These healings have been permanent, and headaches, croup, bowel trouble, colds, broken bones, and other discords have also been overcome in our home. Surely this is cause for deep gratitude, and words are inadequate to express what this healing truth means to me. I am very thankful to God, and grateful to our Leader and to all those who have lovingly led me to understand God's everlasting care and love for His children.—(*Mrs.*) *Sarah I. Grossman, Council Bluffs, Iowa.*

DURING the summer of 1917 I was taking a pistol apart, when it discharged and the bullet entered my right hand at the base of the middle finger, passing entirely through. I at once declared the truth and washed the blood from the wound. A Christian Science practitioner was then summoned, who declared that the healing work was already done. The bleeding had stopped. That evening I filled my position as usher, and on Monday went to work as usual, the third day after that having full use of the hand. The knuckle of the third finger had apparently been put out of place and protruded from the wound on the back of the hand, but to-day there is no sign of injury except a small scar. There was absolutely no pain at any time.

For this healing and many other

blessings I am truly grateful, and I thank God that to Mrs. Eddy was given the privilege of revealing to a waiting world this healing power of Truth.—*George P. Johannes, Jr., St. Louis, Mo.*

It is now about eleven years since I became interested in Christian Science. Previous to that I had been a semi-invalid for many years. The time came when all material remedies failed me. My married daughter had been in Science a number of years but I had never questioned her in regard to her religion and so knew comparatively little of its teachings. Since taking up the study of it I have been on the hilltop and in the valley, I have had struggles and triumphs, but would not give up what little knowledge I have of Christian Science for all the world might offer.

We as a family have had many healings. I was healed of stomach and bowel trouble of years' standing after trying everything in a material way that could be thought of. A sprained ankle was healed in two treatments. The injury occurred in the evening, and in the morning I got up and went about my work as usual. I have had an instantaneous healing of typhoid fever, and continuous coughing was also overcome instantly.

I shall never forget my first attempt to help another in Christian Science. My little granddaughter came to visit us and during her stay she had an attack of bronchitis, to which she had been subject for some time. She had been with me a great part of her life and with a doctor's help I had carried her through many of the so-called children's diseases, but now I could not use material remedies. I put her to bed and taking the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I sat down beside her and asked her to repeat with me the Lord's Prayer. Then I turned to my book and read for a short time, perhaps fifteen minutes. When I looked up she was sleeping sweetly and that was the end of the attack. I could relate many other instances of help we as a family have received. Our daughter was brought out of an attack of influenza when to mortal sense she was in great danger, and our son was in France for more than a year and came back to us sound and well.

Words cannot express my gratitude for all that Christian Science has done for me. I thank God for Christian Science and am so grateful to Mrs. Eddy and for all the help we have received through practitioners and friends. I am trying and praying to live so that my life may prove that the Christian Science religion is of God.—(*Mrs.*) *N. Adelia Heydon, Mankato, Minn.*

After reading an article in *The Christian Science Journal* I realized the necessity of sending in a testimony of the many healings I have received through Christian Science. My first healing took place about four years ago, when I was healed of nervous indigestion of many years' standing. Since then colds, sore throat, lumbago, and other physical ills, as well as resentment, discontent,

and many bad traits, have disappeared. For a short time during the influenza epidemic I worked as a nurse in a hospital, and through the help of a practitioner was protected from contagion, being the only nurse unaffected by it. Through Christian Science I have learned to love the Bible, which previously was a closed book.

For all these blessings I am indeed very thankful; and I am also grateful to Mrs. Eddy for her life work, Christian Science, and for all its activities through which we learn to help ourselves and others out of the mire of materiality.—(*Mrs.*) *Myra Atkinson, Ranger, Texas.*

After having been a sufferer for about four years with an internal trouble, I at last turned to Christian Science for help, as material remedies had done me no good. About five months later my baby was born without any of the suffering I had passed through on former occasions. About two years later my trust in God was put to the test when my husband awakened me one night by telling me I must do something for our oldest boy, then about two years and a half old, as he had croup in an alarming form.

When I saw the child I realized that something must be done at once, and tried to give him a material remedy. He, however, refused to take it, and the thought then came to me of what I was trying to do. I said to my husband that if that little child could see the nothingness of those things, we certainly ought to. The father then took him while I went into another room and opened the Bible to the fourteenth chapter of Exodus. I saw that the trial I was passing through was as nothing compared to what the children of Israel went through and God never failed them. I therefore held steadfastly to the thought that God is All-power and soon went back to where the little fellow was. His father had put him back to bed and he was fast asleep. That was nine years ago and there has never been a thought of using material remedies since. Two of our children were healed of typhoid fever, one of them never even going to bed. Diphtheria and smallpox were also overcome very quickly.

One time the oldest boy was taken with a severe throat trouble and the following afternoon it seemed best to call a practitioner, who treated him that evening. The next morning he was ready for his breakfast, being healed of the trouble. I have had many other beautiful demonstrations of the healing power of divine Love and it is with a deep sense of gratitude that I write what Christian Science has done for me. I have indeed experienced a "new heaven and a new earth."—(*Mrs.*) *Emma Schroeder, El Reno, Okla.*

During the period of eight years in which we have been studying Christian Science, we have had many things to be grateful for. Physically, mentally, and financially it has met every demand. Ailments incident to childhood, which have been manifested, have been quickly overcome. At one time our little girl sustained an injury that threw her into a convul-

sion, but through the loving help of a practitioner in about four days every evidence of the injury was wiped out. Colds, influenza, and ulcerated teeth have been quickly healed.

Most of all I am grateful for the spiritual uplift and daily growth I am experiencing through this study, also for the courage and unselfed love that prompted Mrs. Eddy to give this truth to the world.—(*Mrs.*) *Leslie H. Day, Sparks, Nev.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Boston 17, Mass.

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Mass.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Mass.

INSTRUCTIONS REGARDING ADVERTISEMENTS

IN THE CHRISTIAN SCIENCE MONTHLY PERIODICALS

The Christian Science Publishing Society accepts for advertisement in the Christian Science periodicals only those cards which have first been approved by the Board of Directors of The Mother Church. Following this approval a notice is sent by the Publishing Society stating the amount due for the insertion of the advertisement in the *Journal, Le Héraut,* or *Der Herold.*

The annual charges for advertisements in the *Journal,* payable in advance, are $10.00 for each line or fraction thereof for the church advertisements, and $5.00 for each line or fraction thereof for the practitioners' and nurses' advertisements. The practitioners' and nurses' advertisements are published only in the January, April, July, and October issues of the *Journal.* The charge for practitioners' advertisements in *Le Héraut* or *Der Herold* is $2.00 for each line or fraction thereof.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner thereby requests its removal. When once discontinued, a new application and approval are required before an advertisement is accepted for reinsertion.

PRACTITIONERS AND NURSES

Practitioners whose cards are accepted for the *Journal, Le Héraut,* or *Der Herold,* it is understood, will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

Advertisers in *Le Héraut* are required to speak and write both English and French, and in *Der Herold* to speak and write both English and German.

Nurses whose cards are accepted for the *Journal* are expected to maintain in their advertisements an address through which mail will reach them at all times.

As the names published in the *Journal, Le Héraut,* and *Der Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

ORGANIZATION AND RECOGNITION OF BRANCH CHURCHES AND SOCIETIES OF THE MOTHER CHURCH

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, in accordance with Article XXIII, Sections 6 and 7, of the Manual of The Mother Church, they should write to The Christian Science Board of Directors for information concerning organization as a branch of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.

READING ROOMS

A reading room notice, giving the address and the hours when the rooms are regularly open to the public, is a necessary part of every church advertisement, and care should be taken to have the rooms open, with an attendant in charge, at the hours named. The notice of a reading room is published only in connection with the notice of a church or society.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XXXVIII MAY, 1920 NUMBER 2

UPWARD STEPS

EDWARD EVERETT NORWOOD

IN these strange and stirring times, when the disintegration of mortal mind goes on apace, when strife and tumult walk hand in hand with limitation and fear, it is well to remember where our succor is. The terror of those outside the ark of safety is pitiful; but when we remember that it is likewise baseless, we rejoice in some understanding of good that disarms error. We may marvel at the manifestations, even while we see through their foolish pretensions; but we are not affrighted at either.

As we go on in the line of progress indicated in the teaching of Christian Science, we appreciate the great need of systematic, constructive thinking, the ability to identify one's thinking—as spiritual understanding—with the one Mind, that the errors of sense may be seen at their true value, as illusion, and overcome. We are coming out of these phases of mortal thought, knowing they are no part of us, nor we of them. It is not this mental state alone that satisfies the Christian Scientist. He is seeking and working for the house built without hands, eternal in harmony, and not the earthly embodiment with its pains and pleasures of human sense. All this means work. It means sacrifice, purification, persistency. It means alertness to duty in order to meet the aggressive suggestions of mortal mind, not as verities which we fear, but as illegitimate and illusive arguments which we can rebuke and expel.

We must grow in grace and goodness and in the understanding of God and love for man. These demonstrated are manifest proofs of the presence and power of God. It is such comfort and joy to realize that these waymarks of spiritual progress conversely show that we are leaving the hitching posts of mortal mind behind us. It is the only way wherein peace is brought to the struggling heart weary of the world and its allurements, determined to renounce the devil and all his works,

the vain pomp and glory of mortal thought, that promises so much and performs nothing. In the most attenuated guise, evil's suggestion—always in the name of good—besets us, and it requires much strong protection to stand. Here personal goodness and blind faith avail little, and we stand only because we understand. We are by no means to be fearful, but watchful, and experience has taught us that the systematic and careful study of the Scriptures and of our Leader's writings is absolutely necessary to this unfoldment. Nothing can take the place of this study because no other writings present the truth as they do.

We must clearly understand the great difference between a human sense of existence and an intelligent reflection of divine Life. So many people keep their eyes on the ground, like the man with the muckrake; they never look at the sky, the stars, or the clouds, the trees; never look within to clear thought of sin, nor out and up to find God. Now Christian Science gives us the right vision —the seeing eye, the hearing ear, both awake to Truth and its infinite demands and honest and unselfish enough to endeavor to meet them. Christian Scientists are they who are coming up through great tribulation, and washing their sin-stained garments white in tears of repentance and purification.

As we become partakers of the divine nature, we realize to some extent the joys of Spirit; that is to say, we rejoice in the consciousness of true being as reflection in divine Mind and not embodied matter and beliefs. There is a great difference between the two; and this spiritual existence is far more definite to the real man, our true selfhood, than this material state is to us as human concepts. Each spiritual idea exists as a present and provable fact. It is a fact for every one of us to know, to love, to use and express every moment. As this process of genuine understanding goes on, it is seen to be a transforming process; the human, or lower sense is put off, and the true sense put on. Thus the mortal belief is being swallowed up in immortality, darkness and ignorance give way to light and love, and the new heaven and new earth appear, for evil is passing away.

Now, during this transitional period, we notice that nothing in all the world has been changed but false beliefs. As Mrs. Eddy so logically says in "Science and Health with Key to the Scriptures" (p. 393), "A false belief is both the tempter and the tempted, the sin and the sinner, the disease and its cause." The entire process of what is called working out our salvation is simply displacing material beliefs with spiritual ideas; and the great beauty as well as merit of it is, that ideas are ever present, eternally true, always available and demonstrable, while beliefs have but a fictitious existence in the supposititious human mind, because it knows no better than to believe in them.

So we see the great necessity of existence is to exchange the false for the true, and in proportion as we do this we continually and perpetually profit thereby. Christian Science teaches us this wise selection, or dif-

ferentiation; it shows us how to try with the touchstone of Truth, or spiritual sense, whatever would present itself, and in the proportion that impulse and false desire are subdued we find that we want whatever is true and right, for this alone satisfies. Thus is our individual being demonstrated, for we are reflecting enough wisdom to emerge from the vague, unthinking mass of mortal mind, and are gaining spiritual perception. We understand what Paul meant when he said, "Now is the day of salvation;" we are saved from the problems of this day, this hour; and as we are saved from them to-morrow's problems, temptations, trials, will be met from a higher basis and clearer vision because of the victories of to-day.

Now, anything that tends to lower or cheapen one's understanding of the spiritual, the ideal, as the only reality of existence,—whatever makes one satisfied with matter or mere physical ease,—blinds him to Truth. Yielding to material sense we become lotus-eaters, forgetting our true home, heaven, and lose the way thereto. We therefore need to cherish and define the solemn obligations, the divine demands, put upon Christian Scientists. As we awake to the supreme necessity of spiritual thinking, we see it as the activity of divine Mind, and strive to approximate the divine demand for perfection. Every right thought helps to overcome evil beliefs, and there is an infinity of these thoughts. The more of them we use, the more we can use, and the more unfold for use. Herein is the great joy of right mental activity—it blesses one and all, and is the potent means of regeneration.

We must remember that this practical goodness has always been true, ever available, and all of it is ours every day and hour to use and reflect and there is no limit to its unfoldment and supply. This is the joy of spiritual living and loving and reflecting, and each day is a benison, a blessed benediction to the whole earth. In this living there is no stagnation, for the divine activity is seen as a present fact; no dullness or poverty of thought, for a wealth of wonderful ideas, all original, fresh from the hand of God, ever wait to be utilized; no delay, for the effect is with the cause; no fear, for divine Love casts it out; no uncertainty or doubt, for infinite wisdom resolves all error into desuetude; in fact, in this infinite and eternal good alone is found complete salvation and joy, for the source is the ever present and infinite God. Thus we see what it means to be a Christian Scientist—one who is fearlessly relying on Truth. As Mrs. Eddy says in "The First Church of Christ, Scientist, and Miscellany" (p. 159): "The general thought chiefly regards material things, and keeps Mind much out of sight. The Christian, however, strives for the spiritual; he abides in a right purpose, as in laws which it were impious to transgress, and follows Truth fearlessly. The heart that beats mostly for self is seldom alight with love. To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science."

SALVATION

ALICE HALE COHEN

SALVATION is gained in the ratio that Truth is understood and mortal selfhood is relinquished. The definition of salvation, as given by Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 593), is: "Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed." We must look away from human methods, human opinions, human approval or disapproval, in order to find it thus, and turn with willing, unobstructed hearts to the recognition of the omnipotence of God and the consequent efficacy of the divine Mind to dispel the inharmony of the carnal or mortal mind. As Christian Scientists we are "a peculiar people,"—as is the case with God's chosen ones in all ages,—because we are taught to build on "the stone which the builders rejected" and to appeal to divine Principle in all the problems requiring solution in our human affairs. Having this "pearl of great price," it behooves us not to trample it underfoot, nor lose it in the mistiness and darkness of human methods, but rather to use it, cherish it, guard it from the enemy of human reasoning, and by the application of the rules given us in the Christian Science textbooks, gain the world's confidence by our own proof that this is indeed the better part.

It is well to remember that it is not only ourselves who are to be considered but the whole world, which is becoming weary of its fruitless efforts in the dark and is hungering and thirsting for something to assuage its sorrows, its conflicts, its ceaseless woes. As we lose sight of material sense and self and gain the larger thought of brotherhood, we shall find ourselves turning with renewedly consecrated effort to the great task of keeping our thoughts pure, so that we may see God clearly and reflect Him through lives which attest obedience to the new covenant. In the order of true democracy, as we keep watch over our own thoughts and endeavor to exclude from them all that is unlike God, we shall be taking the first great necessary step toward fulfilling our duty as citizens of the world. It is a step which has been relegated to the background in the past, but Christian Science is restoring it in the thoughts and lives of men, and it is displacing human opinions and action with that divine impetus which holds human progress in line with God's plan and purpose, which is the way of salvation.

Salvation is attained as man turns toward God. It is lost sight of whenever he turns back to the erroneous beliefs of mortal mind, upon which the world has relied for centuries, but all in vain, only to find that no real progress can be made until man acknowledges God as the only cause. Salvation, or the recognition and demonstration of the all-power of God and the willingness to be obedient to divine Principle, operates according to divine law, which is a law of annihilation to sin and sickness. Only through the application of

divine law to human lawlessness is it possible to practice the Golden Rule. This law is as light, and the shadow shapes of wrong thinking meet this light but to disappear into their own nothingness. We can walk in the way of salvation. The débris of cen-thought above mortal sense testimony and consciously apply the divine law of Life and Love to every problem. This law is eternal, hence ceaseless, and is available to all. Its power is irresistible, displacing the general belief in human reasoning with its constant postponement of good, by the certainty of heaven here and now and of salvation as a condition of Life and not of death.

Joy and salvation go together. Depression, discouragement, fear, envy, malice, are not to be found in its pathway, for where they obtain, joy is absent. Salvation's way is lighted by Principle, wherein mortal mind cannot travel. As we go forward in this light we discern man in God's likeness. Jesus is called the Way-shower because he revealed to us this way of salvation. The débris of centuries of wrong thinking had, however, obscured it from human view when Mary Baker Eddy, through patient searching and practical testing of the truth contained in the Bible, rediscovered it and turned the light of divinely inspired reasoning upon the world's wrong viewpoints. Through the Christian Science textbook, "Science and Health with Key to the Scriptures," with its clear exposition of spiritual rules and their practice, she has made clear to mankind for all time the way of deliverance from evil. With the attainment of universal salvation all men will be able to enter into conscious communion with God so that they may be touched with the finger of God, and, to quote from a well-known hymn, "The whole world send back the song which now the angels sing." Salvation brings the joyous knowledge of the fatherhood and motherhood of God and the brotherhood of man, for it is attended by the recognition that we are children of the same Father, therefore spontaneous, joyful, free to sing of salvation even in the midst of the storm, our spiritual thinking lifting us above the mists of earth.

Merely to call one's self a Christian Scientist is not to attain salvation. It must be gained through listening for the still, small voice of Principle, which is heard only when the myriad beliefs speaking through the avenue of the material senses are silenced. To have the letter without the spirit of Christian Science, is to be blown about by every wind of doctrine, tossed and troubled, torn asunder when the wind rages with violence. Mere numbers give no vitality to a cause. This vitality must come through individual demonstration of earnest seeking, selfless service, the willingness to get self out of the way, the constant turning to Principle, the trusting of a child to the all-wise, governing Father. The world will hear the song of thought consecrated to God, and turn to its harmony to find salvation through the healing touch of this spiritual illumination, which, when brought to bear upon human problems, quiets the hungry heart and gives it rest.

Progress along the road of salvation cannot be reckoned by the amassing of material possessions, nor by the gratification of the desires of the carnal mind, but is made manifest by the purification of sense and self, by the willingness to rule out self for God. Thought may not roam when treading this pathway of Spirit. It may not wander through the by-paths of human doubt, human conjecture, or human opinions, lest it lose itself in the maze of false material reasoning. The way is lost when this is done and may only be regained through turning to the Christ, Truth. The way of salvation was never so near and clear in thought as it is to-day. The heralds of Christian Science are broadcast throughout the world, and though calamities may seem to abound, they but mark the rapid destruction of evil to those who discern the signs of the times. In Science and Health, on page 66 we read, "Trials are proofs of God's care." The heart which turns to God rises higher when confronted with problems and eventually learns to regard such so-called problems as opportunities, opportunities to turn to God alone, to rely upon His power and presence, and to sing of salvation. These moments of turning to the Father-Mother God enable the right thinker to cast his net on the right side and gather the things of Spirit where the yield surpasses all human limitations and unfolds in the divine order, revealing God's plan for the universe. Spiritual vision displaces human seeking and it points the way by which the mariner may find shelter in God's dear love. Salvation comes through reform. It reforms or recasts thought into spiritual modes, after the model of perfect man. The enemy is that which would break the continuity of spiritual reasoning with a flood of false mental suggestion.

The world is waiting for salvation from its bondage to false systems, and it is restless and filled with conflict. The words, "Be still, and know that I am God," find a place in the hearts of God's true followers, for Christian Science reveals to them how to wait for salvation in joyful expectancy and quiet certainty, firm in the faith that God's promises are fast being fulfilled. Christian Science strengthens and fortifies its followers, bidding the flood of mortal opinions and plans be still that God may be heard, for He is working salvation in the very midst of the crash of earth beliefs, heavy with materiality, falling on every side by their own weight. It was only when Elijah recognized that God did not work through the wind of violence, the earthquake of forcible overturning, nor the fire of destruction that he heard the "still small voice." It is the mission of the church to show the way of salvation to all mankind. This can only be done by practical proof of the supremacy of Life, Truth, and Love over all discord, for this is the way Jesus made clear. His was a whole salvation, giving freedom from sickness as well as from sin. When each individual endeavors to follow in the Master's steps, and holds reasoning in line with the definition of church which Mrs. Eddy gives us in "Science and Health

with Key to the Scriptures" (p. 583) as, "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle," there will be a great spiritual awakening throughout the length and breadth of the land. Sin, disease, and evil of every name and nature will fade into their native nothingness in the ratio that this understanding of church as revealed in Christian Science is accepted and demonstrated, and it will be recognized as the most vital and practical institution on earth to-day. The light of this true church shines above the towers and temples of scholastic theology, revealing "the tree of life" whose "leaves were for the healing of the nations."

THE DESIRABILITY OF LOVE

MINERVA M. WEBSTER

WE are told that when the apostle John attained a great age he talked little; however, he frequently repeated the words: "Little children, love one another." When asked why he clung to this one thought tradition says he replied: Because it is the command of the Lord and if this is done, it is enough. In studying Christian Science it becomes more clearly apparent that, as Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 113): "The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate;" and on page 494 in the words so well known to every Christian Scientist she says, "Divine Love always has met and always will meet every human need."

To one who, at the time of beginning this study, believed in many human needs, these words conveyed a vague sense of a kind Father who removed the unpleasant things from one's pathway and supplied the needful or desirable material things in a peculiar and unknown way; the person to be benefited having little to do except to trust.

The larger significance of these words was not discerned until a fuller understanding of Christian Science disclosed the fact that our experiences, circumstances, and conditions are determined by our own thinking and that our "needs" are always spiritual, not material. The removal from our thinking of the falsities of mortal mind, which would keep us from the realization of the allness of Love, is a great need, and as this is done, our other real needs are met.

Careful consideration of any unhappy situation where discouragement talks persistently, will show that in some way the thought of Love has been, temporarily at least, crowded out. Discouragement cannot talk long to one who has even a slight realization of the omnipotent power of Love. There could be but one supposititious cause for discouragement and that would be that divine Love had ceased being omnipotent and omnipresent. As this can never be, the one who is knowing Love's allness and ever presence will

quickly dispel the illusion of discouragement. Fear, which generally accompanies discouragement, is banished in the same way. Human love too often is accompanied by fear, but the one who has learned to trust his dear ones to the God who is Love, knowing that He cares for, watches over, and continually guides them, finds freedom and peace in such spiritual understanding.

A sense of lack is a signal that we need to know and express Love more actively. Possibly we think we have been badly treated, we may believe some one has done us a great injustice, or even deprived us of something considered valuable. Love demonstrated will heal and adjust this. If by wrongdoing a man obtains more material things, he has in reality only acquired a stronger belief in materiality, a greater faith that evil is power. The only reason any one does evil is because he does not know or understand the good which is Principle, but believes good is gained for himself by depriving others. Such a one surely needs our compassion and right thought rather than our condemnation, because he is working contrary to divine law and may not even know he is so doing. Sooner or later he must awaken and learn that the law of Truth and Love is unchanging and cannot be reversed for selfish purposes. Such a one needs our scientific understanding of what constitutes love, even though the shaft of his wrong intent be directed at us. It cannot harm us in any way unless we ourselves permit it to do so, through accepting it as real and as a power.

Many times mortal man sets up a standard for himself quite different from the one by which he measures his neighbors. Another's fault assumes large proportions, while we expect leniency and charity for the same error in our thought. When a neighbor's word or act is offensive to us we are overlooking the fact that our immediate business is to be and keep right ourselves. When we begin to think of and do unto others as we would they should think of and do unto us, our brother is likely to be very well treated. It will be a wonderful day when we are as stanch defenders of others as we are of ourselves.

When an error has tried to use us discordantly, and if this is uncovered and shown to us by a loving friend, why do we many times instantly become the advocate and defender of evil? Unquestionably it is because we have not learned to separate evil from person. Pride would tell us that our ego is being attacked. If this criticism is just and calls to our attention some error which we need to destroy, we should truly appreciate the service and be humbly grateful to the one who was loving enough to desire to help us. At some stage of our progress we may learn to accept merited criticism with gratitude, but find it more difficult to receive with love and patience rebuke which we believe is unmerited or unfair. We first need to be very sure that it is unmerited and that it is not the argument of self-justification which would persuade us to believe it unfair. Even if criticism be prompted by envy or malice we can surely see the nothingness of such

motives and still think lovingly. If the censurer is misinformed or mistaken in judgment, there is no reason why we should suffer for another's error. If we can help him to see the error of judgment let us do so; if he does not wish to be shown, we can at least keep our thought in love and help in that way to clear the mist.

There is little room for Love where evil criticism holds sway. False criticism may be subtle, many times masquerading as good and attempting to cover its malice or jealousy by saying, Of course we know this is not the real man, but is it not deplorable? What is deplorable? Is it deplorable that we have had different environments, different educations, different experiences so that it is impossible for all to view everything in the same way? It really is not necessary that every one should look out upon the universe through the amber, blue, or rose lenses we prefer for ourselves. It might become quite monotonous if every one thought and acted just as we do at all times. The violet is not disturbed because the rose is not purple; the wren is not concerned because the tanager insists upon wearing flaming scarlet. To the buttercup whose line of vision is higher than the violet but not so high as the hollyhock, the surrounding scenes may have an entirely different aspect than they have for either the violet or hollyhock. Yet who shall say that one viewpoint is more nearly correct than the other? Should the hollyhock insist that no view can be accurate except the one seen from its own line of vision? May we not be content, working out our own perfection as rapidly as possible, and leaving our brother free to do the same?

When we pass condemnatory judgment upon another because we believe he is making a reality of some evil, are we not doing exactly the same thing—believing evil to be something, rather than nothing? In what degree are we more righteous than he? The sense of superiority which many times makes false judgment possible is more regrettable than the thing criticized. Before we are righteous enough to judge our brother, our discernment must be so clear that we recognize the fault for what it is,—nothing, having neither place nor power. Until we love our brother as ourselves we have no right to judge him, and when we have learned to love him as ourselves our judgment will be very loving. It has been said that in viewing a beautiful wooded area, the lumberman sees many thousand feet of lumber; one interested in real estate sees acreage which should be cleared and put to use; while the artist sees grandeur of form and outline, beauty of color, lights and shadows. We see in everything and every one what we accept as filling consciousness. In judging another we are only declaring what we ourselves are.

Unhappiness can generally be traced to thought being centered upon one's self. One effectual remedy is to set about doing something that needs to be done, not necessarily something we ourselves enjoy doing, but something we may not especially desire to do,—possibly a small favor which will help us to forget self in the joy of service,—the greatest joy

there is. This should be done graciously, lovingly, joyfully, or its value is lost. Doing for others because it gives us pleasure is sometimes the subtlest form of selfishness, but one cannot long serve others unselfishly and continue unhappy.

If the world seems wrong, people inconsiderate, our lot unfortunate, let us look within our own thinking and see what is unlike Love. If thought is filled with Love it will find expression. The man who feels kindly but cannot express it is in need of forgetting self more completely in a greater loving consideration for others. When we are governed by Love we shall think the thoughts, speak the words, and do the works of Love. Love is not reflected in irritability or selfish impatience; it does not make self the prominent object; it is not thoughtless, inconsiderate of others, vainglorious, nor seeking its own; it does not magnify a brother's weak points and minimize good qualities, nor censure him because he has not worked out perfection; it has no desire to give pain or displeasure to any, and finds no amusement in causing others to suffer or in making their burdens heavier in any least way; it is courteous, kindly, cheerful to all at all times; it overflows with the joy of the knowledge of the all-power of good.

One who is learning more of Love will not darken the day for others because he himself is laboring with difficult problems, for by so doing he is making a reality of the problem and of material selfhood. Selfishness is founded upon matter and it seems most effectually to bar the door to a realization of man's spiritual being, which is so essential to harmony. Lowell said, "The first lesson of life is to burn our own smoke; that is, not to inflict on outsiders our personal sorrows and petty morbidness, not to keep thinking of ourselves as exceptional cases." Where the realization of Love is sincere and earnest, there is no sense of affectation; neither any reason for self-commendation, because one is learning to reflect more and more of the graces of Spirit. There is no personal virtue in so doing. Man, the image and likeness of Love, does this naturally, and something is lacking if a little more of the "fruit of the Spirit" is not being manifested daily.

The world's apparently chaotic condition can readily be traced to the selfishness of greed, hate, and lust. These conditions are also overcome with brotherly love. Man is learning to-day as he has never learned before that he cannot live to himself alone. God is Love, and we have the promise, "They shall all know me [Love], from the least of them unto the greatest of them." To have no other God besides Love; to think, see, hear, speak, feel only love at all times, under all conditions; to be governed in every impulse and motive by Love; so to live the Golden Rule that we think, say, and do only what we would have thought about us, said or done to us; to desire no good thing for ourselves which we do not desire for our fellow man, would surely do much to bring into evidence the kingdom of harmony. Would it not indeed be enough, as John said? Could any evil, whether named sickness,

sin, lack, or discord, stay where love so completely filled thought? As we perceive more clearly that Love never fails, we shall understand better Mrs. Eddy's desire expressed in "The First Church of Christ, Scientist, and Miscellany" (p. 301), "I would that all the churches on earth could unite as brethren in one prayer: Father, teach us the life of Love."

REPUTATION AND CHARACTER

EDMUND NICHOLS

COURTS, which are human instrumentalities for the determination of truth in the administration of relative justice, have frequently had occasion to consider and define reputation and character. Judicial expression has not always been clear; and the common use of these words has often been both misleading and confusing. People generally regard them as synonymous. That there is a well defined distinction will be apparent after a moment of clear thinking. Reputation is the consensus of local human opinion of a man expressed by those living in his community or the general public estimation of persons more widely known. It may be good or bad and equally mistaken in either instance. It is based on what others say or their failure to say anything concerning some person. Character consists of those mental qualities of which the individual is actually possessed.

It is generally assumed that reputation indicates character, for it is said that deeds reflect mental qualities. Comments based upon deeds and the inferences and conclusions drawn from them frequently repeated, constitute reputation; and reputation, *prima facie,* denotes character. For this reason, evidence of general reputation is held in legal procedure to be "competent and material." The truth of course is that unless the individual is controlled by Principle, his deeds do not consistently or truthfully reflect spiritual qualities. Without a knowledge of motive and all the facts, one might be tempted to judge from appearance only, because, ordinarily speaking, so much depends upon the attitude of those who see, hear, and comment, and also upon what the person himself may think about a good name. For instance, a good reputation has a recognized social and commercial value, and it may be sought after upon this ground alone. A reasonable desire for the good opinion and favorable comment of others is commendable, if conduct is not directed by such a desire. The moment consideration is given to what people will say, a dangerous element enters which blinds and confuses judgment. Fear of adverse comment drives weak humanity recklessly over the highway of action. It is not surprising, then, that reputation is often found to be entirely at variance with character.

Our Master knew that reputation was nothing more than judgment according to appearance, often hasty, prejudiced, and ephemeral, and that a good reputation was liable to speedy destruction through the caprice of

evil hearts. He knew it was the object of envious attack and often a disappointment to him who had labored for years to do well. He gave therefore no heed to the cultivation of reputation, but was content to be judged by his motive and works. In speaking of him Paul said that he "made himself of no reputation, and took upon him the form of a servant." That is, he was not careful of his acts because of what people might say of him or because of any worldly position he might attain. His every act and deed were inspired by his purpose to help and heal. Judged by the dishonesty and prejudices of the Pharisees, he acquired the reputation of deriving his power to heal from Beelzebub, of being gluttonous and a winebibber, a friend of publicans and sinners, a blasphemer, and mad. The reputation of these same Pharisees for righteousness was equally incorrect and depended for its security upon the inability of mortals to detect evil or to distinguish the false from the true.

The character of Jesus was the Christlike qualities manifested by him. His reputation was the expression of mere human opinion about him, uttered by those who were controlled by prejudice and animosity. He knew that he was misjudged, despised, held up to public ridicule and contempt, yet he entertained no hatred or resentment. On page 53 of "Science and Health with Key to the Scriptures" Mrs. Eddy states the reason why the Master's reputation was so totally at variance with his character. It was "because the divine Principle and practice of Jesus were misunderstood," she writes. "He was at work in divine Science. His words and works were unknown to the world because above and contrary to the world's religious sense." He was convicted and executed by mortals because of the reputation which mortal mind had propagated by its own ignorance and want of appreciation of his character. He prayed for them and their forgiveness, "for," as he said, "they know not what they do." How he was able to do this Mrs. Eddy explains in a passage beginning on page 476 of Science and Health, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals."

For fifteen hundred years the world has looked with amazement upon Jesus' healing power and the beauty and purity of his life and character. It did not at first and does not now understand divine Principle, which enabled him to do the works and to manifest such infinite patience, power, and love. It has either altogether refused to believe or, admitting the record, has falsely explained it on the ground that God was for the moment exhibiting His marvelous power to mankind. The false reputation of the Master has long since been forgotten. Those who misjudged, condemned, and executed him are in turn denounced. Jesus is now acclaimed, extolled, and lauded, yet mortals are loath to walk in the pathway which he again and again pointed out. They decline to believe that the Mind "which was also in Christ Jesus" now has the power to preserve and

to heal or that this Mind can now be demonstrated, but are content to honor and adore his personality. Even after repeated and authenticated demonstrations which constitute the highest degree of proof,—for demonstration does not admit the possibility of error,—they refuse to accept his teaching as practical or to admit that his healing work can be repeated in this age, as is done through Christian Science.

Mrs. Eddy, a gentle, cultured, Christian woman, having a marvelous ability to understand and rare courage to follow Truth as it was revealed to her, was also misunderstood and maligned when she first asserted the claims of Christian Science and began its teaching and practice. She, too, was able to love her enemies. She writes in Miscellany (p. 270): "Those words of our dear, departing Saviour, breathing love for his enemies, fill my heart: 'Father, forgive them; for they know not what they do.' My writings heal the sick, and I thank God that for the past forty years I have returned good for evil, and that I can appeal to Him as my witness to the truth of this statement."

Christian Scientists need not expect freedom from ridicule or that their reputations will be exempt from attack. Their persecution was foretold by the Master. "The servant is not greater than his lord. If they have persecuted me, they will also persecute you." There need be no fear, however; for mortal mind can only attack what it has produced. It builds a straw man and then delights in knocking it down, as a child overthrows its blocks. As Christian Scientists seek to manifest Truth, they are building character. They should be little concerned with either their own or another's reputation, knowing that it constitutes no part of the real man. It is indeed "as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney." Said the writer of Proverbs, "A good name [nature, character] is rather to be chosen than great riches, and loving favour rather than silver and gold."

GOVERNMENT BY PRINCIPLE

GERTRUDE D. LA MOTTE

HEAVEN is man's necessity. When analyzed, man's every effort is to achieve some concept of heaven,—or, as too often proves the case, some misconception of heaven, —which seems to promise, as he reaches for it, to add something to his sum of good.

Human ingenuity has left no heaven-bound theory untried, from the impoverished outlook of the ascetic, striving to hold himself physically aloof from matter, to the exaggerated viewpoint of the man who cannot conceive heaven outside of the intensification of matter and its arguments. Both these extremes are equally an acknowledgment of matter, and both meet and fail upon the common hypothesis that man and the

universe are material. If heaven could be worked out from a material standpoint, the world would not today be perplexed with the mighty unrest of unsolved problems.

Bible history is clearly and repeatedly contrasting the potency of thought awake to God's government, with the confusion and impotence resulting from ignorance of Principle; and understanding is found unfolding, whether from Egypt or Bethany, through obtaining and holding as true its relationship to Principle. Man is spiritual and must be so comprehended. He is spiritual and must be spiritually satisfied through expressing the demands of Principle. "I shall be satisfied, when I awake, with thy likeness," sang David, when he beheld the uplifting fact of man's absolute dependence upon God.

The materialist thinks of the universe in terms of matter. He thinks he lives and moves and has his being in matter, which he endows with life and intelligence; but when he has completed this intricate and complex result of matter, he finds himself without a satisfactory explanation of the thing itself. Analyzing the result to find the source of matter has only revealed a conjectural atom, a mental supposition, wherein both quality and quantity, supposed to exist as result, disappear in origin. Therefore the materialist finds himself in the mental predicament of having represented an effect without a sustaining cause. His argument becomes identical in nature with a mistake. A simple mathematical error is nothing more than the semblance of a result without an imparting rule. The mesmerist's dream is but another type of the same thing. The perversion and misdirection of action in any line fall into the same category. He who attempts to think and act from a focal point outside of Principle must forever find himself helplessly chaotic, since no such point exists. "Woe unto him that striveth with his Maker!" "I am the Lord, and there is none else . . . I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else."

Mrs. Eddy had the moral courage and spiritual conviction which enabled her to define matter, where others had paused bewildered. In the brief sentence on page 277 of "Science and Health with Key to the Scriptures," "Matter is an error of statement," she swept away a great stumblingblock in the path of human reasoning, and made clear why the materialist fails to satisfy the equation of man's harmony by giving value to matter, and why he utterly fails to attain heaven. The metaphysician thinks of the universe in spiritual terms. He finds man in Mind, in consciousness, and sees him as a spiritual unit derived from Principle. He knows, too, that any contact with Principle is an infinite resource, since Principle is Mind; and he must, therefore, accept man as the infinite idea of infinite Truth. God is Truth; He is, therefore, knowable, and is all that is. There can be nothing outside of Truth and its expression.

Through Christian Science, men are learning the real import of dominion, and one of the larger concepts which is being borne in upon thought is that of their independence of material surroundings. The materialist erroneously argues from the material standpoint that instead of reflecting God he absorbs his existence, both mental and physical, from his surroundings. He believes the issues of life and death are filtered from a breath of air, when God alone is his Life; he ascribes joy and peace to the possession or immediate nearness of objects or conditions, when his good comes alone from divine Love; he clings to looming shadows and thinks them strongholds of power, when nothing is power but God. The mathematician does not look for the solution within the problem; so a Christian Scientist turns from his problem to Principle, and, as he knows Principle, the truth comes to him for the solution of the problem. The truly scientific man does not seek in his surroundings for that which satisfies and redeems. He turns resolutely from every confronting circumstance to Mind, and as he strives to know God, he finds God is necessarily with him in infinite and harmonious expressions of good. He finds, too, that he has conformed to and proved the scientific truth of the statement, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The attempt, on the other hand, to individualize man through the testimony of the material senses results in a shifting concept, "having no hope, and without God in the world;" for such a one is surely "like the chaff which the wind driveth away," and "he fleeth also as a shadow, and continueth not." Christ Jesus declared through every act of his career his dependence upon the Father, and offered his example as practical and demonstrable in our lives. Man's individuality is in God, and as we comprehend this we shall see that nothing can mar this divine heritage, for spiritual individuality—and there is no other—is permanent and perfect. It is the divine intention expressed in man through constant oneness with the Father.

To elucidate man's relationship to Principle, Mrs. Eddy has used the word "idea," and a careful study of this term is very helpful in putting off the old sense of man and gaining the new. Idea implies dependence. It is not an entity in itself, but is derived from Mind; it has no action or intention within itself, for all action and intention originate in and belong to Mind. It is therefore futile to consider man as something in and of himself, for he can never truly be separated in thought or action from the perpetual and perpetuating source of his being. Christ Jesus insisted upon the fact of this relationship to the Father. He said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." The potency of man's endeavor along any line lies in his obedience to Principle.

Thought to-day is demanding a better standard of living, and nothing is more just and right than that

man should seek for and obtain perfection. It is his inevitable destiny, his present heritage. Bible history, culminating as it does to-day in the revelation of Christian Science, has placed this standard within demonstrable reach of all mankind. This hungering for good is undoubtedly more universal to-day than ever before in human experience, and when, through the impulse which is stirring all classes, a vision as to the true nature of good is approximated, when it is perceived as divine Principle with us, and man bends his effort to proving this, motives will become so clarified that the fruition of right will be reached. When, however, this demand for betterment emanates from chaotic and rampant human will with its expectations based on matter, there can be no great product of good, for to gain seeming results without Principle, is animal magnetism, mental jugglery, and cannot stand. Human belief, like the pool of Bethesda, when set in commotion by a new impulse seems fraught with promise; but inevitably its unrest is stilled with failure, until mortal endeavor relinquishes faith in itself. Then, and then only, the healing Christ stands revealed.

What God creates, He adequately sustains, for the creative power continues as the sustaining power over all God's kingdom; therefore nothing can lapse or fail. Man should not flatter himself that he can control those things which bless and comfort mankind, or that it lies within his power to give or even withhold of his own effort; for all good inheres in the divine Mind, and Mind creates and controls its own channels. For the world to be satisfied, to fill up the measure of its want, men must cease trying to express themselves as matter, and endeavor to wait obediently upon Principle. Then selfishness will be chastened into consecration, and the violence of self-will will surrender to conviction born of Truth. There is a vast difference between seeking the personal acquisition of good and seeking the impartial establishment of good. In the one course, a man is likely to forget his neighbor in remembering himself; in the other, man forgets himself in obeying Principle.

The world war has taken away much that mortal mind was content to call foundational, and it is left without that whereon to build its old self-centered and material interpretations of life, and it would call this chaos; but God is always in His heaven. The demands of Principle are never thwarted nor inhibited by the dross of suppositional thinking, though it is equally true that Principle is never apparent in the confusion of a mistake. Our own nation has been peculiarly blessed by the uplifted vision of unfettered right upon which it was founded, and which has proved an unfailing incentive, and will continue to do so. Every great and unselfed impulse which has consecrated men to their highest sense of good, has revealed Truth in the world, which continues with a power born of God, for it has touched the hem of the garment.

There can be nothing outside of Spirit and its expression. Dependence upon God alone gives poise to

action; it constitutes the true and only power of function or government, and without Principle as the source of power, symbols of power become a dead weight, only giving momentum to the violence of foredoomed human will. Good government and right laws are those through which Principle and Truth are most easily discerned and followed, where the individual's freedom to express his highest sense of right is unimpeded, and where conflicting interests are most easily assimilated into the broader and all-embracing sense of justice and equity. It can be none other than government by Principle.

Heaven, man's infinite birthright, unimpoverished and unexaggerated, is achieved through the orderly proof of man's coexistence with Truth. Jesus declared, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you," and Mrs. Eddy has defined heaven as "government by divine Principle" (Science and Health, p. 587). If heaven is ever to be obtained, it can be obtained now, for a fact which is ever found in Principle is always to be found there, and therefore is now. Mrs. Eddy makes this definitely clear in "Unity of Good" (p. 11) where she writes: "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here, and is included in Mind; that while ye say, There are yet four months, and *then* cometh the harvest, I say, Look up, not down, for your fields are already white for the harvest; and gather the harvest by mental, not material processes."

FEAR UNCOVERED AND DESTROYED

KATHRINE JONES

ARE we, as Christian Scientists, proving in our lives that "perfect love casteth out fear"? Is our living sufficiently characterized by restfulness and unhurrying calm? We may, perhaps, be happily free from a great overshadowing fear, but if upon examination we find ourselves apparently tinged more or less with the subsidiaries of fear, we shall do well to take immediate steps toward their destruction. Fear must not be allowed place in our thinking simply because it seems to be of a trivial nature. Even the lesser forms of fear, such as apprehension, worry, timidity, nervousness, tension, must disappear, and the only thing that will make them disappear is the understanding of God as Love. As we turn more constantly to God for help and guidance in every little thing, as we realize that nothing is too small for His consideration, all the little problems, duties, undertakings, encounters, and conversations that comprise the human day will be divinely directed and healed. It is by continually resting with confidence in God that thought about the ordinary affairs of every day, is transformed from a vague expectancy of

evil into the childlike realization of good.

Among the so-called smaller fears, the fear of lack of time seems to harass many persons. Paradoxically enough, the persons with the most leisure seem to be those most affected by the suggestions of hurry, nervousness, and lack of time, which easily proves that something other than time is needed by them. Women of leisure who have a hundred little calls on their time and attention often find themselves more burdened than those who go each day to their work. They may be, at times, so overwhelmed by the number of things it is apparently necessary for them to do that they cry out in despair for release and freedom. Under these conditions it is sometimes advisable to look over one's daily activities and to give up the more unnecessary ones, but while this may sometimes be wise, it does not heal the situation. If one decides to lop off ruthlessly certain cherished doings, he will still feel that he is giving up something important, for the reason that to the material thought material things seem of consequence, and if merely the outward symbol of the inner desire is renounced, without thought itself being purged and healed, life is still as troubled as it was before. To the question, "What, then, does heal the situation?" Truth returns the gentle answer, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." As thought leaves the world and draws near to Christ, it is healed. In proportion as we give our time to contemplating spiritual realities, we find that our daily routine becomes harmonious. By giving our first, best, and continued effort to acquiring spiritual understanding our concept of living is healed,—thought is cleansed, material desires drop away, the various interests in our lives take their rightful proportion and place, some consciousness of man's endless being is attained, and thought begins to apprehend the statement of "Science and Health with Key to the Scriptures" (p. 584), "The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded."

If the fear of lack of time may be considered a passing phase of complex modern existence, the fear of lack of substance dates from time itself. The gaining of material substance was probably the subject primitive mortals thought most about, and, after thousands of years of progress, it is yet one of the chief subjects occupying thought. Men are still feverishly asking themselves, "How shall carnality be fed, and how shall carnality be housed and clothed?" The only possible healing for this elemental fear of mortal mind lies in the explanation of man and substance as given in Christian Science. When thought is ready to accept the pure teaching of Christian Science that God is Spirit, that Spirit is infinite, that Spirit, therefore, is the only substance, that man is spiritual and needs only spiritual substance or divine ideas, and that he is in possession of these unlimited ideas now, and always; when thought is ready to apply this spiritual wisdom to

practical affairs, healing of fear of lack of substance is manifested in freer and richer human experience.

Many accounts are given in the Old and New Testaments of the blessings poured into human lives as men turned unreservedly to God to supply their need, and though these accounts are given in the form of Eastern stories, they illustrate the truth that is being stated to-day in scientific, metaphysical terms. The phraseology, whether it be that of the ancient East or of the modern West, is not the point. The point is that throughout time Love is always ready to respond to human need, and does respond when men approach God in humility and faith and love. Those whose human needs are fully met, and who have never known an anxious thought in regard to the morrow, may be tempted to slide over this question of substance, feeling that it does not especially concern them; but it should be a subject of prayerful study with all Christian Scientists, for it is only through the apprehension of what constitutes real substance that desires are purified, living is transformed, and healing is effected.

Perhaps the most pernicious fear that suggests itself to students of Christian Science is the fear that they cannot give a treatment. If this suggestion were generally yielded to, Christian Science would disappear from the earth. The giving of a treatment may be compared, in a way, to the speaking of a foreign language. The best grammatical rules committed avail nothing unless the beginner will let go his fear and, however haltingly and poorly, will actually plunge in and speak. So, the knowledge of the letter of Christian Science is barren of results unless one is brave and loving enough to throw his lifelong dependence on matter to the winds, and will begin to put his newborn apprehension of Spirit to actual use. The novice gains in confidence as he becomes aware of the fact that that which heals has nothing in common with mortal thinking. For instance, the simple idea, "Love heals," is a divine idea. It originates in divine Mind, and as it and similar ideas become active in thinking, such spiritual thought reflects the healing light. Christ Jesus reflected the divine ideas of Mind, so his healing work was perfect and instantaneous. The insidious suggestion that there are two kinds of Christian Scientists, practitioners of Christian Science who heal, and students of it who are not expected to heal, should be destroyed. While there are those who are specially fitted by growth, understanding, and circumstance to give all their time to the healing of the sick, it is not the title of practitioner that confers the healing power, nor should the lack of the title absolve others from doing the healing work. The mother, the business man, the teacher, the soldier, the day laborer,—any one, in fact, in any walk of life, who yearns to "let the oppressed go free," —has the right and ability to heal in proportion to his spiritual consecration.

Thus we see that fear cannot stand in the light of Christian Science, understood. The Christianly scientific method of overcoming fear is not allied with that heart-breaking popu-

lar optimism that says to a man, "Don't worry," without giving him a reason for not worrying. Christian Science faces fear with spiritual love and divine logic. It declares that the whole power of infinite good is for man, not against him, that God is wholly with him, and that if God is with him nothing can be against him. Fear is tracked to its source, which is unthinking carnal mind,—ignorance, illusion, error,—and is then destroyed by relinquishing mortal mind for the truth. By removing the false props that sustain mortal mind,—sin, ignorance, materiality,—the whole structure falls, and mortal mind is seen to be wholly powerless because it has no real foundation upon which to stand, no intelligence, no Mind.

One more point may be considered. If the language of Christian Science is new to any of us, if metaphysical expressions seem obscure and difficult to comprehend, let us not for that reason give up. Metaphysical terms are used from necessity, from the very nature of the subject. Let us rest in the reasonable faith that daily study of the word of Truth will bring with it the ability to comprehend. Meanwhile, if it now seems difficult to understand in its fullness that man is divine idea dwelling in Mind and therefore beyond the reach of harm, let us remember that we can always take into our hearts the simple thought that we are the dear children of God. He is loving us and protecting us every instant of the day and night; and we shall feel His presence, and we shall hear Him say, "The eternal God is thy refuge, and underneath are the everlasting arms."

[Written for the *Journal*]

A PRAYER

REUBEN POGSON

I DO not ask to know Thy will. I know.
But I do ask that Thou wilt give
The strength and courage still to live
And do the will I know.

I do not ask to see Thy path. I see.
But I do ask that Thou wilt guide
My erring feet when they would slide
Far from the path I see.

I do not ask to hear Thy voice. I hear.
But I do need obedience, Lord,
That I, when comes Thy loving Word,
Obey the voice I hear.

I do not ask to feel Thy love. I feel.
But oh, may I, when comes the blow
From trusted friend who proves a foe,
Reflect the Love I feel.

"HE QUIETETH THE EARTH"

CLARA S. STREETER

PERHAPS there is not anywhere a more graphic picture of multiplied human affliction than is given in the story of Job. No clear understanding of the salutary influence of suffering seems to have come to Job to comfort him in his sorrows until Elihu, the God-inspired man, gently turns Job's thought from its self-centeredness to a contemplation of God's power as manifest in nature. "Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? How thy garments are warm, when he quieteth the earth by the south wind?" These and numerous other questions Elihu asks Job to consider, until Job has recognized his mistake, and has been prepared to hear God speak to him "out of the whirlwind" of accumulated doubts and fears. In this clear revelation of Truth, Job is comforted, healed, and abundantly blessed.

The sunshine that follows the rain, the bow that is set in the cloud, the south wind that quiets the earth with warmth and melting tenderness, are just as potent with heavenly meanings to-day as they were in the days of Job. New every year a springtime comes and infolds the earth in a mantle of fresh inspiration, unveiling new beauties, and showing forth enlarged opportunities. Are we living so close to God, that, like Elihu, we may feel the delicious comfort, the exquisite grace of nature's art, and know as did he that it is Love drawing us nearer to the true understanding of God and man? Does nature's rejoicing over the blossoming forth of the spring cause us to pause in the busy day and just be glad we are learning in quiet ways that "now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is"?

Expressing her beauteous "penchant" in "Voices of Spring" (Miscellaneous Writings, p. 329), Mrs. Eddy asks, "What is the anthem of human life?" In the paragraph which follows she implies an answer when she sets forth that: "Human hope and faith should join in nature's grand harmony, and if on minor key, make music in the heart. And man, more friendly, should call his race as gently to the springtide of Christ's dear love." This is all there is to which we may call our fellow men,—the Christ-love and Christ-understanding,—and it is all our troubled race needs to bring it surcease from restlessness and fear. It is the south wind of the spirit, quieting, comforting, healing. To reveal this infinite love and bring it closer to human apprehension was the mission of our Master. That it could not be understood through the physical senses he made plain to Nicodemus, when he said by way of illustration, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." This new birth

is the transformation of mortal thought from a material to a spiritual basis of thinking and living, thereby changing things into thoughts which unfold the law of cause and effect in the spiritual universe. When this law is understood and demonstrated, it reverses human theories, breaks the chain of so-called material causation binding mankind to sin, sickness, and death, and makes immortality a factor of daily living, rather than a theory about some future existence. It gives proof of the universality of divine Love's reflection through man's love for his brother man and in unselfish effort to advance the race in the knowledge of God's protecting care over all His vast universe of created ideas.

To every age, distressed and afflicted in its strivings after material comfort and happiness, God has sent some messenger of Truth to call mankind to a higher understanding of being. Noah, Abraham, Moses, Elijah, and other inspired men of old were to the race as the south wind to the earth, as Elihu to Job, quiet comforters, warming the frozen channels of self-righteousness and preparing the way for some new and more glorious springtide evolving out of the cycles of infinite Love. Through its Discoverer and Founder, Mary Baker Eddy, Christian Science has come to our age not only to quiet the earth in natural ways, but to deliver its people from false beliefs, unjust laws, and self-destroying tendencies, by making clear the law of Him who is "perfect in knowledge." When this law is universally known and demonstrated, the simple questions which Elihu asked Job, so unanswerable even to-day from any standpoint of physical science, will cease to be mysteries, and understanding will unfold the forces of Mind; and man will use them, not for selfish ends, but to uplift the race spiritually. Those who now understand in part the workings of this law, and its application to the needs of everyday life, are doing the works which Jesus did when he healed the sick in Galilee and called to the afflicted of his day in those comforting words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." They are calling to mortal mind in silent prayers, in the spiritual interpretation of the Word of God as given in the Christian Science textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy, through the various activities of The Mother Church and its branch churches, together with the authorized Christian Science literature. These messengers of Truth are working daily in the primeval forests of decaying material theories, rooting out the undergrowths that bear not good fruit, and planting the seed of the "tree of life," the healing power of spiritual understanding.

As gently as the south wind drives back the frost line before the melting up of winter, so the spirit of the ever living Christ is softly breaking the frozen, age-old, material glaciers that have filled the channels of mortal thought from the beginning. Avalanches sweep down the mountain sides, and living waters flood the arid plains. Former things pass away in seemingly unspeakable destruction;

but look up!—the sun is shining; birds are singing; woodlands and fields are blossoming; the earth is quiet. "Spring is here! and doors that closed on Christian Science in 'the long winter of our discontent,' are open flung" (Miscellaneous Writings, p. 332). The clouds are balanced; the rainbow arches the sky; we will put on the warm, beautiful garments of righteousness and peace, and go forth into this new and wondrous "springtide of Christ's dear love," rejoicing in the understanding of the spiritual significance of the beauties of nature.

TEACHERS OF THE YOUNG

GERTRUDE MAYNARD

HISTORY records that the first teachers of the young were religionists. Their duty was to instruct the child in the particular creed of which they were representative, and to inculcate general morality. Subject matter was for some time not especially adapted to youth, the child receiving what little he could according to his power of comprehension. Later, as church and state became separated, the duties of the teacher became strictly secular, save in parochial and other private schools, education was adapted to little children, and under the benign influence of democracy came the full flower of this long growth,—the public school of America.

Along with this growth of secular education, the Sunday school kept steady pace, but took on much of the atmosphere and technique of the day school. The Scriptures were rearranged and presented in carefully prepared lesson series; play, stories, objective material, and social functions were added. In a word, Sunday school work was given strong intellectual and social stimulus. Whether it has at the same time received equal spiritual impetus is an open question among earnest workers in many churches. To this problem, so important to parents in particular and to all citizens in general, Christian Science offers a mode of procedure unique and helpful. In accordance with its fundamental teaching of the nothingness of materiality and the allness of Spirit, it discards as far as possible all material accompaniments, all appeal to the senses, all dependence upon mere personality. It offers to the child the absolute truth, the understanding to interpret the Scriptures, and the method of their demonstration. We find in the Christian Science Sunday school the most enthusiastic body of young religionists in the world, though without material stimulus of any kind.

Those who enter this vineyard of labor as teachers are richly blessed. It is the sacred duty of the Christian Science Sunday school teacher to impart to youth the fundamentals of the revelation of Truth to this age. In the Manual Mrs. Eddy says: "The instruction given by the children's teachers must not deviate from the absolute Christian Science contained in their textbook." The teacher's success depends not upon intellectual

training, not upon personal charm, not merely upon a correct theoretical knowledge of the subject, but upon practical demonstration of the Principle which is professed. The technique of teaching a Christian Science Sunday school class is best worked out by the individual. The novice may be somewhat dismayed when he finds there is no other instruction given for his benefit than that contained in the Manual of The Mother Church. The teaching method must be demonstrated; so the class is approached with such thorough preparation as would be applied to any other problem. The teacher's lips are opened with the prayer that God will supply the word in season, and upon this and spiritual receptivity of the class, success will depend.

Teaching methods and little devices which one teacher evolves are often helpful to others, and are freely shared in the few conferences allowed in the work; but every teacher will find it wise to work out the details of instruction according to his own demonstration. There are, however, some fundamental rules in teaching that apply to the work. In as much as they seem to have been naturally applied by all great spiritual teachers and afterwards appropriated more or less by others, it may be helpful to consider such precedents.

Broadly speaking, there are two methods of approaching a class; by lecturing or by asking questions. Most teachers combine these two, whether they realize it or not. Jesus used the lecture method, or the form of sustained discourse, with the multitude. With his disciples, or with visiting inquirers, he used the more intimate method of question and answer. In the case of Jesus' addresses, he spoke with such unction that the people listened with rapt attention. More than once he was obliged to retire in order to induce them to disperse. A manifestation of the power of the word of God to hold the close attention of an audience may be observed at a Christian Science lecture. The lecture method, however, is not especially adaptable to the needs of a small class of selected pupils.

With the questioning method, the pupils participate more directly. It is a great help in arousing pupils who may be timid or mentally inactive, and the teacher may thereby discern more readily the activity of the pupil. Pupils who never ask a question are not thinking actively for themselves. When, however, they are aroused to do so, the teacher must be ready to answer. He may even be confronted with a sense of unbelief. Jesus, when dealing with doubters and scoffers, made masterful use of another weapon—that of the unanswerable question. This is well illustrated in his rejoinder to the Pharisees who accused him of casting out devils by Beelzebub.

Again, children sometimes become so glib with the letter of their faith that the watchful teacher sees signs of the fig tree with leaves only. Always he seeks to make the teaching practical, not theoretical, knowing that if the pupils do not begin to apply their understanding of Principle, they may in time imbibe a faith without works.

A useful adjunct to Sunday school teaching is found in the use of the allegory, the parable, or the homely illustration taken from everyday life. The parable finds favor with religious instructors because it presents profound truths in a concrete form. The great teaching value of the parable lies in its power to arrest thought and not only to present a spiritual truth but at the same time to illustrate its practical application. The parable or allegory makes a strong appeal to the child; but the teacher must use it with care and skill, else it will become mere story-telling. If a spiritual idea is really involved in the illustration used, it will strike home and touch the heart of the child, but if the presentation be ever so little material, a blunder has been made. A good test of the efficacy of the story is a discussion of it after the telling. The Master selected his imagery with exquisite discernment, but even he found it necessary occasionally to explain a parable to his students. His stories are, of course, our models. We note that they are of human interest, that they are usually brief, that the spiritual idea is paramount, and that the necessary application having been made, the story at once ends.

To be strictly obedient to the directions in the Manual of The Mother Church, classes must understand the exact wording of the Ten Commandments, the Beatitudes, and the Lord's Prayer with its spiritual interpretation. This may mean a certain amount of close work. The more of such work that is done at home, the freer will be the class for discussion; but if a correct rendering of the letter is not obtained at home, the teacher will have to meet this deficiency in class. With loving patience, the precious letter of divine Science must be taught, inculcating the priceless value of exact rules and definitions, the beauty of the language of the Scriptures and of the Christian Science textbook.

When we consider that the maintenance of the Christian Science church will, in future years, devolve somewhat upon those who are now children in the Sunday school; when we realize that we are addressing and instructing the young people who may soon become readers, officers, and practitioners, we feel indeed the importance of the work. As for the value placed upon the work by the parents, it can hardly be estimated. Alert and thoughtful parents realize that the time has already gone by for a theoretical religion. The time is fast approaching when no business or professional man or woman, no tradesman, craftsman, or mechanic, will open office, shop, or store without the prayer of understanding. Without proper spiritual preparation it is most difficult to maintain prosperity or even safety. With it our young citizens will be in "the secret place of the most High." Let us, therefore, who hear the call, enter this vineyard so white for the harvest, and in so doing we shall be tending the flame of spiritual inspiration, lighted ages ago by the prophets, maintained in Christianity, and now bursting effulgent in Christian Science. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

"THE SONG OF CHRISTIAN SCIENCE"

HELEN INMAN

THE unity or oneness of good, which underlies all truth, has been obscured by the belief that man has life and mind separate from God. This perversion of spiritual fact, from which spring all mortal phenomena, has produced the theory of dualism which teaches that man is both spirit and matter, both good and evil. A mistaken premise results in faulty conclusions, and this dualistic doctrine has tainted the conception which mortal man holds of himself, of the conditions of his life, and of the universe which he beholds. Dualism, in other words the belief in both good and evil, is the cause of all evil, of materiality, of the bondage of humanity to sin, sickness, and death.

In nothing does the materiality of the human mind show itself more plainly than in the notion which it has evolved of the nature of prayer and work. The quality of a man's prayer has always reflected his conception of a supreme being, and the unaided human mind has never risen above the belief in a God knowing both good and evil and dispensing at will conditions of happiness or misery. There have been occasional instances throughout the Dark Ages which followed the loss of true Christianity, three hundred years after Christ Jesus taught in Palestine, when a more spiritual sense of prayer shone in minds humble enough to receive it. These were but rare instances, however, and the modern world is still seeking for relief from its woes in a direction totally opposite to the source of all life and truth, which Jesus termed "Father."

Closely connected with humanity's ignorance of the nature of prayer is the bondage under which its wholly material sense of work has placed it. The necessity for work as a normal condition of a man's life, when viewed rightly, is the reflection of a divine characteristic, but materiality has perverted it into a means for satisfying the instinctive sense of self-preservation which Jesus rebuked in the words, "Take no thought for your life, what ye shall eat." As an expression of human energy, uncontrolled by the divine Mind, work in whatever category has partaken of the conditions and limitations of materiality. The transformation which a knowledge of Christian Science brings to the human mode of thought, radically changes the basis and nature of mortal man's conception of work and prayer. It is often the light which the first chapter of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," throws on the subject of prayer which reveals to the inquirer that he has entered into the presence of Truth. The great fundamental statement of Christian Science, "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468), when understood even in a slight degree enforces the necessity of bringing every activity into agreement with infinite Spirit, God.

In the chapter on Prayer, in Science and Health, is found on page 4 the statement: "The habitual struggle to be always good is unceasing prayer." It is the metaphysical sense of these words which reveals the entirely spiritual nature of prayer and work, of the identity of their essence as concomitants in the unity of good. The acceptation of Christian Science as the revelation of the truth, involves the rejection of the fable of an indwelling spirit, soul, or intelligence in the human being, and this rejection must take place in thought continuously. The perception of the truth disposes wholly of a lie, for the truth is actual; and we need to turn continually from the false to the true, in order that mortal thought may be first corrected and finally destroyed through the truth of being. In proportion to our faithfulness in the accomplishment of this work shall we perceive what manner of an effort Mrs. Eddy considered necessary in order that we may pray scientifically. It is actually to understand the truth and in consequence to act from the basis of infinite Spirit, or the divine Mind, instead of from that of the human senses, or material sensation. Prayer, then, being a continuous recognition of man's relation to infinite Spirit, is the basis for true work. The correlation of prayer and work in the Science of being, provides the inspiration by which we understand the inspired words of Jesus on the subject of prayer, in the Sermon on the Mount: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly," and in the two following verses.

The human mind, ignorant of life understood spiritually, may contend that work conceived of transcendentally can have no connection with the daily work of the office, the shop, or the dockyard. This objection, however, is but the old contention of the duality of man extended into the illusion that spirituality is but a religious asset, instead of the very breath of true being. It is impossible to apply the epithets "common or unclean" to work done on the basis of unity with the divine Mind; such work expresses spiritual law and leads to an ever increasing development of usefulness. Watchfulness against the serpent of a material mind is necessary in every phase of endeavor for the realization of the kingdom of Truth on earth, and never more necessary than when some of the materiality of mortal thought has been put off. The healing of the sick, which is a divine necessity laid on every follower of Jesus, must be done on a spiritual basis. Mental work in Christian Science can only mean one thing—the affirmation of the truth based on the understanding of the unity and infinity of good. Mrs. Eddy says, "Spirit gives the true mental idea" (Science and Health, p. 467), and this statement understood will quiet self-righteousness whether manifested as limitation and fear or in a personal sense of success.

In the Message for 1900 to The Mother Church, Mrs. Eddy wrote (p. 2), "The song of Christian Science is, 'Work—work—work—watch

and pray' "—a song which springs from the pure consciousness of man and the universe as spiritual. It is this harmony which is spoken of in the thirty-eighth chapter of the book of Job, "When the morning stars sang together, and all the sons of God shouted for joy." Time is but a phenomenon of material sense, which ceases in proportion as the spiritual nature of eternity is understood. In proportion, also, as we drop our material beliefs concerning man and his activities, do we comprehend and enter into the primeval and ever present harmony of Christian Science.

THE CITY THAT LIETH FOURSQUARE

F. MYRTLE TAGGART

IN the Christian Science textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy, beginning on page 502 the author states: "There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God." To those students of Christian Science who have gleaned some knowledge of the new-old truth which Mrs. Eddy, through her writings, has given to this age and which, in proportion as it is apprehended and applied to human thinking, is freeing the world from the bondage of false material beliefs which combine to make up the sum total of human misery, it is obvious that when the author wrote the words above quoted she had caught a glimpse of that city described by the Revelator as "the holy city, new Jerusalem, coming down from God out of heaven," and again as "the city" which "lieth foursquare."

On page 592 of Science and Health Mrs. Eddy defines New Jerusalem as "Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony." In the chapter entitled "The Apocalypse," in the same book, she has clearly set forth so that all who will may learn, that this holy city, this New Jerusalem is no more nor less than that state of perfect spiritual consciousness, cleansed of all materiality, to which all the children of men must ultimately attain before they may be accounted worthy of the kingdom of heaven wherein nothing can enter "that defileth . . . or maketh a lie."

Christ Jesus, the Way-shower, on the night before the crucifixion, in that wonderful prayer offered up in the Garden of Gethsemane where he had gone with his disciples after they had eaten the Passover, and he had departed from them for a short distance that he might be alone with God, has revealed the key whereby all may enter that kingdom, in these words, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent;" and in Jeremiah 31:34 the promise is found: "They shall all

know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

New and earnest seekers after Truth, as revealed in Christian Science, who are ready and willing, because of the trials of the flesh, to lay aside their earthly beliefs and begin that mental journey out of false material sense with its accompaniments of pain and sorrow, sickness and death, and to enter into the freedom of Soul, the joys of Spirit, may perhaps inquire as did the rich young man of Jesus, "What good thing shall I do, that I may have eternal life?"—to which query the Master replied, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." The narrative, as recorded in the nineteenth chapter of Matthew, further states that when the young man heard this reply of Jesus he was sorrowful for he had much possession.

The "much possession," in its metaphysical meaning, may be likened to the many phases of error inherent in the so-called carnal mind, which Paul declares is "enmity against God," all of which, from the least to the greatest of them, every wayfarer on this mental journey out of materiality must "sell"—cast out of thought; for the great Master said, "Every plant, which my heavenly Father hath not planted, shall be rooted up."

A careful study of the citation from Science and Health which opens this article will reveal to the receptive thought—in which pride or prejudice has no place—that the one and only creation there ever was or will be is the ceaseless unfoldment or activity of God's thoughts or divine ideas—those "angels of His presence" of which Mrs. Eddy speaks on page 512 of Science and Health, where she says: "Spirit is symbolized by strength, presence, and power, and also by holy thoughts, winged with Love. These angels of His presence, which have the holiest charge, abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics." They are ever appearing to mankind and will ever continue to appear, revealing that spiritual consciousness which constitutes the kingdom of heaven within. This truth once seen, it is also apparent that the opposite of God's creation, or that which seems to be a material universe, is but a counterfeit, a spurious or false sense of the real or spiritual creation, constituted of the seeming activity of erroneous beliefs—that mist which went up from the earth, as recorded in the second chapter of Genesis, which seems for a time to obscure the real—until by the light, "the firmament" of spiritual understanding which separates the real from the unreal, the tares from the wheat, the mist or false concept of God's creation is forever dispelled.

Thus it will be seen that the only way by which the kingdom of heaven may be reached is a casting out with spiritual understanding, or true knowledge of God and His Christ, from the human mind, every thought which has not its origin in God, divine Mind.

In proportion as the conquest of human selfhood takes place and the erroneous concepts of selfishness, fear, hatred, dishonesty, sensuality, envy, greed, and the like, give place to divine concepts of freedom, joy, peace, humility, courage, purity, and the like, does spiritual good continually unfold to mortals, and Christ, Truth—the activity of divine ideas—become established as consciousness, bringing to light the real sons and daughters of God, made in His own image and likeness—the only dwellers in that heavenly city.

It matters not what the seeming problem which the wayfarer may encounter on his journey to this "city of God,"—whether a diseased body, a grief-stricken mind, an inharmonious home, a depleted business, a limited income, a church upheaval,—there is but one way to establish that peace which "passeth all understanding;" namely, the casting out of false concepts and replacing with the true —the Christ-idea—and in proportion as the true vision of the Christ is discerned will the seeker after Truth learn that in reality there was never a journey to take, as the real children of God have ever been dwellers in this eternal city and coexistent with their Maker.

Our revered Leader says on page 573 of Science and Health, "Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, 'The kingdom of God is within you.' This spiritual consciousness is therefore a present possibility." The prophet Isaiah also declares: "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in."

SYMBOLS

LEWIS A. HICKS

ON page 575 of "Science and Health with Key to the Scriptures" Mrs. Eddy states that "spiritual teaching must always be by symbols." Then to understand something of the nature of such symbols must be of importance to the student of Christian Science. The word "symbol" comes from the Greek verb meaning to throw with or together, to compare, as by apt illustration, a figure of speech, or an object presenting associated ideas. It is defined, in a narrow sense, as a visible sign or representative of an idea or a quality. Its synonyms, derived from the same Greek root, are emblem and parable. The word "compendium," which we get from the Latin words meaning to hang together, and which is defined as the substance of any subject abridged to a small compass, more nearly expresses the religious connotation of the word symbol, a thing or an idea representative of Spirit. For instance, in saying that "on these two commandments hang [or depend] all

the law and the prophets," Jesus expressed the idea that this abbreviated statement comprehends the whole of the preceding Hebrew teaching as to the correct relations between God and man.

Jesus' purpose in thus compressing "the law and the prophets" into a concise, comprehensive form, was to extract from the multitude of words with which interpretation had encumbered even the Commandments, the clear essence, or spiritual meaning of these. It was plainly his design to reveal God's fatherhood to man as simply and clearly as possible, yet we are told that "without a parable spake he not unto them," and he elsewhere said to his students, "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand."

Now the reason of this seeming paradox is the basis of Mrs. Eddy's dictum about spiritual teaching. It is that mortal mind, or ignorance (not knowing), can no more enter into the kingdom of divine intelligence, into knowing God, than darkness can enter into light. So finite human sense can never understand infinity, but is destroyed by Truth. In Christian Science this destruction of the illusion of life in matter, whether expressed in sickness or health, is called healing, or God with us. Error is thus seen as illusion, and being thus destroyed, must disappear. Yet into the seeming darkness of unredeemed mortal thinking, Truth is forever flashing its rays, each a glimpse of divine intelligence, appearing in parable or symbol, to lead unto Christ.

Mrs. Eddy defines sun as, "The symbol of Soul, governing man,—of Truth, Life, and Love" (Science and Health, p. 595). She uses the sun and its rays as a symbol to illustrate the intimate at-one-ment of God and idea. As a sphere, it stands for infinity, as contrasted with the finiteness of a straight line. It symbolizes the stillness, or invisible divine power which governs all that exists, through the law of its attraction. The astronomical symbol for the sun as one of the heavenly bodies, is a circle with a dot in the center, and this representation of a sphere with a central nucleus of life has been continually used for this purpose as far back in Chinese history as two thousand years before Christ.

Not only has Mrs. Eddy used a wide range of objects from nature to illustrate the truth of being, by analogy, allegory, and metaphor, but she has actually extended a similar significance to everything which mortal mind dignifies with a name. Her statement (Message for 1901, p. 20), that a "Christian Scientist is alone with his own being and with the reality of things," at once invites the translation of all objects into thoughts, thus making everything a signpost pointing to Principle and idea, its scientific reality. So considered, the universe proclaims God, good; and every finite sense of anything calls for recognition of the omnipresence of divine intelligence.

The symbolism that centered around the ritual of the tabernacle, while admittedly concerned with ob-

jects identical in form and purpose with similar ones used in the older religions of Egypt and Babylon, is uniquely different in the purity of its spiritual content. Just as Jesus brought together in a single commandment all the essentials of law and prophecy, so John in his Revelation goes straight to his destination, the unification of the Christ-idea with God, using only the collective symbolism of the most holy place, without regard to the preceding footsteps that mortal mind must take to reach it.

Unless one realizes that the generation to which this Revelation was addressed by the Hebrew Revelator was saturated with the letter of the Old Testament, the spiritual continuity between the description there of the preparatory purification of the high priest before entering the most holy place, and John's vision of the place itself, as related in the New Testament, will not be apparent, and the student will lose some of the crumbs or fragments of good. The most holy place in Hebrew tabernacle and temple was a perfect cube in form, a darkened room, unlighted by sun or candlestick, but illumined to the purified experience of the high priest by the light of divine intelligence, the Shekinah, or indwelling presence of God, who spoke with him there "from between the two Cherubim." The only object in this otherwise empty room was the ark containing the imperishable law of God, expressing the saving power of spiritual existence as a refuge from the flood of error.

In annual preparation for communing there with God to expiate the people's sins, Aaron was to put on holy garments, a seamless robe, and a breastplate of righteousness,—was to make a sin offering signifying separation from all unholiness, a burnt offering signifying complete self-immolation or consecration to God. He was to bathe his hands and feet in the great laver, or fountain, the floor of which was paved with brass looking-glasses reflecting the clear blue of the Palestine sky, in token of separation from matter, and the resulting spiritual purity, as of heavenly hue; and he was to make an incense offering, indicating his mental attitude of prayer or ascending thought. Upon his forehead was a golden plate bearing the legend, "Holiness To The Lord," signifying that he approached God with thought purified from everything unlike Spirit. Upon the hem of his robe were little bells, faithful sentinels warning him with every motion, by their golden tinkling, against the intrusion of any material thought that would mar the purity of God's house, or consciousness, lest he die; that is, lest he incur the penalty of all error—its total destruction—by entertaining it in that sacred place.

Now, it is fairly obvious to a Christian Scientist that no one ever enters into the house of God, this consciousness of only spiritual good, without passing through the anteroom of the preparatory mental purification, once or many times; for while the symbols have disappeared, the mental processes they prefigured are repeated in a degree in every Christian Science treatment. Jesus taught that

the Father desires worship not alone in Jerusalem or Mount Gerazim; but in spirit. The rending of the temple veil and the bestowal of the Holy Ghost on the Gentiles opened the way for any one to become a high priest unto God. John, then, writing years later, when these things had passed into known Christian experience of his day, seeks to visualize in words, which Mrs. Eddy regards as the acme of Christian Science, the nature of communion itself, this unity of God and idea realized. In his own attainment of the perception that God is Love, he had passed permanently beyond the stage of preparatory purification, and the narrative assumes that the reader has done likewise and is ready to enter in where nothing "defileth" or "maketh a lie."

He sees the tabernacle, no longer finite in dimensions, as a cube of golden light, the New Jerusalem, let down from heaven, in the translucent purity of which Christ is seen as the bride in at-one-ment with God. "And the city was pure gold, like unto clear glass. . . . and the street of the city was pure gold, as it were transparent glass. And I saw no temple [corporeality] therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." So, in a Christian Science treatment the practitioner, shutting out mortal sense testimony by closing his thought to matter, opens his vision to the reality of spiritual being thus symbolized, in the divine light of which, sin and sickness disappear in health and holiness.

[Written for the *Journal*]

THE LESSON–SERMON

M. ALEXANDER PITT

WITHIN thy gates I daily walk,
And up to heaven's blue
I lift my gaze, while angels talk
Of all that's pure and true.

Of thy pure fount of flowing love
I drink the healing streams,
And find a peace far, far above
The fondest earthly dreams.

The Master's simple life of old
Thy radiance now reveals;
The sick are healed, his words retold,
And man his freedom feels.

A joy serene thy message brings
And opens wide my view;
The heart to God thanksgiving sings
And starts the day anew.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

FREDERICK DIXON, Acting Editor GUSTAVUS S. PAINE, Acting Associate Editor

EDITORIAL

PROPHECY

ONE of the most puzzling things to the unwary reader of the Authorized Version of the Bible is the fact that it is written in Elizabethan English. This fact is rendered less obvious because the language is not completely archaic, like that of Chaucer, and because words, whilst retaining their ordinary form and spelling, have in many instances changed their meaning. One of the words most often produced as an instance of this, of course, is the word let. In the most curious way the word let has completely reversed its meaning between Shakespeare's time and our own, so that to-day it means to permit, whereas in Shakespeare's time it commonly meant to prevent. Thus Latimer, in his sermons, declares, "The flesh resisteth the word of the Holy Ghost in our hearts, and lets it, lets it," meaning of course, continues preventing it; and in the same way Shakespeare writes, in Henry V,

> And my speech entreats
> That I may know the let, why gentle Peace
> Should not expel these inconveniences
> And bless us with her former qualities.

In precisely the same way the King James revisers translated the famous passage in Thessalonians, "Only he who now letteth will let, until he be taken out of the way," and this though the word is used in its later sense again and again elsewhere in the translation.

One of the most interesting, however, of these archaic words is the word prophet. In our own time the word prophet has come to mean the person who foretells something, the person who, by some mysterious supernatural sense, sees into the future, and is able to declare in a mystical way the things that are to occur in the future. As a matter of fact this is a complete misunderstanding of the word. The Greek προφήτης was not the speaker of the oracle but the expounder of the oracle; and, in precisely the same way, the Hebrew prophets were not men making mysterious dives into the future, but the expounders of the law. The Hebrews never recognized what have come to be called the historical books of the Bible as history; they described these books as the early prophets, as distinct from the later prophets, to-day known as the major and minor prophets. The prophet, then, took the law, that is the Pentateuch, and the history of Israel or the early prophets, together with the later prophets, and expounded them so as to bring out their spiritual lesson, and this spiritual les-

son became his prophecy. It is thus Mrs. Eddy writes, on page 320 of Science and Health, "The one important interpretation of Scripture is the spiritual."

It is easy to understand from this, however, that the man who expounded the Scriptures was bound, in a way, to foretell the future. But there was nothing supernatural or mystical in this foretelling; it was an exact, scientific deduction from fact. The writer of the Messianic prophecies in Isaiah, for instance, was not thinking of Jesus the Christ, the son of Mary of Nazareth, but was deducing from the perpetual conflict between good and evil the inevitable effect of the appearance of the Messiah, or Christ, in a world of unrestrained animal propensity and passionate desire. Men of succeeding ages, finding in Jesus of Nazareth the outcome of these prophecies, came to the conclusion that their writer had foreseen Mary and Jesus, and that awful conflict between good and evil, which took place in the few years between the temptation in the wilderness and the crucifixion on Calvary. But this was not the case. The prophet, to-day called Isaiah, simply foresaw as certainly the effect of what Mrs. Eddy terms the chemicalization of mortal mind, when its almost savage materiality was faced with the absolute Science of being, as to-day the chemist in a laboratory sees the inevitable material effect of the mixing of certain gases.

Thus the prophets of Israel found their successors in the prophesying of the early church, a form of expounding the Scriptures which went out of practice somewhere about the time that the King James version was made. The loss of this exercise of prophecy was particularly regretted by, amongst others, Bacon, who, writing his "Considerations touching the Edification and Pacification of the Church of England," says, "Upon this point I grant three considerations: first, whether it were not requisite to renew that good exercise which was practiced in the church some years, and was commonly called prophesying," which prophesying Bacon explained to be the gathering together of the ministers of any district to expound, in turn, to a public audience, some specific text from the Bible. Thus it may be seen that the idea of prophesying, as a supernatural gift, is something as far from the original meaning of the Greek text of the Bible as is the effort to convert the word miracle from a demonstration of the truth of the teaching of Jesus to a supernatural power, confined to a few people and a definite period. Just as the miracle was the scientific term used by the Roman philosophers for their demonstrations, so the word prophesying was the word used by the Greek philosophers for the simple expounding of their teaching. And thus the great Hebrew philosopher, Paul of Tarsus, is found writing to the Church in Corinth: "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." Clearly there is no need to expound Principle to the man who understands Principle.

Every person, then, who under-

stands something of Principle, becomes, in the ratio of his knowledge, something of a prophet. It is perfectly impossible to understand Truth without being able to foresee and so to declare the inevitable effect of Truth. If a man knows sufficient of natural science, he can tell for certain that a stone thrown into the water will sink, and in the same way if he understands enough of divine Principle, he can tell that a belief in matter must inevitably end in death. This was what Jesus meant when he said to the Pharisees and Sadducees, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" They understood the relative statement of truth that a stone thrown into the water would sink, but their own materiality and hypocrisy prevented them from foreseeing the inevitable effect of that materiality and hypocrisy on their own lives and the lives of those whom they were guiding to destruction. The unreasoning multitude accepted, in their ignorance of Principle, the determination of the Pharisees to adhere to a material view of the Messiah, and were shipwrecked on their ignorant and material acceptance of that false teaching.

Very different is Mrs. Eddy's explanation of the ancient prophets, and of the scientific bearing of prophecy on the problems of the day. "The ancient prophets," she writes on page 84 of Science and Health, "gained their foresight from a spiritual, incorporeal standpoint, not by foreshadowing evil and mistaking fact for fiction,—predicting the future from a groundwork of corporeality and human belief. When sufficiently advanced in Science to be in harmony with the truth of being, men become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the one Spirit. It is the prerogative of the ever-present, divine Mind, and of thought which is in rapport with this Mind, to know the past, the present, and the future." Now this power of prophecy, to which Mrs. Eddy alludes, is no mystical utterance gained through some supernatural peering into another phase of being. It is, as she so clearly explains, gained through the atonement, the perception of the individual that he is no material entity, but an idea at one with, because contained in, the divine Mind, and from the divine Mind nothing is hidden. Consequently, as the individual puts off the old man and his lusts, and puts on the new man, that is, claims his sonship in Principle, he cannot help understanding the inevitable evolution of Truth, and this being so, he cannot escape from prophesying.

It was in precisely such a sense as this that Mrs. Eddy was herself a prophet. She read the signs of the times, and like Isaiah before her could foresee the bitterness of the struggle as the destroyer, the Christ, Truth, closed upon sin. Evil, she said, would endeavor, as ever, to turn the lie on good, and hidden sin, spiritual wickedness in high places, would make another effort to retain its throne and crown. "The breaking up of material beliefs," she writes on page 96 of Science and Health, "may seem to be famine and pestilence, want and woe, sin, sickness, and

death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth." Is not this the Messianic prophecy once again?

FREDERICK DIXON.

THE PRESENT PERIOD

THE now which God knows is always good. To every age, the temptation has probably come to regard the past or the future as more enjoyable than the present. Yet what the divine Mind is conscious of is ever joyously unfolding activity. The idea of Principle has never been touched for an instant by any supposition of evil, any more than the stars in their courses have been affected by a childish belief as to their being mounted rigidly in a flat sky. God goes on being good, regardless of any illusion to the contrary. The one divine intelligence, with its expression, is indestructible and has never included any element of evil. To-day, therefore, the genuine spiritual man, in the divine likeness, experiences only good.

In Christian Science, all this, of course, is axiomatic. Even the true axiom, however, can and must be proved. No one is called upon to take one word of the truth for granted. The mere dogmatic statement of some one else is of little value. For himself, each one must prayerfully consider that, in spite of any seeming, existence itself is good here and now. True being is not something to be expected in the future or looked back upon in the past. Life is to-day and forever. The period of the divine Life is eternal. Its immortality is in the present, not yesterday nor to-morrow. Hence the real period, in which man in the image and likeness of God is living, is actually infinite, instead of some limited suppositional human sense of things. It is wholly good and happy.

On page 509 of "Science and Health with Key to the Scriptures" Mary Baker Eddy, the Discoverer and Founder of Christian Science, has written: "The periods of spiritual ascension are the days and seasons of Mind's creation, in which beauty, sublimity, purity, and holiness—yea, the divine nature—appear in man and the universe never to disappear." Compare this with the passage on page 428 where she has declared: "The great spiritual fact must be brought out that man *is*, not *shall be*, perfect and immortal." Clearly, then, every quality of the true man and the true universe is already apparent to the one all-knowing Mind. Omniscience rejoices that the ever present period of vigorous unfoldment is indeed unlimited. It is good to know that the veritable man is experiencing this infinite period, rather than a disagreeable time of altogether illusory materiality. This understanding is thoroughly practical for every detail of daily conditions.

The so-called mortal mind, with all that it believes in, is but the suppositious opposite of the infinite divine

consciousness. Whatever this mind conceives of is, therefore, mere counterfeit of the true idea, which remains real and active as the expression of Principle. If mortal mind supposes first war and then after-war depression or inflation, speculation or reaction, all such is utter falsity claiming to be something. In the realm of Truth, there is neither room nor time for a period of evil to follow a season of consecration. The sureness of good, being eternal, is ever recurrent and opportune. From consistent spiritual doing, Principle permits no actual lapse. If, for a single instant, God could cease to be good, immortal goodness would be a myth. The fact is that, exactly where the illusion is supposed to be, there divine intelligence is knowing and maintaining the perfect idea.

That is what the earnest seeker for the truth needs to know in connection with the news of the world. When it appears that suggestions for the necessity of debauchery would try to nullify prohibition, for instance, one who understands Principle rejoices that the force of good is irresistible in its unfoldment. Happiness consists in the ever varied action of infinite Mind, not in any continuous or periodical indulgence in sensual stimulants. When it seems, to take another instance, that either Capital or Labor is intent on suppression or destruction instead of full production, the clear reasoner is sure that the divine consciousness is unbounded in its expression. The only prosperity and satisfaction lie in the continuity of constructive doing. Whenever, again, it seems that medical interests are subtly insisting on more and more domination, the student of Christian Science goes on patiently knowing that omnipotent intelligence alone has dominion. Health is conserved and preserved by Mind, not by any material means. Thus the whole establishment of order and peace depends on God. His true creation is already arranged in harmony, in spite of any seeming. Periodically and eternally, therefore, the right idea is present in its right place.

To delight in knowing this is ceaselessly to ascend. In fact, what Mrs. Eddy calls, in one of the passages already quoted, "The periods of spiritual ascension," are all that can really be periodical. The very word "period" comes from the Greek, meaning way. Upward, the way is infinite. The whole ascent is a joy. The eternal now is the best period there could ever possibly be. On page 131 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy has assured us: "Beloved, that which purifies the affections also strengthens them, removes fear, subdues sin, and endues with divine power; that which refines character at the same time humbles, exalts, and commands a man, and obedience gives him courage, devotion, and attainment. For this hour, for this period, for spiritual sacrament, sacrifice, and ascension, we unite in giving thanks." To every one, these words of hers are bound to be a healing inspiration. In the household, in business, in activities for the general welfare, divine Principle must here and now govern.

GUSTAVUS S. PAINE.

SPECIAL ANNOUNCEMENT

So many inquiries with respect to the editorial changes in the Publishing House have been made that the Trustees deem it their duty to make known to the field the exact truth with regard to the situation as to which many false statements have been and are being circulated. We do this, not because any appreciable effect has been wrought upon the great number of Christian Scientists throughout the country, but because we find that in certain sections some have accepted these false statements because uncontradicted by us.

We do not believe that any substantial number of loyal Christian Scientists can be persuaded to join in an attempt to impair, if not to destroy, institutions founded and named by Mrs. Eddy, but that such is a plan which has been contrived by certain misguided people cannot be denied.

These are the facts:

Two weeks ago, without notice, the editors of the *Journal* and *Sentinel* resigned their offices.

As to filling editorial vacancies, Article XXV, Section 4, of the Manual provides that editors "*can be*" elected "by unanimous vote of the Christian Science Board of Directors, *and the consent of the Pastor Emeritus given in her own handwriting*." Article I, Section 3, of the Manual provides that editors "*may be*" similarly elected. These provisions of the Manual can of course no longer be strictly complied with. The written consent of the Pastor Emeritus can no longer be secured, and until the question is determined as to whether Mrs. Knott or Mr. Dittemore is a director the "*unanimous* vote" of the directors cannot be had. All appointments since the consent of Mrs. Eddy became unobtainable have been made by mutual agreement between the two boards approving the persons selected as editors.

Upon the resignation of the editors, it was necessary for the Trustees to act immediately in order that the publication of the *Journal* and *Sentinel* should not be interrupted. At the Trustees' request, therefore, Mr. Dixon and Mr. Paine of the *Monitor* accepted temporary appointments as editors. The Trustees immediately notified the Directors of these appointments. The Directors having failed to approve these names, the Trustees invited them to name such persons as would be agreeable to them. The Directors responded that they declined to make any selections, giving as ostensible excuse the outstanding injunction in pending litigation.

The field should know, however, that this injunction does not prohibit cooperation of the Directors with the Trustees in the selection of editors. While it restrains the Directors from taking any action which would impair, destroy, or in any way injure the Publishing Society's business, their cooperation with the Trustees in agreeing upon editors could of course not be construed as any such thing.

Under these circumstances the periodicals go to the field with Mr. Dixon and Mr. Paine acting as editor and associate, under a temporary employment, at much personal inconvenience to these gentlemen, who accept these additional responsibilities in order that the publications founded and inspired by Mrs. Eddy shall not be lost. The only alternative which confronted the Trustees was that the publications should be suspended. Such a course to every Christian Scientist who is loyal to Mrs. Eddy would be unthinkable. If the Trustees had permitted this to be done they would have been recreant to the great trust which Mrs. Eddy established.

BOARD OF TRUSTEES.

HAVING received so much good from reading the testimonies of others, it is my earnest desire to add mine, in the hope that it may help some one.

Over four years ago as a last resort I turned to Christian Science for help and was healed in one treatment, although I took two more treatments afterwards for general help. My trouble was diagnosed by one doctor as spinal tuberculosis. For five or six years I had sought help of many physicians, but could get none. If any relief came, it was very little and lasted only a short time. Besides medicine I tried osteopathic and chiropractic treatments, and while they seemed to give relief it was of short duration. There was pain in my back between the shoulders, that never left me day or night. I could sleep only a little at a time and then only from the effects of exhaustion or drugs or liquor. Sick headaches, ill temper, extreme nervousness, and what not accompanied the above; also loss of business, due to inability to attend to it. My wife, who is a trained nurse, insisted that the doctor tell her what my trouble was and what the outcome would be. He said that it was turning into softening of the brain and he did not expect me to live long; but if I did I would have to go to a hospital for the insane. That was on a Saturday. The next day we talked over Christian Science, and Monday afternoon I took my first treatment. Oh, what a relief! No one can realize what joy it was to know that I could again be well and happy and help provide for my family of eight members. Since that time, over four years ago, we have had many healings at different times of diseases such as measles, whooping cough, colds, appendicitis, and in fact all the diseases that at times attack a family.

Since my healing there has been no medicine in our home. Truth has met our every need, and to say that I am grateful, expresses but a very small fraction of how thankful we all are. Surely God is the only deliverer. I am grateful to Mrs. Eddy for having found the truth for us, as the Master used to teach it, and for the literature, which has enabled us to find it for ourselves. Since my healing I have been able to help others many times. To state all the good we have received would take a large volume.—*E. S. Lester, Albert Lea, Minn.*

IN December, 1917, my wife and I noticed a considerable change in our daughter. From being a very lively child, she became sad and silent. At first we did not worry much about her, but at the end of January her condition became worse. She never spoke, would be motionless for long periods, and nothing seemed to bring her out of her speechlessness. nothing interested her and her eyes did not express any life. We were obliged to force her to eat, otherwise she would have let herself perish of hunger. I sought the advice of a well known specialist, and after he had examined her he told me she was

slowly becoming insane and there was not much that could be done for her, although her general health was good. There were ninety chances out of a hundred that there was no healing for her, he said.

On leaving this renowned man I was dumbfounded. At fourteen years of age my child was becoming insane for the rest of her life. I told my sister what the conditions were, and it was then that I first heard of Christian Science—I, who for a long time had abandoned all religion, because I had never found a teaching that would satisfy me. My sister informed me that it had healed her of rheumatism from which she had suffered for over two years, although doctors had given her but a relatively short time to live. I had not been ignorant of her healing, but as she had not told me how it came about I had not asked for details. She said that God alone had power to save my child, and after giving me all the details of her own healing she convinced me that the only way open to me was the way which Mrs. Eddy discovered. After talking with one of her friends who had also been healed through Christian Science, I was quite resolved to give up material means and turn to God, the only good. I went to see a practitioner and explained the case to her. She began treatment at once and at the end of two weeks we saw a notable change in our child. Before a month was over she had completely regained her speech and her former liveliness. She continued to improve and at the end of three months we considered her saved and entirely healed. There has not been a symptom of the trouble since and we have even observed that her understanding is more developed than before she was taken ill.

Our unbounded gratitude goes out to God and also to Mrs. Eddy, for it is due to her marvelous teaching that to-day we can rejoice in the healing of our child. It is difficult to express our thankfulness to this noble woman, who worked so steadfastly to give us the beautiful book "Science and Health with Key to the Scriptures," and open the way which leads to the true understanding of God and to eternal life.—*F. Buffet, Geneva, Switzerland.*

NINE years ago my first testimony was published in the *Journal,* and it certainly is time I once more publicly expressed gratitude for a further bountiful unfolding of good.

One day a great longing arose to have class instruction, and this promise stood out with startling clearness, "No good thing will he withhold from them that walk uprightly." I decided there and then that to the best of my endeavor I would "walk uprightly," and leave the "good thing" so much desired to the unfoldment of the one Mind. The result was that in a comparatively short time the way opened normally and naturally to take this instruction and it was a never to be forgotten experience. Later on, work was found with the Publishing Society and advantage taken of attending many lectures on Christian Science and two annual meetings in The Mother Church. The journey back was also a beautiful demonstration of supply. "No good thing" was with-

held; God's abundance was indeed proved over and over again.

I wish to relate two later experiences which have done much in clearing the mental pathway in the march from materiality to spirituality. After some months of strenuous work a complete breakdown occurred. Help in Christian Science was given, so that in a month's time I was able to resume my duties. More help seemed necessary, however, but through the patient, loving help of a practitioner I was enabled to stick to my work the rest of the time, and the error eventually uncovered was fear. The consequent freedom from fear experienced is beautiful, and much more patience and humility have been expressed. This testimony would not be complete without a word of appreciation for the great love and kindness shown by the members of the church, proving that Christian Science does indeed demonstrate the brotherhood of man.

The second instance of healing seemed even more valuable than the first. A sense of irritation and indignation toward another had been allowed to take possession of my thought until it dominated, and the result was a very painful mental upheaval. Thought turned, however, unreservedly to God, divine Love, for help and guidance. The answer came instantly in the words of Mrs. Eddy, in "Miscellaneous Writings" (p. 356): "The pent-up elements of mortal mind need no terrible detonation to free them. Envy, rivalry, hate need no temporary indulgence that they be destroyed through suffering; they should be stifled from lack of air and freedom." To recognize the trouble with myself as "envy, rivalry, hate," took moral courage, as it seemed easier to blame the other one. But facing it made the next step possible; namely, stifling it "from lack of air and freedom." By working along these lines complete freedom followed, and the way was thereby made easier for meeting the problem of working harmoniously with one's fellows in all situations and circumstances.

Gratitude indeed goes out to God for our dear Leader's tireless and selfless efforts to free mankind from the apparent bondage of material sense.—(*Miss*) *Helen C. D. Stocks, Melbourne, Victoria, Australia.*

It has come to me repeatedly of late that I have not been bringing all my tithes into the storehouse of our Father, as I never have written a testimony for our periodicals, and feel quite overwhelmed to think of it when I recount manifold blessings that I have received since coming into this blessed truth, almost eighteen years ago. At that time I was healed in five or six treatments of partial paralysis of the bowels and of hemorrhoids, and my daughter of four months was also healed of bowel trouble. I was bucked from a broncho when I was fourteen years old and never was well or strong after that until taking up the study of Christian Science, excepting temporarily for a few months at a time. I was very much discouraged. I had long wanted to take up Christian Science, as my dearest friends were Scientists, but my husband was opposed.

As nothing helped me at all and I refused to be operated on,—I knew so many wrecks from that,—I was troubled with a headache and backache and was very unhappy, so at last Christian Science was a glorious light indeed to my benighted condition.

There have been trials of all kinds to meet, but with Christian Science to help me I have come through victorious. Some battles were severe indeed; ptomaine poisoning several times has been overcome for my daughter and myself, and usually without outside help. Pneumonia, which is so dreaded at this altitude, has twice been overcome for me. I had treatment from a practitioner the first time as a great deal of fear was expressed on all sides, but the next time I handled it myself.

Some years ago when I was raking a coal fire that had been banked for some hours, the smoke, ashes, flame, and gas rushed out, and as I was singing I inhaled it all and had a paroxysm of coughing, which returned at frequent intervals. I thought I did my mental work, and went to bed and slept all night, but my lungs were paining terribly when I awakened, so we called for Christian Science help. My daughter told of this in a science class in high school, and the teacher said it was bona fide poisoning, and thought I must die from it, but I was only sick two or three days. I think that was one of the most wonderful demonstrations made for me, as I read a short time ago of twenty-five persons who died from the effects of it in a factory. The physical healing is indeed very wonderful and proves that God is omnipotent and omnipresent in every condition, but the learning to know God is so much more, that we would keep on even if physical discords were seemingly not met. To know that God is Love, Principle, is worth everything else one could possibly obtain in this world, and my gratitude is beyond words for everything that Christian Science is bringing to me.—(*Mrs.*) *Etta Lewis Fulton, Denver, Colo.*

SINCE hearing of Christian Science three years ago, I have been instantly healed of appendicitis with the help of a friend, a practitioner not being available at the time, also of numerous other ills, including a serious condition of the eyes. I was wearing three pairs of glasses when I entered Christian Science, and was confronted with possible blindness. I have now needed none for three years. I also eat anything and all I wish, whereas formerly I was obliged to live chiefly on coddled eggs, buttermilk, and prunes. My physician, a specialist, said I never would be able to eat freely.

This autumn while in a disturbed and anxious mental state, I fell one morning on my way to an eight o'clock lecture and badly sprained my ankle, bruising the flesh and breaking a bone in the leg. I was helped into a house where a lady telephoned to a Christian Scientist friend of mine, asking in my name for help. Fifteen minutes later I was again on my way to school. I used the leg every day all that was necessary, and did not miss a single class. Two

weeks later I had the leg examined by a specialist to make sure of the situation; he reported as stated above, saying the bone was splintered and in bad condition. Since then the leg has become normal, all discoloration has left, and the bone has straightened. The leg was not set or bandaged at any time.

While in a similar irritated mental state recently, I was thrown from an automobile, receiving an injury to the spine. A few weeks later inflammation set in;I was in severe pain and drawn over backwards, scarcely able to move about. Though the trouble was about two weeks disappearing, I asked for, and received, but one treatment.

Aside from the physical healing,—impatience, discouragement, fear, shyness, intolerance, self-justification, self-will, self-depreciation, hatred, and many other confusing and contradictory beliefs have been revealed to me and are all, some slowly and others more encouragingly, disappearing. I have also been able to rediscover with wonderful promptness, lost and misplaced articles and have been guided through seeming mazes to perfect demonstrations. When sincerely and earnestly applying the truth, I have never yet met with failure. Sometimes I get myself in "war trim" for a long battle—and lo, there is no battle! Mrs. Eddy says (Science and Health, p. 393), "Rise in the strength of Spirit to resist all that is unlike good." In my own experience I find that when I have done this, the demonstration is instantaneous. How soul inspiring is that sudden lightening of a load which seems too grievous to be borne, and what a revealing of heaven is the sudden realization of the nothingness of it all!—(*Miss*) *Leota E. St. John, Alfred, N. Y.*

When Christian Science was first brought to my notice some twelve years ago, I was not looking for any particular physical healing, but it was not long before I was able to apply its glorious teaching to minor physical defects that were quickly overcome. Being a son of the manse, I was, as one might say, brought up in the faith, and although I had taken an active part in ordinary church work of the old faith, including Sunday school, social reform, and temperance, I was not satisfied; nor indeed had I a reason for the faith that was in me. I am very grateful now that, in spite of strong advice to the contrary by a near relative who is a medical doctor, I did look into "Science and Health with Key to the Scriptures" by Mary Baker Eddy when that storehouse of good was presented to me.

During the years that I have been interested in and have studied Mrs. Eddy's works along with the Bible, I have been enabled through my own understanding of Principle as taught by Mrs. Eddy, to overcome, among other discordant conditions, poor eyesight, that required constant wearing of glasses. These glasses have long since been discarded, and severe toothache, which was an old and persistent companion, was destroyed over eleven years ago and I have not been troubled since. I was healed in two days of an injury to an

ankle that a surgeon said was a fracture of one of the ankle bones. In the army I was able to overcome a severe form of ulcer, and during the so-called influenza epidemic, I was instantaneously healed of what seemed to material sense a severe attack of that fear one night while reading a lecture on Christian Science.

For help through Christian Science treatment I am most grateful, and with joy relate an experience of instantaneous healing. At the time I was staying in the country and was suddenly attacked by a sense of choking. This became so acute that I was desperate and after suffering intense agony, felt I was nearing the end of this existence. My wife had communicated with a practitioner but he did not get word until late that night. By this time I was nigh helpless and hopeless, but I found myself struggling to repeat the Lord's Prayer as I could get breath and I immediately got relief, fell asleep, and wakened in the morning, healed. Later it was learned that at the same time as I commenced working for myself, the practitioner had commenced absent treatment.

The help Christian Science has been and is to me in business is inestimable. I am very grateful for what it means in the home life and the good the children get from the Sunday school. For the Christian Science *Quarterly, Journal, Sentinel,* and *The Christian Science Monitor,* I cannot find words to express my great debt of gratitude, no more than I can find words to say what it means to be privileged to enjoy being an adherent in the movement, "enlisted to lessen evil, disease, and death" (Science and Health, p. 450). I am indeed grateful to God and His Christ, and to Mrs. Eddy for her life work of love for mankind.—*R. Cecil Spence, Edinburgh, Scotland.*

I KNOW that every Christian Scientist is grateful for every testimony of healing. I have enjoyed the experiences of others so much and they have been such a help to me, that I also desire to glorify God by telling of some of the blessings I have received since taking up the study of Christian Science. Space does not permit my going into detail, but I have seen all sorts of errors,—so-called incurable diseases, organic, and such as the doctors have given up as without hope,—yield to the power of divine Love.

Recently I mashed my finger. For a few moments the pain was intense, but the truth was declared and in a little while the pain was gone. I thought I would lose the nail, but, although the nail was broken, through the application of the truth it grew out perfectly without giving me any pain or inconvenience. In January, 1918, a complete healing took place when I heard the Lesson-Sermon on Sacrament read in the Christian Science church. The condition healed was a dragging of my right foot,—I had lost control of my leg entirely, and it gave me a great deal of annoyance and pain. When we do our part and know that God can and lovingly does adjust every circumstance, no matter how difficult it appears, we receive directly the blessing. For our literature I am also very grateful:

the truth is brought out so clearly and beautifully, always meeting our individual need.

Can I ever be grateful enough for the peace and happiness which came to me when I realized that the kingdom of heaven is indeed within us and that it is a divine state of mind to be won here and now. My daily prayer will always be to reflect more love, more patience, and more kindness to all I come in contact with, thereby attracting them to the light that shines in the darkness, and leading them to the God of love, who meets our every need.—(*Miss*) *Melitta M. Thebus, Denver, Colorado.*

It has come to me very clearly that if one is to "owe no man," it will be necessary to know a higher meaning than that we are just to pay our financial and social obligations. I have been thinking of the debt of gratitude I owe to God, to the Way-shower, Christ Jesus, and to our revered Leader, Mary Baker Eddy, for giving to the world the truth which heals all mankind of the multitude of ills, discords, and inharmonies to which the world is in bondage. This debt I owe is of long standing, and one which requires a lifetime to repay, but I should like to express my gratitude for some of the healings which have come to me and mine in the short time truth has been unfolding in my consciousness.

I have seen many demonstrations of God's allness in healing sickness and inharmonies of many kinds, both physical and financial, in the overcoming of colds, sore throat, headaches; I have seen a dislocated jaw put back in place by the power of Truth, mumps overcome in a few days, grippe healed in a very short time. But greater than all these are the healings of disposition, the uplifting of character, the putting of the unclean, uncharitable, and destructive out of thought, and the replacing with the pure, charitable, and constructive, which not only blesses one's self, but those with whom one comes in contact.

I am grateful for a larger understanding of Love, and that giving does not consist of material gifts, but of the right, purifying, and uplifting thought which blesses all mankind. I am indeed grateful for Christian Science, for the services, the literature, and to all who take part in this movement for the healing of all discordant conditions.—(*Mrs.*) *Vinnie A. Hurst, Jamaica Plain, Mass.*

In the fall of 1914 I was stricken with what the doctors called heart trouble. After doctoring a while and getting worse, I tried to use Christian Science and medicine together; but this failed to do any good. I kept this up until I was too weak to feed myself and the doctor gave me but a short time to live. Then I decided to quit medicine and give Christian Science a fair trial. Two weeks after deciding to use Christian Science only, I was up and around. My complete healing, however, was slow. I am glad of that, for it compelled me to study earnestly and strive hard to practice what I had learned.

I am grateful for the healing of discouragement. One day I was feeling discouraged because of my slow prog-

ress. I told the practitioner I had been studying Christian Science for six months, but did not know any more about it now than the day I began, and I did not believe I could ever learn. She answered: "Do you know what discouragement stands for? It stands for faith in evil." I saw I had been giving magnified power to evil, thus worshiping it. When I learned the truth about my heart, all fear vanished and I was healed. In the examination for the first draft of 1917, my heart was pronounced normal.

Christian Science was a great help to me while training in camps in the United States. During the winter of 1917-18 my feet were wet nearly every day. Some days I waded to school through snow and water knee deep, and sat for half a day, wet above the knees, in a room so cold that the water in the fire buckets was frozen solid. During eighteen months in the army I never lost a day because of illness, and my name was never written on the sick report. On our return from overseas the sea was very rough and we faced one storm after another. I was quickly healed of a slight attack of seasickness, and was one of the few soldiers able to work every day.

I am grateful for the help received from practitioners, and for the help received from the Christian Science literature. The vest pocket edition of Science and Health, the Bible, and the *Quarterly* were greatly appreciated by the soldiers. To go to a Christian Science War Relief room in France, was as good as a visit at home. All of the literature was eagerly read. While I am grateful for the physical help received, I am more grateful for the spiritual uplift, which is the result of this study. Mrs. Eddy is the world's greatest modern benefactor. The world can rejoice that she was pure-minded enough to hear and heed the voice of Truth and point the way for others. —*Charles R. Livingston, Edna, Kan.*

I HAD my first healing in Christian Science in February of 1914, and since then have had many proofs of the great truth that all pain is purely mental, caused by a belief in an existence apart from God. I was healed of severe nausea during pregnancy, and when I was later delivered of twins it was almost entirely without pain. When my babies were playing together one day the little girl scratched the boy in the eye, and about a week later I noticed mucous on the iris very near the pupil of his eye, which upon examination proved to be an ulcer. I was for the time being almost overwhelmed with fear, and I upbraided myself for having examined his eye, thereby making the trouble seem more real.

I felt that I must work out the problem myself and not ask for help, so I began trying to overcome my fear, knowing that healing could come in that way. I was still worrying because I had tried to remove the blemish instead of knowing the truth, for it seemed so very real to me after I found it would not come off. Then there came a thought of good which gave me light, and I knew my baby was healed. This happened about nine o'clock in the evening, and when

morning came the ulcer had gone. Then I knew what true gratitude means, and I was so grateful to Mrs. Eddy for showing us the way back to God. I have indeed many things to be thankful for, because of the loving help given me by the practitioner and nurse when my babies came, and also the literature, which is so uplifting.—(*Mrs.*) *Elizabeth Haptonstall Shute, Indianapolis, Ind.*

THINKING that my experience, when first really depending upon Christian Science, might be of some help to a beginner I am writing the following.

I had been treated in Christian Science successfully many times by my aunt, but finally she gave me to understand that the time had come for me to work for myself. She tried to explain treatment to me and referred me to the "scientific statement of being" (Science and Health, p. 468), but I was unable to grasp the meaning sufficiently to apply it, and I seemed to be at a loss to know what way to think. I finally became acquainted with a practitioner, who asked me if God was not good. I said, yes. She then asked me if God was not all. I replied, yes. Then she said, If God is good and God is all, isn't good all? and I said, yes. For some time after this whenever I talked to her about any seeming trouble she would try to impress upon me the fact that good is all.

Later on, I seemed to have a very bad looking boil come on my face. In less than a day sharp twinges of pain seemed to go through it. I remembered what my friend had told me and tried to know that good is all, but the pain seemed to grow worse until there seemed to be one sharp twinge after another; but the louder mortal mind tried to talk the more earnestly I would try to realize that good is all. At the end of a half hour the pain began to lessen and was soon all gone, although the flesh seemed discolored for two or three days, and a slight indenture remained on my face for two or three years; but that too has since disappeared.

I was very grateful for this experience, for it showed me how to work in Christian Science, as I know the same method can be applied to every problem. Since then I have many times proved the truth of the statement that good is all, and I am very thankful for all that Christian Science has done for me and for the loving help that has been given me along the way.—(*Miss*) *Julia E. Moore, Burlington, Colo.*

I WISH to express my gratitude for what Christian Science has done for me. For ten years I had been troubled with neuritis of left arm also of left leg, the average shrinkage of the latter being, from foot to body, one and one half inches, the ankle becoming so weak that at times it was kept in adhesive cast. Both limbs were painful, and in using my hand in turning a doorknob there would be severe pain even to my shoulder. I had tried many materia medica remedies, and a trip across the ocean and a complete rest were considered best for me by my family, which plan I carried out; but it was of no avail as

a cure. On reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, I said: Why should I not try Christian Science; it has helped others? I obeyed the still, small voice and was treated by a most loving practitioner.

I had been reading from Science and Health and had laid the book down, thinking of God's loving care, and found that on picking it up again my hand or arm did not hurt at all, and the pain has never returned. I am as able as ever to attend to my work of nursing. Words cannot express my gratitude to God for this healing and for the better understanding of Christian Science. Also I owe great gratitude to Mrs. Eddy for making the Word of God so spiritually plain.—(*Mrs.*) *Ada F. T. Sawyer, Boston, Mass.*

From my childhood I had known little but sickness and doctors. Finally a painful condition of ulcers and catarrhal trouble from which I had suffered for five years became very serious and I was warned of a malignant growth if I neglected treatment. I went through three operations for internal disorders, on being told they would help the other trouble, but grew worse, until I was in constant pain. All these years I would have an attack of grippe in October with one relapse after another until May, being in bed from one to three weeks every month. In the winter of 1909 I lost all hope of help;—I had been trying to learn something of Christian Science, but knew no one to ask about it. Finally, through a friend I heard of a way. I got up from a sick bed and went to see a practitioner, and shall never forget the hope that came to me with that first treatment. I went home full of peace. After the second treatment I ate a normal meal, something I had not been able to do for five years, and slept like a child. I continued to visit the practitioner for seven weeks and at the end of that time was strong and well, and able to do all my work.

I attended the Science church from the first Sunday I became interested and, although for twelve years I had been unable to sing a hymn through without irritation of the throat and loss of voice, I sang the hymns with no discomfort whatever. Three months after my healing, our family physician called to say that he had heard I was well and could not resist coming to see. I asked him if he would like to examine my throat, and he said no,—that my face was too full of peace to express anything but health.

My daughter had been away from school three years because of tubercular symptoms, nervous breakdown, and other ailments. She, however, began to study Christian Science in June and in the fall returned to school and carried extra studies. She had prominent front teeth owing to a deformed jaw, and one side of her nose was entirely closed, but these conditions have been overcome by knowing there can be no deformity in Mind and that man is God's perfect child. My husband has been healed of stomach and bowel trouble from which he had suffered since infancy. My youngest daughter was healed in two

weeks of the effects of a very serious fall which a doctor said would take months or years to heal owing to internal injuries.

Now for years the whole family has relied entirely on the great Physician. Words cannot express my sincere thankfulness to God and my gratitude to Mrs. Eddy and the kind friends that one finds all along the way. I have laid off glasses after using them constantly for thirty-six years. The physical healing has been wonderful, but the healing of thought greater. Resentment, sensitiveness, and pride had robbed me of health, harmony, and peace. Now I am striving each day to become more like the man of God's creating, and to bring this healing truth to others. I am grateful for class teaching and for all that Christian Science brings to those who are willing to be led.—(*Mrs.*) *Adah E. Cook, Indianapolis, Ind.*

I wish to say that the healing of my mother is correct as stated. I had never known her to be well, and a great deal of the time she was in such a condition that she had to stay in bed. At the time of her healing I was an invalid, but after seeing what Christian Science did for her I, too, asked for and received help. To-day I am enjoying the "liberty of the children of God." I am indeed grateful for Christian Science.—(*Miss*) *Abbie Cook.*

THE fruits of our labor, as expressed through the testimonies given in the Christian Science periodicals, have often inspired me to renewed and more persistent effort, and it is in deep appreciation of this valuable help received that I give this testimony.

Several years' study of Christian Science has resulted in the overcoming of sick headaches, sore throats, and many minor illnesses, but one healing seems to stand out as the time when mere faith yielded to spiritual understanding. For many months I had been suffering from what is known as nervous prostration, with its attendant doubts and fears, until life seemed unbearable. From a strong, healthy woman, under the mesmerism of fear I grew thin, emaciated, and unhappy, always dreading some indefinable shadow that seemed to haunt me. During these months the realization that my freedom lay in overcoming not in submitting to evil, kept me from attempting to take my life.

Finally, through the help of one whose clear understanding of Mrs. Eddy's teachings has many times since lifted me to declare God's omnipotence, I rebelled at the suggestions of fear, and repeated slowly several times these words from page 14 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, "Entirely separate from the belief and dream of material living, is the Life divine." As the truth contained in these words dawned upon me, I recognized that inharmony, suggestion, lack, sickness do not constitute Life; then evil could neither make me happy nor unhappy, and this recognition was my healing.

With the aid of a practitioner I have since been healed of poisoning in a very painful and distressing

form. Each day brings added proofs of the power of Christian Science to heal, and my daily prayer is that I may live more in accord with divine Principle and the requirement contained in the Manual (Art. VIII, Sect. 6), "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind." —(*Mrs.*) *Katheryn S. Brooks, Berkeley, Calif.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will take place on June 4, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 7, 1919, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Boston 17, Mass.

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Mass.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Mass.

INSTRUCTIONS REGARDING ADVERTISEMENTS

IN THE CHRISTIAN SCIENCE MONTHLY PERIODICALS

The Christian Science Publishing Society accepts for advertisement in the Christian Science periodicals only those cards which have first been approved by the Board of Directors of The Mother Church. Following this approval a notice is sent by the Publishing Society stating the amount due for the insertion of the advertisement in the *Journal, Le Héraut,* or *Der Herold.*

The annual charges for advertisements in the *Journal,* payable in advance, are $10.00 for each line or fraction thereof for the church advertisements, and $5.00 for each line or fraction thereof for the practitioners' and nurses' advertisements. The practitioners' and nurses' advertisements are published only in the January, April, July, and October issues of the *Journal.* The charge for practitioners' advertisements in *Le Héraut* or *Der Herold* is $2.00 for each line or fraction thereof.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner thereby requests its removal. When once discontinued, a new application and approval are required before an advertisement is accepted for reinsertion.

PRACTITIONERS AND NURSES

Practitioners whose cards are accepted for the *Journal, Le Héraut,* or *Der Herold,* it is understood, will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

Advertisers in *Le Héraut* are required to speak and write both English and French, and in *Der Herold* to speak and write both English and German.

Nurses whose cards are accepted for the *Journal* are expected to maintain in their advertisements an address through which mail will reach them at all times.

As the names published in the *Journal, Le Héraut,* and *Der Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

ORGANIZATION AND RECOGNITION OF BRANCH CHURCHES AND SOCIETIES OF THE MOTHER CHURCH

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, in accordance with Article XXIII, Sections 6 and 7, of the Manual of The Mother Church, they should write to The Christian Science Board of Directors for information concerning organization as a branch of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.

READING ROOMS

A reading room notice, giving the address and the hours when the rooms are regularly open to the public, is a necessary part of every church advertisement, and care should be taken to have the rooms open, with an attendant in charge, at the hours named. The notice of a reading room is published only in connection with the notice of a church or society.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XXXVIII JUNE, 1920 NUMBER 3

THE BERGSON THEORY OF LIFE IN THE LIGHT OF CHRISTIAN SCIENCE

FREDERICK DIXON

EVER since men knew how to think, they have been speculating on the great subject of life. The mind, the brain, the soul, the body,—all these have engaged their thought and have led, from the time of the Greeks, and before the Greeks, down to our own day, to a long line of philosophic schools, all sufficiently amazing in their conclusions. Diogenes, for example, defined the soul as air, whilst Heraclitus imagined it as fire. Centuries later a Frenchman, Descartes, insisted that its principal seat was in the brain; whilst, later again, the great materialist, Locke, declared that it was of a substance capable of thinking, and had the power to excite motion in a body by writing or by thought. To the Hebrew, on the other hand, the soul was originally the spark of life and sensibility in any animate organism, from which there followed the natural transference to the organism itself, just as the nature worshiper, beginning with the tree as the symbol of Deity, ended by worshiping the idol.

All through this curious philosophic argument, there is an underlying current of suggestion that soul is an equivalent of mind. The eastern peoples, for instance, pictured the soul as a bird, and in their rude attempts to portray death, showed it fluttering over the human body, at the moment of dissolution, before making its final flight to Sheol, to Hades, or even to Paradise. In this way the soul, the mind, and the body became knit together in a curious unity, divergent at many points, having many points in common, but tending generally to make the human brain the center of human thought, a theory which, passing from theology to medicine and philosophy, produced in turn scholasticism and modern natural science. Berkeley, in his discussion of the metaphysics of sen-

sation, and Huxley, in his essay on "Sensation and the Sensiferous Organs," paved the way, by means of a clear statement of the differences which separate idealism from materialism, for the conclusions of men like Lord Kelvin, and for a whole train of philosophic thought, culminating in the theories of Professor Bergson to-day.

Now, summed up very shortly, what Mr. Bergson maintains is that the mind of the human being is not only superior to but independent of his physical brain. This being so, and having, he insists, been scientifically demonstrated to be so, memory and every other function of human thought are quite distinct from any physical action of the brain; and, in consequence of this, what is known as death, or the dissolution of the material body, would leave untouched the human power of thought and conversation. The soul of man, therefore, he argues, remains untouched by the death of the body, from which body it escapes in death to assume whatsoever position in the after state of life its conduct in its previous material environment may have fitted it. Life, then, is eternal, and the only reason a man has for doubting a future life is the argument of his own body, an argument which vanishes the very moment a human being realizes that mind is not contained in the brain nor thought trammeled by a physical, carnal body.

Considering all of which, the Christian Scientist may be forgiven for repeating that somewhat hackneyed phrase, "A Daniel come to judgment." Forty-five years ago Mary Baker Eddy published the first edition of "Science and Health with Key to the Scriptures," and in that volume may be found every one of Professor Bergson's conclusions as to the independence of mind and brain, the eternity of life, and the unreality of matter. These conclusions Mrs. Eddy arrived at through a study of the Bible; nevertheless when she gave them to the world, the world received them not. Even to-day, the great world, poring over the speculations of Professor Bergson, as when Mrs. Eddy wrote Science and Health it was poring over the speculations of Spencer and Huxley, turns eyes which see not toward Science and Health, and listens with ears which hear not to the teachings of Christian Science. Mrs. Eddy, indeed, forty-five years ago, arrived at all that is essential in Mr. Bergson's teaching just as she put aside all that is illogical and unscientific in it. For if the mind is really superior to and independent of the brain, and if the soul is to find the flesh a mere probationary stage, what part does physic play in the scheme of healing; of what avail is all the effort of the brain specialist; and what becomes of the theory of a material man made in the image and likeness of Spirit?

Mr. Bergson, whilst admitting the idealistic theory of the unreality of matter, a theory which has been endeavoring to get itself intelligently expressed from Plato's day until his own, and which has only succeeded in getting this done logically in the pages of the New Testament and of Science and Health, clings to the old Hebraic, medieval, and theologic

theory of the soul. The soul enveloped in matter, during a probationary stage in the flesh, is to travel on into a new world which Mr. Bergson does not attempt to penetrate. There is nothing particularly new in this; the Eastern philosophies are full of such deductions,—that is to say, if the soul is defined, as in Hebraic psychology, as a mere spark of life which separates animate from inanimate matter. But as a matter of fact, modern idealism has long ago denied the existence of inanimate matter, and has declared that there is as much life in a bar of iron as in the human body, in as much as both are the subjective conditions of mind, or the manifestations of energy. "Science," writes Mrs. Eddy, on page 114 of Science and Health, "shows that what is termed *matter* is but the subjective state of what is termed by the author *mortal mind*." This mortal mind, which is the germ of material life, in Hebraic psychology, is, in other words, the "soul" of Mr. Bergson, and the cause of those changes which he describes as freeing the soul from the body, by the dissolution of the body without the death of the soul. Christ Jesus said exactly the same thing centuries ago when, paraphrasing the words of Isaiah, he declared that the worm died not and the fire was not quenched; the writer of Revelation anticipated the conclusion when he insisted that for those who had washed their robes white, during their probation in the flesh, the second death could hold no terrors; and Mrs. Eddy, on page 46 of Science and Health, drives home the teaching of the gospel and of Revelation, in writing, "Jesus' unchanged physical condition after what seemed to be death was followed by his exaltation above all material conditions; and this exaltation explained his ascension, and revealed unmistakably a probationary and progressive state beyond the grave."

There is, consequently, nothing in Mr. Bergson's philosophy, on this point, that was not taught in the Bible and realized by Mrs. Eddy in writing Science and Health; but there are many things which are not dreamed of in his philosophy, and which, just because his eyes are holden to them by a subtle acceptation of the reality of matter, prevent him, as they have prevented his predecessors, from pushing forward to the conclusions stated by Christ Jesus, on the hillsides of Galilee, and restated to the world by Mrs. Eddy in Science and Health. Professor Bergson, in short, like every other materialistic idealist, if the antithesis may be permitted, is hopelessly illogical; and he is illogical because whilst insisting on the unreality of matter as a phenomenon of mind, he will insist on the reality of the noumenon producing it. Now Christ Jesus declared that you could not possibly grow grapes of thistles, and James that it was impossible to draw sweet water from a bitter spring, and Mrs. Eddy has insisted on the scientific truth of this in declaring that like always produces like. Spirit cannot produce matter: that which is born of the flesh remains flesh, and that which is born of the Spirit never has been, and never will be, anything but spiritual. Therefore when Mr. Berg-

son imprisons the soul in the flesh, he has got a soul as completely material as the body in which it is confined. Nay, more than this, he has stated a position which is hopelessly unscientific, in as much as it is a purely dogmatic assertion, unsupported by an atom of evidence. Long ago Mrs. Eddy challenged this statement, and asked for the evidence of it. That evidence has never been produced, and what is more, never will be produced, for the simple reason that in order to produce it, it will be necessary to arrive at a condition of things when Spirit and matter mingle, and when a divine Spirit produces a material man in its own image and likeness.

Now, Mr. Bergson has discovered a mind, independent of the brain and independent of the body, which in some mystical manner functions in a soul confined in that body. The simplicity of the Christian philosophy, which completely separates that which is born of the flesh from that which is born of the Spirit, is sacrificed, as usual, to an effort to explain the seeming contradiction of two creations, by combining these contradictions in an assertion. The world has for so many centuries been taught to believe that the image and likeness of Spirit can be a physical body as to accept such a contradiction whilst revolting from the idea that if Spirit is infinite, matter cannot exist. The truth, of course, is that to a finite mind one statement is as contradictory as the other, and it is only education which enables one to be taken and the other to be left. The appeal has to be made, as Christ Jesus made it, from finite, human intelligence to the infinite intelligence of the divine Mind; and only when this is done is it possible to see exactly what Jesus meant when he declared that physical nature was nothing more or less than a lie about the spiritual fact. Living in the East, talking the language of the East, to the people of the East, Jesus naturally clothed his language in symbols. Yet there is nothing whatever difficult in the symbol in question. "Ye," he said, "are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." The devil was only personified evil, and evil is a mere negation, in spite of the efforts of Spinoza to escape from an impossible situation by proving evil to be a part of infinite good. The father, then, of the human being is an unreality, evil, and this evil was a murderer and a liar from the beginning. From the beginning, that is to say, every one of its statements has been a lie about Truth, whilst it has always striven to murder or destroy Truth, even to the extent that the only logical law, in its category of supposititious laws, is the so-called law of death, which ultimately overtakes anything, from a vegetable to a man, and from a continent to a planet. And then, finally, comes the clinching of the matter. He was always a liar, and being a liar he abode not in the truth, or to convert the symbol into the plain English of the twentieth century, in reality the lie has never existed because there is no

reality in a lie. Thus Jesus showed that life was spiritual and not material, and that material existence was but a counterfeit of the spiritual.

Mrs. Eddy, accepting literally the philosophy of Jesus, was bound logically to accept the Science of the New Testament. Therefore, she called upon her followers for the demonstration of that Science demanded by Christ Jesus himself. The miracles of Jesus were nothing but proofs of the absolute Science of his philosophy, and they one and all, from the healing the sick to the raising the dead, and from the feeding the multitude to the walking on the water, were obviously predicated on the unreality of matter. Now if, as Professor Bergson declares, mind is superior to the brain, and human thought distinct from any brain function, why, then, if he is going to be logical, he will have to accept the teaching of a certain king in Scotland, and throw physic to the dogs. Mind, in short, dominates the body, and the only true healing there can be is the healing of the healer of Gennesaret, whilst the pharmacopœia of that healing contains one prescription, and one only, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free."

"CHOOSE YOU THIS DAY WHOM YE WILL SERVE"

S. ELLA SHELHAMER

WHEN Joshua, the son of Nun, had gathered all the tribes of Israel to Shechem, in glowing words he brought to their remembrance the perils by land and sea through which they had been safely and divinely guided. He concluded this summary by saying, "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord." It will be seen that the Israelites' first deliverance was from an outward slavery to a merciless Pharaoh, and their later deliverance was from an inward rebellion. These last fetters were of their own forging and had kept them wanderers forty years in the wilderness of Sin.

From these experiences of the children of Israel, we may trace an analogy to our liberation through Christian Science healing, and to our later deflections from the straight and narrow way. Our first bondage was the belief in sin, sickness, and death, and our bounds may have been a wheeled chair, a sick bed, or some form of degrading and enslaving sin. After our healing, in our joy in our new-found freedom, we need to be alert and watchful lest the belief in materiality hold us in bondage to a rejuvenated and healthy body. Though we are brought safely through the Red Sea of suffering, we may not be permitted to "pass over this Jordan, to go in to possess the land," because we are bearing a self-imposed yoke of personal gratification, or, worse still, murmuring at the demands of Christian Science.

The commands of Moses and Joshua to the children of Israel were

in no wise different from the demands Christian Science urges upon its followers to-day: a ready obedience, willing service, and a steadfast holding to the truth as revealed to us. Did our problem include a sense of financial limitation, and our liberation bring with it bountiful supply, we should be zealous lest we be unwittingly persuaded to sit by the wayside for a season to enjoy our good fortune. We read in Exodus that the manna which fell in the wilderness was for the day, and became unfit for food when kept longer. We should know that supply is wholly spiritual and therefore only to be enjoyed and increased by giving freely of our abundance.

Joshua admonished the children of Israel to put away the gods which their fathers served. Now these gods may from generation to generation change their outward and visible form, but the thoughts which would enthrone them are the same to-day as in the days of the Hebrew leaders. Dishonesty, self-aggrandizement, hatred, revenge, jealousy, pride,—these are the self-appointed creators of "false gods." We are hourly choosing whom we will serve, and are given the opportunity to choose between the false gods of matter and the one living God of Spirit. We find as we progress that true service is a God-given capacity. Christian Science enlarges, deepens, and exalts our sense of service until we no longer experience the heart-breaking disappointments arising from our ever changing, shifting, clouded human sense of helpfulness.

Christian Science is a religion of service. Nothing can bridge the gulf between the old life of materiality and the new life of spiritual freedom save "putting off the old man" with all that implies. Whatsoever savors of earthliness flees before implicit obedience to spiritual demands. These demands include the injunction, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." It is to the discredit of Christian history that mankind has not come to recognize fully the imperative requirements of such service. There are boundless possibilities for him who would labor in His vineyard, if this be only the cup of cold water given in His name.

Modesty of service is righteous service, and he who sees this point and joyfully acts upon it has taken his first step heavenward and is even now ready for greater things. In this humble service of God we find ourselves bountifully served. As all right activity originates in divine Love, it will be found that loving activity along spiritual lines is invariably rewarded by greater freedom from inharmonious conditions and from the confusion and uncertainty which are known to attend the processes of mortal mind.

On page 351 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we read: "The Israelites centred their thoughts on the material in their attempted worship of the spiritual. To them matter was substance, and Spirit was shadow. They thought to worship Spirit from a material standpoint, but this was impossible." So potent,

so "quick, and powerful" is the word of God when voiced with spiritual understanding that one may speedily prove that Spirit is indeed substance and the false material belief but shadow. In the commercial world, mankind is coming rapidly to see that labor which offers no share in results is dwarfing and stultifying. We have in Christian Science a field for effort wherein we may receive full share of benefits accruing for work well done. Every righteous thought and deed returns to us laden with blessings manifold. Learning the lesson of man's unity with changeless, infallible Principle, it dawns upon us that our poor human concept of justice, right, and equity may be far from coinciding with Principle, and we gladly surrender our beliefs to the ruling of divine Mind, happily concurring in results obtained through such process of reasoning.

The student of Christian Science is sure of his place in a universe governed by his loving Father, and therefore sure of his reward for work well done. So absolutely certain is he of this that he leaves all thought of personal benefit out of his calculations, and goes joyfully to his work with a mind freed from the limiting sense of self-interest. If in the present world-wide upheaval and overturning of material conditions he finds that which appears to be his rightful position occupied by another, he well knows that each idea has its rightful place in Mind, therefore no competition for place can exist; and if faithful in doing his work scientifically, he is certain of finding the position which rightly belongs to him.

Mortal mind has a way of putting off its good deeds as well as its healing until to-morrow. To-morrow it will serve and be served. Heaven is to-day, healing is to-day. Eternity is made up of to-days. When we shall have reached that state of perfect bliss to which all Christendom aspires, we shall find there one perfect day—that day which "is with the Lord as a thousand years." We shall find that God is, Love is, Life is, and that to-morrow with its deceptive procrastination is forever blotted out of the calendar of heaven-filled days. There is a deep lesson for us all in that inspiring hymn on page 221 of the Christian Science Hymnal, one verse of which begins:—

> "By the thorn-road and no other
> Is the mount of vision won."

That which tends to make the thorn-road seem so long and difficult is our determination to take with us that which can never be taken elsewhere than over a thorn-road,—personality. As personality is the one factor in our tangled wilderness of human relationship, and as from earliest infancy we have bowed down to it in love or from fear, and have served it as the Israelites served Pharaoh, we should strive to gain the proper perspective of personality if we would be whole-hearted servants of the living God.

Mrs. Eddy writes on page 331 of Science and Health, "Life, Truth, and Love constitute the triune Person called God,—that is, the triply divine Principle, Love. They represent a trinity in unity, three in one,—the same in essence, though multiform in office: God the Father-Mother;

Christ the spiritual idea of sonship; divine Science or the Holy Comforter. These three express in divine Science the threefold, essential nature of the infinite. They also indicate the divine Principle of scientific being, the intelligent relation of God to man and the universe."

From this it will be seen that the right adjustment is not complex after all, and through our firm denial of fleshly personality and refusal to serve "other gods" we catch glorious glimpses of the one divine Principle, and in so doing we find the joy of human relationship enhanced. We need not then be driven to the wilderness to find the real selfhood, the man of God's creating. Thus shall the desert "blossom as the rose," and the thorn-road flower with lilies of self-renunciation.

RESPONSIBILITY

BERTHA V. ZEREGA

WHEN Jesus declared, "I can of mine own self do nothing," and "the Father that dwelleth in me, he doeth the works," he enlightened humanity on the perplexing subject of responsibility by liberating them from belief in the heavy burden of personal obligation and dependence upon one's self or others. Yet in spite of these inspired words and Jesus' scientific proof of their truth, the term responsibility has become so closely associated with care and anxiety that the original meaning of the word as "the act of responding, readiness to answer or reply" has gradually been lost sight of. Thus joy seldom accompanies the world's thought of responsibility. With Jesus responsibility was, however, obedient, spontaneous responsiveness to divine Love; it was absolute reliance upon God, the Principle of harmony, immortality, spiritual law; it was joyful acceptance of the exact, scientific rules of infinite Truth, Life, and Love, and absolute confidence in the ultimate victory of an accurate application of these rules.

So implicit, simple, and peaceful was Jesus' trust in good, that, in the face of seemingly insurmountable difficulties and the great variety of problems which presented themselves to him for solution, he remained mentally undisturbed and superior to suggestions of error tempting him to rely on his own strength and understanding. And because the Master found this unconditional reliance upon God difficult to impart to others, until their spiritual insight had been sufficiently awakened to perceive it for themselves, he pointed to his works—the results of his absolute faith and obedience—as conclusive evidence of the power which the true sense of responsibility bestows on man.

Through Christian Science the spiritual sense of man's unity with God, his scientific place in Mind, and his definitely individual work as divine idea have become apparent, and because of this great revelation, Jesus' inspired words in reference to responsibility have for us to-day a message of continued joy, strength,

peace, and spiritual enlightenment. For by scientifically putting into practice the true sense of responsibility as "the act of responding, readiness to answer or reply," that is, by making our thoughts obediently responsive to Principle,—reflecting, through spiritual understanding, the nature and attributes of God, divine Love, Truth, Life, and being ever ready to answer the call to service, ever ready to reply to the demand for higher qualifications necessary in this work, —we are leaning upon the inexhaustible resources of divine Mind, and, in consequence, are prepared to witness the demonstration of healing activity, intelligence, power, and love.

The ability to heal the sick and to destroy discordant material conditions is acquired in the ratio that we attain the spiritual responsiveness, fearlessness, and mental poise which is based upon an understanding of true responsibility. Since God, divine Principle, governs and directs the activities of all of His ideas, our work or our responsibility must be individual, and can extend no further than the range of our own comprehension. In other words, we are responsible not for the thoughts and acts of others, but for our own. Learning to work out our own salvation, and to leave others free to work out theirs according to their individual experience and understanding, is one of the most difficult lessons for the human mind, but until this lesson is learned the heavy burden of false responsibility cannot be replaced by the true one referred to by Jesus when he said, "For my yoke is easy, and my burden is light."

In our relation with others, especially those who are closely associated with us, it is quite natural that we should feel that we are peculiarly responsible for their welfare or maintenance, but the sooner we realize the universality of the one family of our Father-Mother, God, and assert their freedom and protection under God's watchful care, the sooner shall we break the mesmerism of limitation and be able to demonstrate for ourselves and others harmony, sufficiency, activity,—the true sense of substance.

Speaking of various material hypotheses, our Leader counsels us thus in "Christian Healing" (p. 5): "Such hypotheses ignore Biblical authority, obscure the one grand truth which is constantly covered, in one way or another, from our sight. This truth is, that we are to work out our own salvation, and to meet the responsibility of our own thoughts and acts; relying not on the person of God or the person of man to do our work for us, but on the apostle's rule, 'I will show thee my faith by my works.'" To have the true sense of responsibility, then, means to watch our own and not another's thinking, and to live up to our highest sense of charity,—the brotherly kindness that loves another as one's self; it means individual responsiveness to divine Principle, Love, through self-purification and the destruction of every thought which is unlike good; it means the active apprehension of divine ideas, which heal, regenerate, and save through the operation of spiritual law on which they are based; above all, it means minding our own business—

the work which it is our individual problem to solve—and leaving others free in thought and deed to work out theirs, unless definitely called upon for scientific aid in the solution of another's problem.

This attitude requires exercise of tact, a wise discrimination of personal and impersonal motives, spiritual intuition of what constitutes the Father's business and man's as His reflection. On page 347 of "Miscellaneous Writings," Mrs. Eddy says: "God is responsible for the mission of those whom He has anointed. Those who know no will but His take His hand, and from the night He leads to light."

Jesus placed the responsibility of healing and preaching upon those whom he knew to be spiritually qualified, and because these disciples relied absolutely upon their individual understanding of the Christ-principle they "returned again with joy" and recounted to him their works. When we are assured that the problem which confronts us is legitimately our problem, because through spiritual perception we recognize that it is work sent to us by divine Love, we need have no apprehension as to its ultimate solution, for the battle is not ours but God's. Knowing, then, that because of spiritual preparation we have been called to work for and with the truth, our responsibility is to "put on the whole armour of God," and, scientifically facing the lie that evil is present and has authority to overthrow good, "having done all, to stand." When we faithfully adhere to the spiritual idea which the material problem before us reverses and contradicts, we are acting up to our highest understanding of responsibility,—genuine responsiveness to divine Mind,—and since right thinking externalizes itself, we may joyfully await the manifestation of perfect harmony. Our responsibility is always the responsibility consistent with spiritual being and the full understanding of man, who reflects and recognizes as real only the divine likeness, and to gain each day a more practical and comprehensive understanding of divine Love.

THE MYTHICAL NATURE OF EVIL

LOUISE K. FLEMING

AS one follows, through history and mythology, the changing vagaries of the human mind down to the present day, one cannot fail to be impressed with the striking similarity of its repeated experiences. The same blindness, the same inability to learn from experience, the same tendency to form vain images from which it subsequently must flee in terror, characterize all its history. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 186), "If mortal mind knew how to be better, it would be better;" but being in reality only ignorance, or the absence of Mind, it can neither be better nor learn better; it must indeed be "put off," replaced by divine Mind, the infinite intelligence, before peace and healing can come to a long-suffering world.

This replacement is, of course, a gradual process, but as, little by little, intelligence takes the place of non-intelligence, and fear gives way to love in the individual consciousness, the positive nature of good begins to be recognized, and slowly but surely the sense of evil in the world is seen to lessen. It is at most but a sense of evil, a negative quality, which must disappear before the omnipresence of good as does darkness before the sunlight.

Being by its very nature nonintelligent, it is not surprising that the human mind, so called, is eternally being fooled. From the beginning of time it has mistaken evil for good and ignored the real and substantial while clinging to the unsubstantial. To such a sense of things Spirit is necessarily evanescent, misty nothingness, entirely intangible and vague, and spirituality cannot therefore appear to be particularly desirable. The idea of spiritual man as real and substantial yet without a single quality of discord or decay is wholly incomprehensible to it.

Until Mrs. Eddy summed up the result of her practical experience in the words: "Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal" (Science and Health, p. 468) matter was generally accepted as the only tangible and real proof of the substantiality of the universe. Jesus' proofs of spiritual substance were forgotten or called supernatural, and concreteness meant to the world matter. To the human mind its own concepts, contradictory and unreasonable as they often were, represented still its only realities, and it accordingly gave to them its name for reality,—matter.

Frequently, having outlined its own dreams, it began to believe them powerful, and love or fear them as the occasion demanded. Like children who tell ghost stories in the twilight and then shrink from the creations of their own fancy, the ancient peoples imagined their gods and goddesses, outlined them, and then trembled before them; but their images of stone that resulted from this tendency to outline were no more material than the modern concept of man as a mortal, sinning, suffering creature. The charms and spells of the old fairy stories are apt illustrations of the illusions to which the human mind is constantly subject.

In the old tales a magical charm or enchantment is placed upon a mighty prince and he becomes weak and helpless; through the spell visited upon it by some wicked witch a whole court is put to sleep and dreams for a hundred years; or a beautiful child, for the ugly thoughts that he manifests, is changed to the likeness of a toad or an adder until such time as he learns to express love. The charms of weakness, disease, and deformity visited upon its own concept of man by the human mind are no more real nor powerful than those of the fairy tales, and we can here and now rouse ourselves from the lethargic sleep to which we seem to have fallen victim, a spell never imposed by divine authority.

As the new concept of man dawns on us in Christian Science, through our individual effort to reflect the

Christ-mind, we realize that ridding the world of its sense of evil is an individual responsibility. Evil without a consciousness through which to express itself becomes a nonentity. It is like a mistake which no one longer believes; it disappears. Evil as an abstraction,—in the air, as it were,—unattached to any personality, thing, or circumstance, does not trouble us greatly. Influenza as a supposition, unexpressed through the human mind's belief, matter, would mean nothing to us; but attached to a person or a community, it may fill those ignorant of the truth with terror. War as an interesting supposititious state might evoke philosophical discussion; but war expressed through persons and nations seems a terrible and unescapable reality. If, then, evil is dependent upon matter for expression, with the putting off of the human mind, to which alone matter seems real, must not evil lose all claim to entity?

Great as the burden of evil may seem in the world to-day, we have made a start in the right direction. From the days when Abraham talked with God, and Moses set up the tablets of the law, we have been taught that it is possible to resist evil when it comes to us as sin. For ages the children of the race have been taught that it lies with them whether or not murder, theft, adultery, covetousness, or violence shall find expression through them. Jesus' ministry extended the forms of evil to which we might forbid entrance to include disease and death; and Mrs. Eddy has reawakened us to this power with her clarion call to "stand porter at the door of thought" (Science and Health, p. 392). Who can tell how much the world's burden of evil has been already lightened by those words and the comforting assurance that follows in the next paragraph: "Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man." The task seems difficult only because mortal man allows himself to be fooled. Fortunately, however, supposed mortal man is not the true man. The true likeness of God is here and now, through alert right activity, forever protected from any supposition of evil. Evil is always the same old lie, and no disguise can make it a whit more real or powerful.

One is reminded of the myth concerning the old man of the sea, Nereus, to whom Hercules was forced to go in the course of one of his labors. He was warned that Nereus had power to change his form at will, but that if he seized him and hung on, undaunted, the creature would at last be compelled to resume his original shape and so be overcome. Accordingly the hero remained unmoved though serpents, fire, and roaring beasts appeared beneath his hands, and as a result he conquered. How often we hear one say, "I can meet financial problems easily, but a physical trouble is quite another matter." Yet is it not the same old lie in a new form? Disguises designed to terrify us cannot in any way succeed, for one and all they are mere illusions of the hypothetical human mind, without any actuality. Can evil hide in

God's idea? Can disease or sin for a moment touch that which is eternally the expression of God? Man is forever intact, literally untouched by the dream images of the human mind. Entirely to detach evil from our concept of man is the only way to bring to light the true man that Christian Science reveals, and this can be accomplished only as we recognize the ever presence of good which demonstrates the mythical nature of evil in all its varying forms. There is no seeming condition whatever too serious to be instantly and forever replaced with the understanding of Principle, which is all that ever has been real.

Are we doing our part? Every time we refuse evil expression through us, we reduce the sum total of evil's claim to reality. We are helping not only ourselves but the whole world. All there is to a ghost disappears from the world when all people cease to believe in ghosts. So it is with the whole of evil; as we practically comprehend Christ Jesus' words and see evil for what it is,—a lie and the father of lies,—it will pass with all its train into the land of mythology.

ADORATION

DUNCAN SINCLAIR

WHEREVER there is spiritual understanding there is adoration. The fact is exemplified throughout the Bible from Genesis to Revelation. This understanding was possessed in some measure by Abraham, Jacob, Moses, and all the prophets; and evidence of it was presented time and again in their words and deeds. The spirit of adoration in them often broke forth into praise of God, as, for example, in the sixty-fifth psalm, "Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed," and in the one hundred and eleventh psalm, where we read, "His praise endureth for ever." And the same deep reverence stands out as one of the most striking features of the book of Isaiah. The office of the Christ, for instance, is spoken of as giving "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

When one turns to the New Testament, the spirit of adoration is seen to be invariably linked to spiritual understanding. What carried the feet of the "wise men from the east" first to Jerusalem and afterwards to Bethlehem? Nothing can be surer than that it was, primarily, their recognition or understanding of the Christ as impersonal Truth and the resultant adoration which sprang from the true concept of the perfect spiritual idea. Again, what enabled the "shepherds abiding in the field, keeping watch over their flock by night" to rise to those divine heights of revelation recorded of them in the second chapter of Luke, when "the angel of the Lord came upon them" and gave them "good tidings of great joy, which shall be to all people," and when "a multitude of the heavenly host" praised God, and sang, "Glory to God in the highest, and on earth

peace, good will toward men"? It was the perception of spiritual reality, evidenced in the spirit of adoration. Without it the shepherds would not have been cognizant of the angel of the Lord and would never have heard the message which told them of the birth of the Savior, Jesus the Christ, who should bring to the world a knowledge of the truth about all reality.

What of Christ Jesus himself? His life was one of constant adoration of God, his Father, the divine Principle of being. It could not have been otherwise with him. It followed from his intimate understanding of Principle. Could Jesus have done aught but adore when he knew, as he did, the allness of God as Love and as Life, and when he saw the understanding he possessed of perfect Principle heal all manner of disease and raise the dead? Witness him immediately before the raising of Lazarus from the deep sleep of death, as it is recorded in the eleventh chapter of John: "And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." Then Lazarus "came forth." On another occasion when he was about to perform one of those wonders to human sense, —the feeding of the multitude when only seven loaves and a few little fishes were apparently available, before "he gave to his disciples," he "gave thanks." There again is the spirit of reverence shown, of adoration, of praise, springing from his marvelous understanding of God as infinite good, as infinite Life, as the creator and sustainer of man.

In the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy, on page 140 brings out with great clearness the relationship between the spiritual understanding of divine Principle and adoration. There she writes, "We shall obey and adore in proportion as we apprehend the divine nature and love Him understandingly, warring no more over the corporeality, but rejoicing in the affluence of our God." In Christian Science, understanding always takes first place; because spiritual understanding, or the knowledge of divine Principle, can alone produce that faith which is capable of removing the mountains of difficulties which belong to material sense,—the false beliefs, that is, of the carnal mind.

Now in the very forefront of the teachings of Christian Science Mrs. Eddy puts the spiritual fact that God, divine Principle, is infinite, or All-in-all. It never deviates from that eternal fact. It goes back to that fact in all its reasoning; it draws all its perfectly logical conclusions from it. And these conclusions are that matter in all its forms, and evil in all its forms, are false beliefs of the human mind. The understanding of the allness of God generates the spirit of adoration, and inculcates obedience to Principle. The result is healing. Indeed, a man's reverence for and obedience to divine Principle measure his sense of harmony and his ability to help in restoring the sense of harmony to others.

In the spiritual interpretation which Mrs. Eddy gives of the Lord's Prayer (Science and Health, p. 16),

she translates "Hallowed be thy name" by the words, "Adorable One." What a light "adorable" throws on the divine nature. It reveals God as the perfect One, as infinite good, infinite Life, unlimited Love,—for only the Being who is perfect in every attribute of His being can be altogether adorable. The words "Adorable One" assist the thought of the earnest student of Christian Science. They invite him to self-examination, to the inquiry whether his life is expressing adoration or whether it is expressing ingratitude. Every one is thus enabled to apply the touchstone to himself.

What a fair world would arise were God known as He really is, and adored as is His right. But to bring this about is the mission of Christian Science. "This Science teaches man that God is the only Life, and that this Life is Truth and Love; that God is to be understood, adored, and demonstrated; that divine Truth casts out suppositional error and heals the sick" (Science and Health, pp. 471–472). The sequence,—understanding, adoration, demonstration, healing,—is very significant.

"STAND UPON THY FEET"

BERNICE W. CARTER

IN his "visions of God," the prophet Ezekiel heard a voice saying to him out of the "brightness round about," "Son of man, stand upon thy feet, and I will speak unto thee." How often has the seeker after God in this age and time yearned for the privilege which the ancient prophets had—the privilege of direct communion with the Father, and of voicing a "Thus saith the Lord."

Although for many centuries the Christian world has found a certain amount of satisfaction and comfort in such verses in the Bible as, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth," and "God is our refuge and strength, a very present help in trouble," and the assurance of the Christ, "Lo, I am with you alway, even unto the end of the world," still mankind, uninstructed in Christian Science, have had only the haziest notion of the import of the words. "How can God be in the United States and in Europe at the same time?" asks the little child, who has already begun to make an image of an anthropomorphic God—a gigantic man away off in the skies, to whom prayers must be said at night. "With so many millions of people in the world, all praying to Him for help, how can God be expected to hear my feeble cry?" moans the sufferer from heartache or physical ills. "What can the Almighty know about my business affairs? How can He prevent a mortgage foreclosure, for instance?" asks the business man cynically. Back of the questioning, the moans, and the cynicism, however, is the great human longing expressed by Job in the lament, "Oh that I knew where I might find him!" and by the psalmist in the words, "As the hart panteth

after the water brooks, so panteth my soul after thee, O God."

Now since man is, as we are told in the Bible, the image and likeness of God, since he is in reality nothing less than a reflection of the one Mind, it stands to reason that this universal longing to "find" God is perfectly legitimate. It must originate in the desire of divine Mind to be expressed. This desire, by reflection becomes in man the longing to see God—good—manifested, and individually to experience good. But it is not possible to conceive of God, the Almighty, as desiring anything which He cannot or does not fulfill. "Unfathomable Mind is expressed," says Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 520). "The depth, breadth, height, might, majesty, and glory of infinite Love fill all space." The satisfaction of man's longing to see God, good, manifested is therefore already provided. We find the key by means of which we enter into this satisfaction, in the beatitude, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

The human mind protests, however, against such a classification of its longings. It wants good—good health, wealth, harmonious environment and companionship, and innumerable other good things, but it is not willing that such desire be called a hungering and thirsting after righteousness; and yet it was Christ Jesus who gave the beatitude and he illustrated it plainly when he said to the palsied man who was brought to him for healing, "Son, be of good cheer; thy sins be forgiven thee." How foolish as well as blasphemous those words must have sounded even in the ears of the sick man before their effect on his body was seen and felt! Yet what a miracle was performed, for at the command of the Master, he who but a moment before had been helpless arose, took up his bed, and walked—he stood upon his feet and "departed to his house." It was this story which came to Mrs. Eddy, the Discoverer and Founder of Christian Science, as she, too, lay helpless, given up by physicians to die; and a flash of revelation, a sudden understanding of its import caused her, too, to rise to her feet, not only physically healed but equipped with a basis of understanding which in her house—her consciousness—she strengthened and enlarged through three years of intensive study of the Bible, until she discovered the rule, the reason why the forgiveness or blotting out of sin should result in the restoration of health to a human being.

The pivotal fact in her discovery was that God is Mind, is good, is infinite; and that the seeming ills of the world are but the seeming results of wrong thinking; but since God is Mind, is good, and is infinite, that which seems to be the producer of evil thoughts and their phenomena is not Mind at all, but the very opposite—as darkness is the opposite of light. One can readily perceive the nothingness of darkness, which is simply nowhere when light appears. In the same way, to admit the allness of God, divine Mind, is to disclose the nothingness of anything unlike infinite good. "The exterminator of all evil," says Mrs. Eddy in Science and

Health (p. 469), "is the great truth that God, good, is the *only* Mind, and that the supposititious opposite of infinite Mind—called devil or evil—is not Mind, is not Truth, but error, without intelligence or reality."

The repudiation of this so-called opposite of God, then, and the recognition of the fact of the ever presence and power of divine Mind, infinite good, and its infinitely good creation or manifestation, is the foundation or understanding which is the basis of righteousness or right thinking. Thus it is that at last the light has come and God is found to be no longer a God afar off but as a poet says,

> "Closer is He than breathing,
> Nearer than hands or feet."

We must, however, stand upon our feet—be firm in the understanding of God as Mind—before we can experience the blessing which such a sense of His nearness brings. But defining Mind as God, it becomes easy to find assurance of His presence. Every good thought is recognized as an activity of divine Mind, infinite good, and will be externalized as good in the experience of the one who entertains it; hence to "find" God, to experience good, one has only to begin casting out of his thinking whatever is unlike good.

All that such a task involves is not apparent at the outset, but the result of honest effort along this line is at once evidenced in better health, more harmonious environment, more successful business. The rule is limitless in its application, and its ultimate result is to bring to human consciousness the realization of the allness of good. "I am the Lord, and there is none else," is the declaration of divine Mind.

How worth while it is, then, for one to learn to stand upon his feet—to get this knowledge of God as Mind and of man as divine idea! No need of priest or other intermediary! God as Mind speaks directly to man, His idea. The still, small voice is ever communicating to man the will of God, and through the study of the Bible, in connection with "Science and Health with Key to the Scriptures," we learn how to listen, how to recognize His voice. The trouble in most cases is that we do not trust the still, small voice—we do not act upon our intuitions. We are prone to wait until we can consult a friend upon whose judgment we rely or until we can communicate with some one whose thought we believe is clear.

This, however, is not standing upon our feet, so that we may claim the promise "I will speak unto thee" —unto *thee,* not to some other human being who will act as oracle or medium. What does the apostle James say? "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." In other words, when there is indecision as to the right thing to do or say, one can turn directly to divine Mind and ask for guidance; and then he must *expect* guidance, realizing that there is no power that can prevent God from controlling the thoughts and actions of His own child —His own idea. The next step is to

act upon the intuition received, with confidence and resolution, "nothing wavering."

"I bring near my righteousness," is the divine promise; "it shall not be far off, and my salvation shall not tarry." This salvation, we are taught in Christian Science, includes deliverance from sin, sickness, limitation, and discord of every name and nature, for it results from knowledge of and dependence upon divine law, the law that governs the universe, that guides the planets in their courses, and according to which "Spring shall plant and Autumn garner to the end of time." On page 4 of "Unity of Good" Mrs. Eddy says: "To gain a temporary consciousness of God's law is to feel, in a certain finite human sense, that God comes to us and pities us; but the attainment of the understanding of His presence, through the Science of God, destroys our sense of imperfection, or of His absence, through a diviner sense that God is all true consciousness; and this convinces us that, as we get still nearer Him, we must forever lose our own consciousness of error." Living is then seen to be the joyous experiencing of infinite good.

[Written for the *Journal*]

THE THRESHOLD

MARY LLOYD MC CONNEL

BESIDE the portal of the shadowy door
She paused irresolute; she did not really know
What lay beyond; but quiet seemed it there
And warm, and promise of a shelter gave
From bitter cold of winter's war-swept world,
And surcease seemed to hold
From strain of ceaseless struggle
With false sense and sin.

Then while she paused irresolute—
For none need cross the threshold of the door
Until they give their own consent—
She felt a loving Presence drawing near,
A tender healing touch upon her heart,
And heard a gentle voice which said:
"Stay, for the King hath need of thee,"
And knew she could not enter that dim door.

For Life once more enwrapped her, full and free,
Life that was ever present in its might,
And had but seemed to sense to dim
Because of her inconstancy; while Love
Drew her yet closer in a warm embrace
And whispered tenderly, "My child,
What greater comfort can there be
Than that the King Himself hath need of thee!"

SEARCHING FOR TRUTH

ALBERT H. PEDRICK

THE quest of a clear understanding of the truth about God and man has aroused interest at all times, from earliest history. This inherent interest accounts for the numbers of followers that have gathered to the fold of every reformer, from the greatest prophet to the preacher on the street corner.

The prophets of old, having clear visions of man's relation to God, endeavored in vain to teach the people the spiritual truth which appeared so plain to them, but their flocks caught only glimpses that enabled them barely to recognize it as truth, and did not understand the teaching sufficiently to apply it in their common problems. Therefore people were led slowly, and sometimes with great difficulty, progress being in proportion to the spirituality of the leadership which was guiding them. "In divine Science," Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 576), "man possesses this recognition of harmony consciously in proportion to his understanding of God." Even the prophets themselves had their periods of darkness, which is plainly seen by comparing the perfect law revealed to Moses in the Ten Commandments, with the many idolatrous laws of health given out by the same prophet, such as the cleansing of the lepers with the blood of birds and lambs, described in the fourteenth chapter of Leviticus.

How to put into comprehensible words the clear visions of Truth revealed to the prophet must have been a great problem, as is evidenced by the struggles recorded in the Old Testament. Instances of the use of much tact are recorded, as in the case of Naaman, who, in order that his healing of leprosy should be accomplished, was advised by Elisha, "the man of God," to bathe in Jordan seven times before his dispositional traits of pride and prejudice could be brought into subjection to spiritual Truth.

We wonder why the early vision of the Christ, Truth, has come to us through this one race of people only, when all the rest of the world was filled with pagan idolatry; yet the Jewish people themselves were constantly on the threshold of idolatry, ready to set up their brazen images in the moment of their prophet's absence. A thin line of prophets, a mere thread of true thought, is all that history records of the conscious vision of the Science of being, or the truth about God and man. In this people alone do we find handed down from generation to generation the idea of a single, invisible Deity, whose nature is Principle or Love, and whose reflection is the love of Principle; and it has so transpired that the very earliest record, the first chapter of Genesis and part of the second, contains an absolutely pure and clear presentation of the truth about God and man. In these few verses are found the blessed truth that man is made in the image and likeness of God, that God made all,

and He saw that it was good. Thus it appears that God's idea, man, is true to the nature of his creator; and the lie and the liar are but the counterfeits of what God has made. The lie and its creator are, therefore, not realities, since God created all that really exists and made man in His image and likeness, perfect as his creator is perfect. The true, individual reflection of the perfect Mind is thus seen to be individual idea, and the individual idea knows nothing that is outside the divine Mind, being created to know good only. Whatever discord seems to be must accordingly be an illusion, a human belief, never having been created by Him who created only what is good. This great truth, when understood, has healed poor, suffering humanity of many of its ills and discords, though there have been long periods when the truth of being has seemed almost covered up.

The ancient tablets and volumes recording the great facts of being have served a most valuable purpose in keeping the world from total darkness. The coming of the Way-shower, Christ Jesus, foretold by the prophets, brought to light the truth of being more clearly than has been recorded at any time in the world's previous history, and it may seem at first that his teachings as presented at that time should have been sufficient to set the world right. Yet the light of Truth was apparently too bright and pure for the desires of the sons of men, and they crucified him, put him out of the reach of their thought. When the making of books became an art, the world received a new and valuable avenue for the spreading of the word of Truth. Here, however, a new temptation was presented, that of formulating humanity's desires into stereotyped prayers, the words of which could be used on occasions when the thoughts of men were too barren of spirituality to hold communion with divine Mind or reflect Him. Thus, in the popularity of the printed prayer was the world once more brought into much darkness.

With the coming of bookmaking the masses were taught to read; still the reading world was not yet to receive its spiritual enlightenment without a struggle. When Rome, monarch of civilization, saw the logic of the teachings of the Way-shower, it abandoned its mythological deities and sculptured images, but not without retaining much of its former way of worship; for sculpture, architecture, and intellectuality had set their stamp upon the thought. The wandering Christian disciples were still preaching the great truths of being, and proving man's heritage of health and happiness by their works of healing from sin, sickness, and death, in obedience to the command which the Master had given them.

Cultured Rome, however, could not take up the teachings of Jesus without blending with them their arts and sciences, something the Jewish prophets had never taught. With the coming of the images of the crucified Jesus, the paintings of the apostles and figurative representations of Biblical happenings, the practice of Christian healing naturally disappeared in a cloud of personality, and Christianity as taught by Jesus was

reduced to mere gilded formulas. Thus the making of books, instead of becoming an immediate avenue for the circulation of revealed truth as taught by the Master, became the means of spreading an adulterated theology, or Christian idolatry, devoid of any power to heal the sick or to save the world. There developed also a strange reticence about circulating copies of the Scriptures. The translation of the Bible into English, and its subsequent publication, was accomplished only after a mighty struggle in which thousands of copies were burned by the church.

With the restrictions upon the circulation of the Scriptures removed, there ensued a long period in which the peoples of the civilized world were learning to read, and during this time many reformers had been inspired to break down some of the barriers of bigotry and ignorance. The reluctance to adopt Christian healing into the articles of faith of these various churches is explained on page 55 of Science and Health, where Mrs. Eddy says, "The advancing century, from a deadened sense of the invisible God, to-day subjects to unchristian comment and usage the idea of Christian healing enjoined by Jesus; but this does not affect the invincible facts."

The investigator of to-day, searching for a clear understanding of the truth about God and man, is thus brought face to face with that part of the teaching of Christ Jesus which is most often evaded in popular theology,—namely, the healing of sickness and death, or the establishment of universal health and immortality. A common question is, "Why, then, did the teachers of immortality die?" Studying again the Scriptural words, "So God created man in his own image, in the image of God created he him," it is evident that this image must be as deathless as the Mind from which he is patterned, and also as free from sin and sickness, so that the office of the church to-day is to teach nothing less than putting into life practice the full teachings of him who has been well named the Way-shower, who showed the way out of sickness by the healing power of Truth, and who demonstrated his power over the grave by his resurrection, passing beyond the veil of erring human belief.

The counterfeit so-called consciousness, the mesmerism of an inverted world, passes as real until questioned by the yearning heart tired of the disguise. As the spiritual law of health and immortality begins to be apprehended, perception merges into understanding, and the glorious promises in the Scriptures which have hitherto appeared mysterious, when considered materially, become conscious realities. On page 598 of Science and Health Mrs. Eddy writes, "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity." Man's true dwelling place is limitless Mind, apart from the mesmerism of human thought, and above the dark phantoms of belief and ignorance. Isaiah says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee," referring to the spiritual identity or individual man, reflecting perfect Mind.

LIFE INSURANCE

AGNES MORLEY CLEAVELAND

A PHRASE frequently heard and quite as frequently accepted without careful analysis is: Self-preservation is the first law of nature. Like every other statement in human language this one is true only when words are given their correct signification. Otherwise the statement is inaccurate and misleading.

Words may be said to be simply cues to ideas. Mortals learn to associate certain sounds with certain ideas. Now, a limited or finite grasp of an idea is all that the finite mind, so called, is capable of, whereas infinite Mind comprehends infinity, and in this Mind, idea is always infinite, spiritual. The gradual purification through which the false sense is abandoned for the real, for the right idea, is what Mrs. Eddy on page 566 of "Science and Health with Key to the Scriptures" calls the "passage from sense to Soul." The entire passage reads, "As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,—as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy,—so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God."

A study of the true meaning of words in the light of Christian Science is a study of the unfolding of the divine idea before which the so-called human consciousness loses its limited or finite vision, and thereafter ceases to claim entity as a finite mind at all, having been replaced by the infinite vision, or divine Mind. It is readily seen that in this progression no thing or idea ceases to exist, but rather that it is ignorance and limitation which cease to claim existence, and in so doing the true idea or concept is revealed as spiritual and not material, infinite and not finite.

From this viewpoint, let us examine the statement made above, that self-preservation is the first law of nature. The finite sense of self, the finite sense of preservation, the finite sense of law, the finite sense of nature, give to the sentence a wholly perverted and unethical meaning. For if self is visualized as a material organic structure subject to annihilation in countless ways; and if preservation is interpreted as being the attempt to evade this destruction by recourse to matter; and if law is held to be nothing more than an estimate of probabilities; and nature is assumed to be a physical force which creates things, subjects them to manifold vicissitudes, and ultimately destroys them, then the epigram is the veriest nonsense, having not even the pertinence of another well-known phrase, "What's the good of anything?"

Fortunately, however, these are not the correct meanings of these several words. Self is Ego, and in the Glossary to Science and Health (p. 588) we find Ego defined thus:

"I or Ego. Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind." Self-preservation, therefore, is simply the realization of true and spiritual self or true self-consciousness and it is not only the first law but is the entirety of law. For law to be law, it must be but another name for reality or actuality and can no more be broken or set aside than the word "is" can be annihilated. "Is" obviously is self-existence—this for the simple reason that its alternative must be "is not." I AM is a grammatical variation of the word is, so that I AM is synonymous with "God is, cause is, law is." That which is cannot be destroyed, because the power required to destroy it would have to be something that was not included in "is," and therefore nonexistent.

Knowing that God is, must be the knowing of the I AM, and this is self-preservation or life insurance. But what does finite sense argue? Its limited grasp of actuality, or God, visualizes a self surrounded with innumerable hazards from which, ultimately, there is no escape. It conceives a universe made up of animate and inanimate entities, the former supposed to be largely at the mercy of the latter, and then calculates the probabilities of escape from one form of disaster only that in the end it may be overtaken by another. In other words, it declares that sickness, accident, or old age will sooner or later make way with man. With this as its hypothesis it proceeds to calculate which of the three, according to a so-called law of chances will the more probably befall each individual. It goes into minute mathematical calculations based upon what it calls human experience and declares that it has deduced laws therefrom. As a matter of fact it has done nothing but visualize its own limitations displayed in its concept of the divine idea, law, and of the divine idea which it calls an event or circumstance. As for basing any adequate sense of protection upon so shifting a basis, the effort is manifestly self-defeated. The very words "life insurance" as ordinarily used are misnomers, for as a matter of fact the system which carries that title does nothing more than promise a degree of compensation for the loss of life or for the threat of such loss.

It is manifestly incumbent upon Christian Scientists to reason carefully upon this subject. Christian Scientists base their practice upon the postulate that God is Life and therefore indestructible and eternally beneficent, and that man reflects this Life in all its perfection. Any practice which is an essential denial of this is, of course, a stumblingblock to spiritual progress.

Now, no metaphysician would presume to say that investing one's savings in insurance policies as a business investment is undesirable or unscientific. That must be a question for each one to decide for himself. In this as in all other issues it is the motive which determines the righteousness or unrighteousness of an action, and to the extent that carrying ordinary life insurance is an expression of unselfish solicitude for the welfare of others, it is a motive in line with Principle. It is nevertheless true that

Christian Scientists must be watchful that they are not unwittingly enticed into basing their conclusions upon the claims of an institution which owes its existence to the accepted belief that man is born to die and that the time and manner can be predicated upon a so-called law of averages and that his disappearance from the realm of human affairs will bring inevitable hardship upon what he has been wont to call his dependents.

This very word, dependents, must also be used accurately. Man depends upon God and upon God alone, for man is effect and God is cause and between cause and effect there is absolute interdependence. To conceive of man dependent upon man is equivalent to saying that effect depends upon effect and not upon cause. There is nothing in human experience so crushing as the mesmerism of feeling weighted with the responsibility for dependents—and nothing so illogical. This by no means implies that one should cast off all sense of obligation regarding one's family and associates but it does mean that the true relationship should be recognized. To acknowledge himself as the expression of, but not the author of, dependability is the only way in which he can be dependable or a dependent. This is the dependence upon sustaining Principle. Recognition of this instantly frees man from the bondage of feeling responsible for results rather than for responsibility for the accuracy of his acknowledgment of his relation to God, leaving the results where they must ever be left—to cause, Principle, God.

From the standpoint of so-called human experience, all that life insurance tables declare to be facts are in all probability reasonably correct, but human experience is the one thing which Jesus of Nazareth proved conclusively to be fallacious. Page 417 of Science and Health contains this statement by Mrs. Eddy: "When you silence the witness against your plea, you destroy the evidence." The Christian's plea is that he is the son of God, the image and likeness of Spirit, and therefore is himself spiritual. The witness against this is the myriad human theories based upon the postulate of man's physicality, theories classified as materia medica, old theology, scholasticism—materialism in all its phases. In order to silence this witness it is necessary to reverse each and every one of the arguments put forth in the name of a human system and replace it with the logic of metaphysical reasoning. This reasoning is always reducible to the elemental statement that one infinite and perfect cause is reflected in one infinite and perfect effect, God and man, divine Mind and its idea.

Let us then as professed followers of the Christ, striving for that Mind to be in us which was also in Christ Jesus, refrain from contending for the evidence based upon a supposition of man's material origin and material history and in its place let us argue for the allness of Spirit expressed in a spiritual universe. When Christians actually believe that "He sent his word, and healed them" they will realize that they are carrying the only life insurance that fulfills its promise, the promise that life is insured against destruction.

"THE FEAR OF THE LORD"

THEOPHILUS ALLEN

MANY instances of the expression "The fear of the Lord" occur in the Bible, which literally interpreted do not elucidate the true meaning of the word "fear." In Webster's International Dictionary of the English language "fear" has, among other meanings, the following: "The painful emotion characteristic of the apprehension of evil;" and, "That which causes, or which is the object of, apprehension or alarm." Among the definitions of apprehension we find, "The simplest form of understanding," and, "The faculty by which ideas are conceived." The need, then, arises for rightful interpretation. The method is stated in Mrs. Eddy's words in "Science and Health with Key to the Scriptures" (p. 462): "Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question."

The idolatry of human concepts, the superstitions of mortals, inherent in material belief, make them apprehensive of evil. Since apprehension is "the faculty by which ideas are conceived," mortals can turn, however, from evil and adopt the right process of reasoning, which from the standpoint of simple understanding indicates the logical method of replacement,—namely, the apprehension of good.

The teachings of Christian Science are ever iterating and reiterating the allness of God and His reflection, and on page 536 of Science and Health Mrs. Eddy says, "The divine understanding reigns, is *all*, and there is no other consciousness." It is evident, then, that all are conscious of the fact of real existence, based upon the premise given by Christ Jesus, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." With this fact acknowledged to be the source of right thinking, mortals are prepared to examine and honestly ascertain the true status of man.

On page 327 of Science and Health, Mrs. Eddy says: "Fear of punishment never made man truly honest. Moral courage is requisite to meet the wrong and to proclaim the right." Moral courage and honesty are necessary in the process of reformation, in order that mortals may turn from the false belief of fear, which dreads punishment, and by reversal find the right idea to replace the painful emotion caused by the *modus operandi* of mortal conjecture. Immediately this is done, the correctness of Paul's statement to Timothy is made clear, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Any phase of human fear would necessarily be unsound, but the effort made in the right direction, through the ever ready faculty for analyzing the thought attempting to rule by doubt and ignorance, always provides the corrective for such error, revealing the power of sound reasoning to ap-

prehend God as the eternal source of divine wisdom, and to perceive the truth about fear. The confidence thus established in the infallible fact of the one consciousness as all that truly exists, equips man with moral courage and the true qualities of thought to meet and overcome all doubts and limitations, and to prove in his daily life the protecting power of wisdom, the inspiration and sustenance of true knowledge, the honesty of right doing, which dispels and replaces the cowardice and pusillanimity of human weakness.

Taking Paul's definition of death as being carnally minded, the student who is beset with its illusions, immediately seeks through the declaration of Christian Science the guidance of divine Mind, which alone is Life, and rejoices in the opportunity thus afforded of discerning his true state of living, the God-given ability of removing the mental cause of any discord believed to be the effect of all wrong thought, whether dread, worry, anxiety, or anything classified under the general mortal term "fear." He finds Christian Science declares God's affluence and abundance, amply providing for all His children at all times, in all circumstances, forever destroying any adverse sense of limitation, penury, despair; yea, in fact, any phase of mortal thought indicative of dread or disaster.

In the thirty-fourth psalm David sings, "Come, ye children, hearken unto me: I will teach you the fear of the Lord." The words are consequent to his experiences incidental to his flight "for fear of Saul" who sought to kill him; also, because he "was sore afraid" of Achish, the king of Gath, for seeing no safety in this place where he had fled for refuge, he "changed his behaviour" before the people of Gath by feigning madness, so was allowed to depart. The problem which confronted him was worked out in the wilderness of Engedi where he was able to prove to Saul that the right understanding of Love had saved the day for both of them. Saul's reply sets this forth,—"Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil."

Pride and fear were subdued through meekness and humility, thus revealing the power and love of God unto salvation. Truly, "this poor man cried, and the Lord heard him, and saved him out of all his troubles." Could he not rightly and in all sincerity invite others to share his joyful experience,—"I sought the Lord, and he heard me, and delivered me from all my fears." "Come, ye children, hearken unto me: I will teach you the fear of the Lord"?

How is this applicable in this day and generation? The "reasonable service" is plain. To be a soldier, obedience is a necessity. Paul's clear apprehension of this directed Timothy's thought: "Endure hardness, as a good soldier of Jesus Christ." This enlistment in the service of Principle reveals the perfect love that "casteth out fear." Human will, which before had held him in bondage, has been replaced with "that good, and acceptable, and perfect, will of God" which impels and leads to good works. Surely then, the teachings of Christian Science plainly indicate that the

perception and application of Principle, as the true knowledge of God and Christ now, amply interpret God's word to all who desire it, and all can and must rejoice in the ability to reform and control thoughts, determining "their quality, quantity, and origin," and by this uplifting process, establish understanding and clean living, in their true scientific sense, thus correctly estimating "the fear of the Lord" as possessing strong confidence in God and God's law, and demonstrating its practical availability as "a fountain of life, to depart from the snares of death."

THE TRUE IDEA

WILLIAM H. PARKE

IN "Science and Health with Key to the Scriptures," the textbook of Christian Science, the word "idea," which occurs so frequently, owes its significance to the metaphysical definition of God as divine Mind, from which it follows that everything emanating therefrom must be classified as idea of Mind. The poet Milton glimpsed the divine image as idea, when, reviewing the boundless immensity of God's creation, he sang,

> . . . how good, how fair,
> Answering His great idea.

The word figures in ancient and modern philosophies on the authority of definitions which obviously fall short of the metaphysical meaning of the term as used in Christian Science. Since God is infinite Mind, all that really exists as the manifestation is Mind's idea. For this reason idea can be nothing less than spiritual. As Mrs. Eddy writes on page 468 of Science and Health, "The spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit."

It is essential to progress that the student of Christian Science gain the spiritual sense of divine Mind and idea, to the exclusion of any illusive material sense impression he may have previously entertained about God and man. A scientific knowledge of good, the Scriptural proverb tells us, "resteth in the heart of him that hath understanding." Idea exists in, and emanates from, the divine Mind. In reality there is only one right idea of anything. The many concepts and beliefs, of which mortal mind is a prolific source, can never be classified as ideas in a true sense. All right ideas are fixed by law, operating in consciousness, and these ideas of divine law can never get beyond or outside the sphere of this consciousness.

Mortal mind supposes itself, and the arena of its activity is limited to the intangible illusions of its own beliefs. One belief which affects the human race more fatally than any other is the illusion that man, in some unaccountable manner, has usurped the creative power of God and become the creator of man; and that therefore man is a material creation made up of the various physical organs which constitute what is called organized matter, although the elements of matter are becoming recognized to-day in natural and physical

science as a product of the human mind, defined as force, or energy.

This material concept of man can only be accounted for by a prevailing belief that God's image and likeness became inverted, or transformed to something other than the divine image. The effect of this supposition begets a belief that a man is subject to all manner of diseases, and through the entire period of his human existence bound by "the law of sin and death." The roots of this universal false sense of man are deeply imbedded in mythology and paganism, and can only be corrected by the true understanding that man, as the highest expression of God's creation, is spiritual idea of infinite Mind. The open-minded student will reach this conclusion by a thoughtful consideration of the statement made by Mrs. Eddy on page 123 of Science and Health, "Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas." When we look through and beyond the objectified sense impression that veils the spiritual fact, no matter what mortal mind picture the object cognized by the senses assumes, the exercise of ordinary spiritual analysis will enable us to resolve things into thoughts and to replace the outward expression of our mortal thought with God's spiritual idea. The mortal body is mortal thought objectified. Every phase of the human system is an illusive picture of mortal mind, which can only be corrected by the understanding that Mind and Mind's idea can never be manifested in what is termed matter. In the absolute or spiritual sense there is no matter, which is simply another way of saying that all is Spirit. In the finite sense, matter is a mortal belief, with all the pains and penalties that belief incurs; hence we see the necessity for a conjoined interpretation of the terms spiritual and material, and of keeping the distinction clearly in mind in order correctly to understand and apply the teachings of Christian Science. This will not be so difficult if we realize the ever presence and activity of God's spiritual idea, always under the control of harmonious law, showing idea to be exempt from every kind of discordant condition.

While it is not conceivable that matter can be spiritualized, our human concepts can be spiritualized by the mental process to which Paul referred in his letter to the Romans, when he said, "Be ye transformed by the renewing of your mind." When any part of the human body is believed to be deranged, it is our false concept of that particular member that brings about the belief of manifest disorder. Hence the remedy consists in replacing the erroneous belief we are holding about the body with the true, spiritual idea.

In answer to the constantly recurring question as to what we are going to do about this mortal body with which we are very much concerned—even though it be a mental concept without substance or reality, it may be said the only thing we have to do is to change our concept of body; for as Mrs. Eddy tersely writes, "Consciousness constructs a

better body when faith in matter has been conquered" (Science and Health, p. 425). It was his material body to which Jesus referred when, answering the demand of the Jews for a sign, he said, "Destroy this temple, and in three days I will raise it up," knowing that the living temple, or spiritual idea, could not be destroyed. The healing of the human body is one of the proofs by which the truth of harmonious being is revealed to man.

Jesus recognized in his healing ministry the fact that a material body was an accessory belief in human thought; he knew also that when the mortal belief about body gave place to the spiritual fact, the true incorporeal idea must appear. Although the underlying fact of his object lessons was the unreality of matter, expressed in his declaration, "It is the spirit that quickeneth; the flesh profiteth nothing," he nevertheless utilized his supreme understanding of spiritual law to restore to normal conditions every function of the human body. In doing so he made no compromise with human opinions or beliefs in a material universe. In his largeness of thought he was ever mindful of human sense and human limitations. In the greatness of his love he never forgot the inabilities imposed by human belief on those who needed his help. Out of his great heart of love he comforted the sorrowing while sternly rebuking the belief in sin.

In our endeavor to lay hold on the true idea of spiritual substance, we cannot at once ignore the many conditions which at this time seem indispensable to human experience. The practice of Christian Science should offer no interruption to the progress of legitimate enterprise, but the government of divine Principle changes the character of all human activities. The activities of Mind—and there are no other—are under the governing law of divine Love, which sustains and maintains the harmonious continuity of all right ideas. As we gain the true idea of what we call business, we come to see that as God is the only lawmaker, law must be infinite and divine, and because there is no law of God responsible for a sick or sinning mortal, a man's business can only be subject to wrong conditions through the same human belief that assumes the necessity for sickness or sin. Christian Science teaches that no matter what our legitimate undertaking may be, if prompted by a right desire and pure purpose, the spiritual idea is the reality of it. A conscious realization of this truth will destroy the belief of a sick business as well as that of a sick man.

The basis of all business obtains in thought. Every manifestation of activity is due to a mental cause. Every transfer of property rights must have been first outlined in thought as definitely as the mental perspective of the artist expressing itself in the picture on the canvas. Indeed, all the ramifications of business enterprise present a complete picture of the activity of human thought. The majority of mankind have been debarred from the legitimate benefits of intelligent thinking by a perverted sense of substance.

Mrs. Eddy, the Founder of Christian Science, perceived with clear spiritual insight the true idea of substance, and wrote in her book, Science and Health (p. 275), "All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God." When we know God to be the only Life, the only source of supply and substance, it is obvious that the more we have of God in our thought the more we have of Life and substance. An understanding of the truth concerning our relationship to God opens a channel by which divine Mind is given entrance to the arena of our activities; and to the extent that we are receptive to and willing to be governed by divine Principle, we prove the power of infinite intelligence and thereby avoid the mistakes and failures attending limited human judgment.

When man, as the image, idea, or likeness of God, is recognized as reflecting the divine consciousness, he is seen to be endowed with an energy not dependent on human will. Turning away from the mesmerism of the false senses, one becomes subservient only to the divine Mind, guiding and impelling the right use of an ever availing capacity. All right ideas are under the control of spiritual law, the process by which Mind and Mind's ideas act in conjunction. Man is not a lawmaker, but through man the law of God is made manifest. Because man expresses God he must inevitably express the infinite, eternal, and perfect nature of his creator. Principle is expressed in His idea, and idea is eternally sustained by the operation of universal and impartial law. The presence of the true idea is "God with us," or the harmonious activity of infinite Mind. Spiritual idea is the status of the real man, to which Jesus referred when he said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." This declaration of the Master raises the barrier of human belief which would alienate man from his legitimate place in the divine consciousness, and brings home to us the scientific fact expressed by Mrs. Eddy, on page 476 of Science and Health: "In divine Science, God and the real man are inseparable as divine Principle and idea."

[Written for the *Journal*]

THY ROD

C. C. BUTTERWORTH, 2D

ONCE more,—a victory for thee,
Thou sweet constraining rod!
I bow the head, and bend the knee,
And yield me to the love of God.

When Love hath conquered me, I lose,
Yet am a victor too;
I win what I myself would choose
At first, had I the wit to do.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

FREDERICK DIXON, Acting Editor GUSTAVUS S. PAINE, Acting Associate Editor

EDITORIAL

THE ASSEMBLY

IN the New Testament the word translated assembly is the same as that translated church, namely, *ἐκκλησία*. This is surely no mere chance; on the contrary, the writers of the books in which the word occurs must have had a clear perception of the fact that the assembly, like the church, was not a mere gathering together of so many persons, but was, as Mrs. Eddy explains, on page 583 of Science and Health, a mental concept, "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." That, of course, is the spiritual idea of Church, but the spiritual idea has its material counterfeit in the assemblies of human beings, which, rather than the spiritual idea itself, the world came to regard as church, even before it went a step further and bestowed the name of church on the edifice in which the church gathered.

Unfortunately the material mind necessarily forms material images, and the manifestation of Truth is no more apparent to its materiality than the person of the risen Savior was manifest to the Roman sentinels in Gethsemane, to the Jews pursuing their business in the streets of Jerusalem or treading the road to Emmaus. In the first century of the Christian era nobody, of course, had come to regard the place of meeting as the church. Even centuries later when the Christians of Europe employed the symbol of the ship to typify the church, and carved its stern-sheets in the marble of the cathedral at Torcello, they never imagined that it was the cathedral that was the church, but the worshipers who gathered within it. Thus in the use of the word church, as in the case of all material language, it is necessary to rely upon a metaphysical understanding in order to grasp the fact; since, as Mrs. Eddy writes on page 269 of Science and Health, "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul."

When these objects of sense are exchanged for the ideas of Soul, it is because the human mind has been destroyed by the Mind of Christ, and it is only in proportion as this is accomplished that the true idea of church begins to dawn on a man's consciousness. It is perfectly easy to read Mrs. Eddy's simple words, that the Church is "the structure of Truth and Love," without the slightest real understanding of what that means. Immediately above them on the same page of the Glossary occurs the defi-

nition of Christ as, "The divine manifestation of God, which comes to the flesh to destroy incarnate error." Yet, to the man in the street, accustomed to think in terms of orthodox theology or in terms of matter, what does such a definition of the Christ really amount to? Only as the human being has seen sin, disease, and death destroyed through a realization of the nothingness of matter and the infinite omnipotence of the Christ, Truth, is it possible for Mrs. Eddy's definition of the Christ to resolve things into thoughts and so to exchange an understanding of Jesus of Nazareth for a knowledge of the Son of God, the Christ-idea "which comes to the flesh to destroy incarnate error."

It is just this difficulty of translating things into thoughts, in anything but a superficial way—and a superficial resolving means merely exchanging an objective materiality for a subjective one—which creates the danger to the world of a misapprehension of the word Church. Even if the dome of St. Peter's or the towers of Westminster should fade out of a man's vision, and he should see the Christians of Corinth or of Ephesus meeting in an upper chamber, he might well be as far from an understanding of Truth and Love, in a Christian sense, as a Hindu tourist in Rome or London. Only as the old man with his lusts is put off, and the new man, which is the Christ, is put on, is it possible to understand what Truth and Love really mean, and so to gain any understanding at all of the assembly. For, as a matter of fact, the assembling of people together is quite commonly a purely material process. Indeed, unless people gathering together in a church truly realize the meaning of Church, that assembling is destined to be of no avail to them. "Assembling themselves together," Mrs. Eddy writes on page 156 of "Miscellaneous Writings," "and listening to each other amicably, or contentiously, is no aid to students in acquiring solid Christian Science." Christian Science, as Mrs. Eddy makes clear, from one end of her writings to the other, can be acquired only as materiality is given up for spirituality; and, in the exact proportion only in which this is truly done, will the assembly become an actual expression of Truth and Love, an expression manifesting itself in healing, and never in pride or anger.

The reason of this is simple. Principle, in the very nature of things, is Love. Principle deprived of Love would be inharmonious, and so unprincipled, which is an impossibility. But Love, in turn, in the words of the first epistle of John, is God, and God is Truth. Consequently, if the Church is the structure of Truth and Love, an assembly which did not manifest Truth and Love would be outside the pale of any definition of church, and it must be remembered that Church has a second definition, on page 583 of Science and Health, in the words, "The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

Thus, as ever in the teaching of Christian Science, Mrs. Eddy quietly puts aside profession and the noise of much speaking, and reduces a man's church membership to the acid test of his ability to heal the sick. This ability is necessarily dependent on the extent to which he reflects Love; and Love, metaphysically, is no sensual affection, but is expressed in a renunciation and an understanding of the nothingness of matter. It is impossible for a man to love truly whilst governed by material instincts, for those material instincts are themselves the very disruption of any spiritual understanding of Principle, containing, as they do, all the elements of inharmony, ingrained in the human passions. In order to love spiritually, it is necessary to learn to banish any picture of a universe evolved from matter. Instead of the material thoughts which flood the human, carnal consciousness, there must come, aware or unaware, those angels which constitute a true understanding of Principle. This surely is what the writer of Hebrews was saying to his readers, when he wrote, "To an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven."

The writer had been contrasting the old covenant with the new, the gloom and terrors of Sinai with the sun upon Mount Zion. And so when he comes to speak of the Church, of the assembly, it is as no congregation of people instinct with human passions and the pride of human opinion, but as an innumerable company of angels, of the ideas of God, of spiritual ideas divorced from all materiality, of harmonious ideas knowing nothing of inharmony. In short, of those sons and daughters of God, alone capable of making up the true assembly. For has not Mrs. Eddy defined angels, on page 581 of Science and Health, as "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality"?

FREDERICK DIXON.

CHRISTIAN SCIENCE AND THE RADICAL

WHAT constitutes a truly radical stand, as understood in Christian Science, is of interest to the whole world. For any seeming whatever, there must be the true idea. There could not even seem to be a vigorous desire for progress, for instance, without there being the truth about it. Because Christian Science shows this truth, as applied infinitely throughout all experience, it must prove the fulfillment of every right desire. Hence any one turning sincerely to it for help must find that, losing nothing, he gains whole satisfaction such as, perhaps, he had hardly dared to believe possible.

On page 452 of Science and Health, Mrs. Eddy declares that "Right is radical." Unfortunately, however, the fact that right alone is really radical has been lost sight of in all ages by those who have been content with mere radicalism. The meaning of the

suffix *ism* is important. Lowell once spoke of "that class of untried social theories which are known by the name of *isms*." The term, as thus used, implies, of course, disparagement. Emphatically Mrs. Eddy says on page 28 of "Retrospection and Introspection," "I believe in no *ism*." The difference between radicalism and really radical understanding is, therefore, the difference between the counterfeit and the genuine.

The radicalism of yesterday becomes the conservatism of to-day simply because it is all a poor makeshift based on the supposition of materiality. How tame it seems to refer to liberalism or progressivism in these days of socialism, communism, and bolshevism. Yet in the last analysis, as Christian Science shows clearly, the widest apparent divergencies between any such forms of extremism are but shadings of nothingness. One and all, these gradations rest on the false hypothesis that so-called mortal, material life is the reality. One and all, therefore, they must sooner or later give place to the eternal rightness of true Life, which is the one divine consciousness with its infinitely vigorous activity.

To be rightly radical is never to be destructive. The very nature of goodness is constructively unfolding activity which includes no element of destruction. Because spiritual consciousness provably exists, as the cause for all truly conscious living, apart from any material sense testimony, it cannot possibly contain any nonexistence, nor anything that could produce nonexistence. The indestructibility of Life is, thus, the goodness of Life. It is forever untouched by any supposition of evil. Genuinely radical or right action can never destroy anything real, but goes on for the whole purpose of manifesting Principle. It is infinitely varied and energetic and free, as the expression of divine intelligence only.

Since spiritually conscious Life alone demonstrably is, it must be all that really exists. Supposition of mortality, with all its seeming reactions, extremes, excesses, and terrors, must be mere illusion. Every raging desire for ease in matter has to subside before the substantial entity of the divine Mind and its idea. With this true and joyous Mind, there is ceaseless unfoldment which is ever thoroughly equitable and orderly. Through the knowing of this, each one can prove for himself that any seeming inequalities of opportunity vanish in the presence of infinite intelligence manifest. Instead of a reduction of endeavor to any absurdly illusory level of gross materiality, there must be the individual attainment of the true level on which boundless intelligence is expressed in all action. If any have seemed too gross to be inspired to this achievement, they must nevertheless be patiently encouraged to prove that there is no other way than for each one to be sure for himself that he is working out his own salvation.

For the replacement of any seeming anarchy, what is needed is not a mortally autocratic rulership but the persistent determination to know that divine intelligence does govern the true man, in spite of suppositions

to the contrary. Veritably democratic government is no mere combination of mortals, each one trying to impose his beliefs upon the rest. It consists rather in the turning of all calmly and gladly together to Principle. It requires the constant replacement of material concepts with what the divine Mind knows as true and enduring. The rampage of either old or new prejudices is settled only by sureness as to what divine intelligence and its activity is. In other words, all seeming materialism has to be healed through the understanding of Spirit.

Now healing means the experience of spiritual wholeness. The entirety of the one infinite Life and its idea is altogether separate from earthly ways and means. In proportion as one knows that the real man expresses the divine consciousness now and here, he finds the worst phases of human methods, dishonesty, hatred, and strife, abating in his own daily activity. The belief that he lives in a material body, with all its discords, pains, and pleasures, diminishes as he knows that harmonious Mind vigorously manifest is all there is. Limitations are displaced by unlimited and indestructible Life. Dismayed by no stir whatsoever, he rejoices that he can really be stirred only by the one intelligence which is always energetic. He actually learns to enjoy the vitality of Spirit, no matter what may seem to be. He insists on proving what he knows.

This, then, is the truly radical stand. Nearly a hundred years ago Carlyle, radical that he was considered then, wrote in his "Signs of the Times" that the only solid reformation is "what each begins and perfects on *himself*." Having actually been wisdom then, that must be eternal wisdom now, just as radical and right as it ever was. Eternal peace comes about, not through listening to mortal opinions, theories, and isms, but through happy confidence in God's irresistible goodness. To be sure of that is to judge rightly. Eighteen hundred years before Carlyle, Christ Jesus himself demanded, toward the end of a declaration full of his usual force: "Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?"

The security of individual rightness, untouched by mortal influences and passions, Mrs. Eddy has summed up, also, in an article on pages 226 to 228 of "Miscellaneous Writings," at the end of which she writes: "To be a great man or woman, to have a name whose odor fills the world with its fragrance, is to bear with patience the buffetings of envy or malice—even while seeking to raise those barren natures to a capacity for a higher life. We should look with pitying eye on the momentary success of all villanies, on mad ambition and low revenge. This will bring us also to look on a kind, true, and just person, faithful to conscience and honest beyond reproach, as the only suitable fabric out of which to weave an existence fit for earth and heaven."

GUSTAVUS S. PAINE.

REPUBLISHED BY REQUEST

The following article, under the heading "Notes from the Field," which appeared in *The Christian Science Journal* of August, 1892 (Volume X, page 211), the number of the *Journal* in which our Leader's article "Pond and Purpose" first appeared, is republished by request:

JUST now, the enemy (?) is sending out many arguments into the field, regarding the situation and the students in Boston. All the students connected with the JOURNAL and Publishing Society do so much to help us on the outside, I feel that now is an hour when we should reflect back that help. The statements as they reach us, speak of "disloyalty," "jealousy," "ambition," "malpractice," etc., etc. No particular ones are responsible for these rumors,—they simply seem to be in the mental atmosphere, trying to compel us to breathe their miasmatic qualities.

It is sufficient for us all to recognize that they are statements of error intentionally directed at the Cause. Thus uncovered, we can steadfastly stand, and let error go through its chemical, knowing that Principle is always victorious. We all undoubtedly regret the present delay in the work of building the church; but when we know that the Church of Christ (Scientist) is Mind, we know that the Temple is already built, and that all the shafts of Satan cannot loosen even one stone thereof. As Mind does govern *all*, "physically, morally and spiritually," we also know that the type of the One Church *will* be expressed. Whatever falsity of thought there is in mortal mind that stands in the way, will be uncovered, handled, and destroyed, and we *all* will enjoy the blessings that the demonstration will bring. If students only would look upon all manifestations of evil as simply occasions for demonstration, how much easier it would be for all. We too often forget that it is Principle that is pouring out the vials of wrath upon the error, causing it to manifest many plagues to sense, in order that we may discern the work that Principle wants us to do. Even Peter was turned over to Satan to be sifted; but the experience was not given him to undergo until he was able to bear it. So, let the students in Boston who at this hour are compelled to meet directly the shafts of the enemy, stand firm; "accusing *not* one another;" but, "dwelling together in one accord," meet the emergency quietly and courageously. Remember that one "little pebble" of spiritualized thought is enough to slay the giant.

As Mind is the Church, Principle is the Board of Directors and Wisdom is the Board of Trustees, who is there, or what is there, among the children of men, that can prevail against either of these facts of Being? Can any thing come between us and the Mind that guides the Founder of the Church of Christ (Scientist)? Can any thing prevent the building of the Temple for which she gave the land (of spiritual reality)? Can any thing interfere with the omni-action of Mind? No! Mind does the healing, the teaching, the preaching, and

the printing; and nothing can interfere.

The Mother gave the Journal of Science to her children, wherein they might print their work, their expe-riences, their demonstrations, their spiritualized thoughts from Mind. Nothing can interfere with the work of the editor of that JOURNAL. Love is the Editor, forever printing inspired words, and recording the inspired works of her children; for her children are the expression of her own immortal qualities.

To my vision the situation is *absolutely* impersonal. It is error stirred up to its utmost limits, previous to its destruction. It is neither directors, trustees, editors, persons nor things. It is simply the error being whipped out of its strongholds. That the situation is an ominous one for the enemy, is evident from the storms and floods and calamities that are sweeping all over the land of mortal belief. It is only a "little while" until Pharaoh will be compelled to "let the children go."

These thoughts are sent with only the one simple desire to *help*. The *thoughts* may not be much, but we know that desire is prayer, and prayer is *power*. Love *does* rule and guide. Love is Mind.

MY reasons for gratitude to God for Christian Science are numerous and continuously present, for through Christian Science I have learned how to think and how to live. I can and do recommend Christian Science as practical, everyday religion for practical, everyday men and women.

I was the son of Christian parents, members of an orthodox church, who were earnest in their beliefs and who lived good lives. I subscribed to the creed of my parents, joined their good old church, took an active part, and was elected to important offices in the organization; but when I tried to find a reason for the faith that I professed, I could not find a reason and I was unable to discover any one else who seemed to know. Meanwhile, certain misfortunes and trials which befell loved ones led me to rebel against the injustice, as it then seemed, of a forgetful and tyrannical God. I left the church, closed my Bible, and for twenty years I trod with eagerness the streets of Vanity Fair, chasing after material illusions of business, of pleasure, and of pain, and taking on, as business equipment, profanity and social drinking. I had good health but as I see it now, like a boat cast loose upon a swift, downward current, I was drifting rapidly into physical and mental decline and into deadly, mortal beliefs of oncoming disease.

In time, my wife fell ill, and having obtained no help from many physicians, came to believe herself incurable. In despair, and as a last resort, she turned to Christian Science and was healed. She took to studying the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Interested and impressed by my wife's healing and grateful for it, I began to look into the textbook. As I read the first chapter, the one on "Prayer," with its clear, clean, logical, satisfying explanation of the nature, use, purpose, and benefit of man's prayer to God, I began to see light. I took down and dusted off, as it were, my Bible, and found it to be a new book, sane, wise, shining with living truth, and a practical guide for a practical man's life. I began to experience healing. Habits of profanity and use of alcoholic stimulants disappeared as completely as if one should lay off and destroy a worn-out garment. My old weakness, that of "taking cold," is no longer a habit, and if, once in a great while, symptoms of a cold should seem to appear, the healing is done by application of the truth as found in the two books—the Bible and Science and Health.

All sorts of medicine went overboard, and my wife and I together cleared out and cleaned up and washed down our medicine closet. To-day it contains nothing more noxious than shaving soap. We cast out of sight and out of mind quite a collection of false gods now known to be unworthy of respect, reverence, or belief. For thirteen years, now, God has been our only Physician and Christian Science has been our only medicine.

As manager of a large public utility business, with the whole public for customers, I used to be pleased to be known as a diplomat, but I have found a better business equipment in the growing knowledge of the truth about God and about man and in the application to apparent discord of the healing thought that, as Mrs. Eddy says (Science and Health, p. 17), "Love is reflected in love."

The winter of 1917-18 was, to human sense, the most trying and burdensome of thirty years in business. Scarcity of coal and irregularity of shipments led to interruptions—previously unthinkable—in our service to customers. There were inquiries and complaints by the thousand—a very sea of troubles; but the sustaining power of Truth not only brought me and my organization safely through our troubles but also with the sympathy and respect of our customers and the public.

I am grateful to God that, through the illuminations of Christian Science, I have discovered the real and great value—previously unknown—of the Bible, so that it has become "a lamp unto my feet, and a light unto my path." I deeply and lovingly appreciate the great work of our Leader, Mary Baker Eddy, in giving to mankind her latter-day revelation of the divine truth about God and man as set forth for us in the textbook.

I am grateful for membership in The Mother Church and in our branch church, for class instruction, for opportunity to serve in the branch church as Trustee, Reader, and as teacher in the Sunday school. I am grateful for substantial progress in knowledge of the truth about God and man, so that, while I have other weaknesses to be strengthened, other discords to be harmonized, and other sins to be destroyed, the good already received gives courage and ability to go forward, even to "press toward the mark for the prize of the high calling of God in Christ Jesus."—*W. H. Rogers, Paterson, N. J.*

I HAVE so often been encouraged by the testimonies in the *Journal* and *Sentinel* that I feel it a duty as well as a joy to send one regarding the wonderful healing of my young daughter.

During the summer vacation, while running in the garden, she fell and injured her knee severely. Not being Christian Scientists, my relatives without consulting me called a surgeon, who disinfected and dressed the wound. The child remained in bed about two weeks with the leg in a splinter. Finally the surgeon allowed her to get up and travel to come home, and from that time on medical treatment was completely discontinued.

In the meantime the child's face had become contracted and had taken on a strange expression; it was only with difficulty that she could open her mouth or chew. When we arrived home, fearing the child had lockjaw, I immediately called up a friend who is a practitioner and asked her to treat the child, which she did right away and from that time on the child was entirely under the care of Christian Science.

Symptoms became worse and fi-

nally I could not understand half of what she said, as it was hard for her to speak. I did not lack faith, for I had had too many proofs of divine Love's power to heal all diseases to doubt, but the fear was terrible and the practitioner showed me that it was my work to dispel it through a better understanding of the truth, and during all that time I worked in Science, reading nothing else. During this trial the practitioner showed a patience and love which strengthened my faith, always finding words to encourage me and dispel my fear.

It was only when my fear was destroyed, when I absolutely refused to believe the testimony of material sense that the child's condition began to improve. At the end of a month she was completely healed. When, after the healing, I described the symptoms to a doctor, he told me that my daughter had suffered from a very severe form of lockjaw.

My deep gratitude goes out to Mrs. Eddy whose consecration gave us the wonderful book, "Science and Health with Key to the Scriptures," and to the dear practitioner for her patience, her love, and her faithful and consecrated work; I am also grateful for the Christian Science publications which sustained me in my distress. My daughter and I pray daily for growth in Science and for that Mind "which was also in Christ Jesus."—*Mrs. A. Franceschi-Wexel, Lausanne, Switzerland.*

I FEEL I can never be grateful enough for having been healed of the morbid habit of cigarette smoking, which I indulged for fifteen years, during nine of which I smoked at the rate of fifty cigarettes a day. Having neglected nourishing food I was brought down in health to a living skeleton and in March, 1918, I thought I could not possibly live another week, I felt so ill and weak. Although I had tried very many times to discontinue the habit through will power, knowing it was a sin, I was always obliged to go back to smoking again. A Christian Science practitioner was living near by, and I resolved to see if I could be healed and am very grateful to say that in two treatments I was absolutely healed. All desire for smoking immediately left me, and I have never had the slightest desire for it nor touched cigarettes since.

Since this healing I have gained in weight so that my friends have remarked on my improved appearance, and my sight, which was badly affected, is coming back. I have also had beautiful demonstrations of supply through the understanding of true substance, and in the overcoming of criticism, self-righteousness, worry, self-pity, and sorrow. Mrs. Eddy's book, "Science and Health with Key to the Scriptures," which before I could not understand, suddenly became clear to me and every sentence I read revealed further spiritual truth, and I am more grateful than I can say for the understanding I have gained of the Bible through the help of Science and Health. I pray I may grow in the knowledge of God, of His Christ, and of Christian Science, that I may show it in my life and help others. I am thankful to God for this wonderful truth, to Christ Jesus for

revealing it to the world, and to Mrs. Eddy for her consecrated life and work.—(*Miss*) *Marion Boyle Runnalls, Taunton, Somerset, England.*

THROUGH the study and demonstration of Christian Science, some of the ills, which belief in heredity handed down as family traditions, have in my experience gradually come to the surface, only to be destroyed. Especially severe was the experience of shingles. I assisted in nursing my mother through an attack that lasted for five weeks, during which a night and a day nurse were required. In watching the suffering of those weeks and the intermittent return of pain during five years, vivid images of the trouble were impressed upon my imagination. When a similar condition was experienced in my own case, through the loving and fearless devotion of my husband and the faithful, kindly work of a practitioner, the difficulty was met in spite of seeming trials and my recovery was complete in three weeks. The attacks of pain, said by doctors to be impossible to relieve except by narcotics, were always met in ever shorter periods, until they disappeared.

Later the difficulty of angina pectoris, from which my father suffered from the time of my childhood until he passed on, was met, but somewhat slowly. After much patient help, as in the former case, the trouble was finally overcome, and during the singing of the wonderful hymn, "Abide with me," at a Wednesday evening meeting, a clear consciousness of freedom came to me quite unexpectedly. Several times afterward fear tried to prevail, but knowledge of a cure was too strong in my consciousness for fear to find lodgment, so fears have ceased. To be emancipated from such a tyranny of heritage is an unspeakable blessing, and I acknowledge gratefully my appreciation of Christian Science and my debt to the spiritually minded woman who has made this realization of God's loving presence and power accessible to all.—(*Mrs.*) *Florence Gould, New York, N. Y.*

AFTER having typhoid fever about four years ago, I was left with what the doctors and nurses claimed was the formation of gallstones. As I was always fearing the operation which the doctors said was the only way of relief from this suffering I was on the lookout for some other curative system which would help me to regain my health.

I saw a friend of mine who had been a student of Christian Science and told him I would like to take up the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. He sent me to one of the reading rooms, where I secured this marvelous book by Mrs. Eddy and started reading it, and on page 1, I found this which I dwelt on more than anything else for two months, "Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind." At the end of three months I was healed. I am thankful for what Mrs. Eddy has

given us, that we may see the healthfulness of life, and be awakened from the material into the spiritual sense of it. I trust this testimony will help some one as I have been helped.

Words cannot express my gratitude for Science and Health.—*Z. W. Myers, Arlington, Md.*

I HAVE long felt a desire to express my gratitude for the blessings which Christian Science has brought into my life and that of my family. For fifteen years I suffered from heart trouble, had consulted many physicians, and been an inmate of different sanatoriums, but without experiencing healing. Then Christian Science came to my attention. I purchased the book "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and requested a Christian Science practitioner to help me. The improvement was slow but steady, so that in spite of the burdensome years of war and much unaccustomed work, I am able to state that I am strong and well. Even though error appears in one form or another at times, it has been proved to me at all times that there is only one power, and that is God, All-power. Through the textbook I have learned to value the Bible more highly.

I have had many proofs of the power of Truth. My husband frequently suffered from gallstones, and as at one time he had a severe attack and the doctors deemed an operation necessary, we asked a practitioner for help, and the difficulty was soon rectified. My son-in-law was completely debilitated, due to the severe hardships while at the front. For five or six weeks he was unconscious. The physicians diagnosed it as severe kidney trouble. Through the help of a practitioner he recovered in a short time. God's child, who lives and moves and has his being in the one Mind, can never be unconscious.

When my son returned from the front, he had an ugly looking rash, which was healed through the knowledge that, as Mrs. Eddy says in Science and Health (p. 162), "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies." While participating in an athletic contest he wounded his knee severely. The physician who applied an emergency bandage was of the opinion that the knee would hardly heal before three or four weeks' time. We again asked for a practitioner's help, and after two or three days my son was again able to attend to his business.

All the blessings received cannot compare with the happiness and peace which reign in us since our study of this wonderful Science. We are heartily grateful to our dear Leader, who showed us the way to freedom through her unselfed life.—(*Mrs.*) *Marta Schroeder, Neukölln-Berlin, Germany.*

"O LORD, open thou my lips; and my mouth shall shew forth thy praise." It is with a grateful heart that I praise God for His wonderful works unto His children. I as one of His children have shared bountifully of His many blessings. Through Christian Science I have been healed of many discordant conditions, including stomach and bowel trouble,

sprained ankle, headache, biliousness, backache, and sorrow. I also want to tell of the help I have received in regard to my baby. Before he came I relied wholly upon God for my health and care, and lived a perfectly normal life. The birth was normal and harmonious and during the whole experience God alone was my Physician.

When the baby was thirteen months old, he fell out of his carriage onto the bare floor, landing squarely on his face. I picked him up and immediately declared the truth about the situation. As it was nap time he took his food and slept two hours just as usual. While he slept I studied the week's Lesson-Sermon and did my mental work. At the end of his nap he awakened in the best of spirits. However, I discovered that his entire forehead was badly discolored, and there was a slight scratch on his upper lip. In the afternoon while he slept I again studied and meditated, and while doing so it came to me clearly that our demonstrations do not depend wholly upon any mere belief in God, but upon His goodness. I was reminded of the verse in Proverbs which says, "Trust in the Lord with all thine heart; and lean not unto thine own understanding," and of Mrs. Eddy's correlative passage on page 161 of Miscellany, "Lest human reason becloud spiritual understanding, say not in thy heart: Sickness is possible because one's thought and conduct do not afford a sufficient defence against it. Trust in God, and 'He shall direct thy paths.'" Then I saw that God's law of perfection was governing the situation at that very moment, and that no matter what mortal mind might suggest to the contrary, no false suggestion could change the truth of being or annul God's perfect law. Needless to say, when I next looked at baby his forehead had assumed its normal, healthy color.

Daily I am learning that as fear, selfishness, irritability, impatience, and the like are being destroyed in my consciousness, and as courage, charity, love, and patience take their place, so as physical imperfections slip away, increasing strength, health, and freedom are enjoyed. For the Christian Science periodicals, for the wonderfully helpful Lesson-Sermons, and for the beautiful friendships that have been given me to enjoy, I am humbly and profoundly grateful.—*(Mrs.) Ada Sloane Lewis, Yonkers, N. Y.*

For about three years I had been suffering from attacks of rheumatism, accompanied by fever and followed by a complication of heart, stomach, and foot trouble (named fallen arches by specialists). Well-known physicians gave me little encouragement that I could be restored to health, but warned me that I would be liable to experience renewed and more severe attacks. Finally I trusted my case entirely to Christian Science. Help was cheerfully given by a practitioner. Relief was experienced from the very start, and within three months I was completely healed of all these conditions. The healing took place over three years ago. There has been no return of

any of these conditions, nor is there any fear of a return. Christian Science has since healed me of astigmatism. This healing enabled me to discard glasses which had been worn more than fifteen years.

While grateful for the physical cures, I have to acknowledge that they are the least of the healing I have experienced through Christian Science. Science has healed me of the tobacco and social drink habits. Since the healing of these habits about three years ago, I have been and am happier and more satisfied than when I considered them essential to my happiness. A craving for continuous excitement disappeared with the healing of these habits. Christian Science is enabling me to understand and love the Bible, which had been a closed book to me for years.

I am grateful for the protection and freedom enjoyed while with the American Expeditionary Forces in Europe, through the application of Christian Science, which when correctly applied always dispels discord of every nature. The literature was very helpful, and the *Monitor* was indispensable to me in seeing clearly what the conflict involved. The opportunity to study the daily Lesson-Sermons was then, as never before, appreciated, for this study brought to mind a clearer realization of the true Church. I must also acknowledge great appreciation for the hospitality of the Christian Science churches in Europe, and for the work of the Christian Science War Relief committee. Words alone are inadequate, however, for I know that true gratitude and loyalty to our revered Leader, Mrs. Eddy, must be expressed by demonstration of the Christ, Truth.—*Joseph R. Bergey, Philadelphia, Pa.*

SOME years ago, when I first became interested in Christian Science, I took my little boy to have treatment. From his birth he had been a most delicate child always under the doctor's care, and the doctors had little hope of his ever growing up; they told me that he had no digestive faculties. He was six years old when I took him for Christian Science treatment and up to that time he had never had a natural action of the bowels. He was healed after the first treatment. In fact, when I brought him back to see the practitioner she inquired, "Is this the same boy or is it a brother?" so changed was he in appearance. His little white face had become rosy and healthy, and there was just the difference between a very sick child and a healthy one. He is now twelve years old and a fine, strong boy, and has never had or needed any medicine since. Last winter when an epidemic was raging in Belfast he was laid up; he seemed to recover very quickly, but a relapse set in, and his father, not being a Christian Scientist, at once sent for a doctor. The doctor shook his head and told me that he did not feel he could do anything. I at once telephoned to the practitioner who had helped him before. She came to see him and, though we had a couple of anxious nights, my boy came through the experience safely, much to the doctor's surprise, and in a short time

was quite well. Christian Science has also brought much help and healing to myself, and I can never say how grateful I am to Mrs. Eddy for her great love for mankind, in discovering again for us the Christ, Truth.—*(Mrs.) Mary McClements, Strandtown, Belfast, Ireland.*

I WANT to express my gratitude for Christian Science. It is a daily help to me in every problem and discord that appears and it is meeting every need with its healing message of love. My mother became interested in Christian Science when I was three years old, and I gained a great many valuable lessons in Science from her teachings. I shall always be so grateful that when I was a child my consciousness was filled with thoughts of health and happiness rather than of sickness and discord.

I have a little son one year and a half old. He has never had medicine or material means of any sort used. Colds and bowel trouble have been met in Science. His teeth have given him no trouble whatever. I was particularly thankful for this demonstration as other children of his age seem to suffer a great deal at this period. The remark is made very frequently that he is the picture of health.

Recently I awoke one morning with my jaw very much swollen; a wisdom tooth was trying to push its way through the gum, displacing the teeth in front of it. I applied for help from a practitioner, and although the swelling remained for a week I experienced very little pain. It was thought necessary by a dentist that all my wisdom teeth be extracted because they were making my other teeth crooked. When they were extracted, no injection in the gums was made nor was gas used, and the operation was painless.

I am very grateful to God, the giver of "every good gift and every perfect gift," and very thankful for the loving service of our Leader, Mrs. Eddy, to all mankind, and for all the Christian Science literature. *(Mrs.) Lucile Bates Shanks, Steubenville, Ohio.*

Now that I am again in full possession of my health, I am prompted to thank God from the bottom of my heart for my healing and for all the blessings of which I have been a recipient through Christian Science. Several years ago I stood at the brink of the grave, according to the doctor's verdict. The trouble consisted of a so-called incurable lung trouble in addition to a completely shattered nerve system, which was supposed to be due to an abdominal trouble. This was followed by anæmia, and I also suffered severely from rheumatic pains, from sciatica, and almost indescribable headaches. My stomach often completely failed me for weeks at a time, so that I daily became weaker.

While in this hopeless condition I heard of Christian Science. After all these sad experiences I did not have much faith in this Science either. Still, very soon I noticed an improvement. Through the diligent study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and later

through the help of a dear practitioner, I was freed from the most severe pain and gradually one physical discord after another left me, so that I feel entirely well now. Although the last years have been filled with excitement, my health has only improved. Since I have known this beautiful Science no serious illnesses have taken place in my family, although prior to this time they had never been lacking.

There is nothing more beautiful than this Science. It is the sure way to happiness while still on earth.—*(Mrs.) Marie Bannert, Reichenbach i. Schlesien, Germany.*

WHEN my weary journey brought me to the straight and narrow way of Christian Science, I was a trustee of a denominational church, and the first attention given to the reading of "Science and Health with Key to the Scriptures" was rather more with a sense of critical investigation of its merits than with any expectation of benefits therefrom.

The teachings of my church had failed to heal the grief which had for many years oppressed me as the result of the passing away of a beloved sister. The kindly intentioned pastor of the church to which we both belonged, offered the best he knew of comfort, the irreconcilable statement, "In His inscrutable wisdom, God has taken your sister away, and you must love Him, for He knows best." Throughout the following summer I often went to a near-by forest, there in its solitude to try and reconcile this saying with reason, but to no purpose. The more I thought upon it, the more I rebelled against the concept of God which portrayed Him as the cause of sickness and death. The reading of Science and Health soon made it plain to me that God was revealing Himself to me in His true nature—the loving Father-Mother who is not the cause of any evil, the God my aching heart required to heal its grief.

At this time there was with me an unwelcome form of disease which my kindly intentioned physician had informed me "would be with me for life," it being the aftereffect of an almost fatal illness of a previous period; but the result of being freed from this wrong concept of God was soon made apparent in the healing of the physical disease, to my surprise and great delight.

During the recent so-called epidemic of 1918, the word of God, as given in Science and Health, was again proved to be "the power of God unto salvation." I was awakened one night with the symptoms so widely advertised, and began repeating portions of the ninety-first psalm, which seemed to allay the attack; but soon another disturbance of greater severity awakened me, and with this I felt that I must arise. Obeying this guidance, I arose, procured a light, and took up Science and Health, which opened to page 441. When my eye came to the sentence contained in lines 20-24, my attention was so forcibly directed to the name and nature of the evil to be destroyed that I could only say, "Father, I thank Thee,"—and the healing was instantaneous.

From these two healings, as well as

many others, I have learned that "whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it."—*W. I. Ferguson, Hughton, Saskatchewan, Canada.*

In March, 1912, I was stricken with what three of the best doctors in the state pronounced an incurable heart malady. Everything seemed to have gone wrong with that organ, including a ruptured condition that rendered me incapable of any exertion and very little exercise, and with the extreme penalty always hanging over my head. This condition lasted several months, during which I was under special care in a hospital. At regular intervals Christian Science was offered to me by kind friends. Knowing nothing of Christian Science or its results, it sounded like a ridiculous proposition to me. However, early in November after everything known to medical science had been done and the end seemed to be drawing near, I suggested to my wife that as Christian Science had been offered by those we knew were honest and earnest in their desire to help us, perhaps we had better call a practitioner and find out just what they had to offer, and what the demands. It was the last straw, so to speak, and she immediately consented, and called up a practitioner who agreed to call the following morning. We were at the time in San Francisco.

The person who appeared in the morning was so different from what I expected, and her demands were so much easier to meet than I had thought, that I could not but consent to do as she asked, which was to get the Christian Science textbook and begin the study of it. She appeared to be quite confident that I could be healed and agreed to give me treatment just as soon as I was ready to set aside material remedies, which were in abundant evidence. Her statements with regard to the nature and character of God were so uplifting that when she left I felt some hope of salvation from that hell of fire and brimstone that I had been taught to fear. The same afternoon I obtained a copy of Science and Health and eagerly began to study its contents. When I reached page fourteen and that most wonderful statement beginning on line twelve, I seemed to realize that the key to heaven itself was contained in it, and I read and reread and pondered it until a desire to pray came to me and I prayed as only those can who fully realize their helplessness and entire dependence on a higher power. Everything was forgotten but the desire to know something definite about God.

After a time—I never knew how long—I became aware of a great change in my physical condition. A distressing headache had entirely vanished and gradually I became conscious of a complete transformation throughout my entire system. I was healed and I knew it, and the joy and peace that came to me in that hour neither tongue nor pen can describe. It was a foretaste of heaven never to be forgotten. This wonderful experience came to me sometime during the night, and when I awoke

in the morning after the first natural, healthy sleep I had enjoyed for months, I arose, dressed, and ate a hearty breakfast with my family. For many days I had not been allowed to sit up or partake of solid food. Now I just wish to say that in the seven years that have elapsed since that eventful night I have not spent one hour in idleness from heart trouble. I have done many kinds of hard work and am at present strong and hearty. I wish to express my gratitude for the dear woman who has been the instrument in God's hand for revealing this true way of salvation from sickness as well as from sin; also for the periodicals which are such helps along the way. My highest ambition is to be a true Christian Scientist.—*H. G. Davis, Bray, Calif.*

I HAVE recently had an added proof of the power and goodness of God, for which I am most grateful and which may be of benefit to others at this time. I was attacked with influenza and for four days experienced intense physical suffering. My husband decided, after I failed to obtain relief through his work for me, to call a practitioner. Immediate help was received, but the disease seemed to hold on for several days. In seeking to uncover the reason for this I found quite a sense of self-pity handling me, —chagrin that I should have fallen under the belief of evil after having helped others overcome the same belief. The sense of self-condemnation was great, but as I saw that man in God's sight remains unchanged, saw that I, God's child, had never even had a disease, and that therefore there was nothing to be chagrined about, the pain left and I was able to rise from my bed immediately.

I am grateful that there were none of the aggravating results which usually follow a trouble of this kind. There was some weakness, the first two or three days after getting up, but from that time on I was able to do all of my usual work and some that was unusual. My family saw for the first time a Christian Science demonstration of healing. They had heard me tell of many healings in the twelve years I have been interested in Christian Science, but it had never been their privilege to witness a healing. On the day when I seemed to be experiencing the worst symptoms, two sisters and my mother came to see me. Material methods were suggested, which would, to their sense of things, immediately relieve me. Knowing, however, where my health came from, and knowing also the utter fruitlessness of material means, I said to them that I was satisfied to leave my healing with divine Love. My confidence evidently calmed their fears, for they were then willing to leave all to God. After having seen the severest part of the experience, they all united in saying that it was a wonderful demonstration.

I am deeply grateful for this experience because of the many lessons it taught me. I am grateful especially because of the compassion I learned from it. I have had many proofs of the efficacy of Christian Science, not only in healing sickness but in healing all forms of evil. Each year since I began the study of Chris-

tian Science has been a happier one, and I cannot be grateful enough for the privilege of church work, for the privilege of class instruction, and for the privilege of being a member of The Mother Church.—(*Mrs.*) *Goldie Scovell Shalek, Indianapolis, Ind.*

THIS is to testify how deeply grateful I am for Christian Science. Words are inadequate to express all that my heart would say. I came into this glorious knowledge of the truth that makes free a few years ago, and was quickly healed of a very distressing physical weakness from which I had been suffering for a long time and for which I had tried all the remedies I knew of, but the relief lasted only so long as I kept on taking the drugs or herbs or whatever I was then trying. I was never well and life was not much more than an existence. One day I went to a neighbor who, I had heard, had been healed by some kind of faith healing, and asked her to tell me what it was that had cured her. She very kindly told me about Christian Science and lent me the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and some other literature. From that day of days I have never turned back but have gone on steadily improving my knowledge of this great truth. I had treatment from a practitioner, whose realization of the truth quickly helped me, and my healing has been permanent. I am more grateful every day I live that this great truth came to me in my great need.

I am deeply grateful for all the blessings that have come into my life through Christian Science, and that such a courageous and noble woman as Mrs. Eddy lived to give us the true light.—(*Mrs.*) *Bessie Gibson, Woolwich, New South Wales.*

CHRISTIAN SCIENCE has healed me of infidelity. When a boy, my teaching in matters pertaining to religion was under a parent who did not believe in the Bible and who had secured all of the literature possible to prove his position. This literature was brought to my attention constantly, and it became habitual for me to refer to religious people as those who were unable to think for themselves and therefore were dupes of clergymen. One particular argument which caused me to continue an agnostic after manhood was the inconsistency of people believing that there was a God who had created all and had blessed it as not only good, but very good, and had then turned into this creation such a thing as a devil. Fortunately my parent had been strictly moral and had taught that this was religion enough for me; therefore it was a desire to do right which finally led me to investigate Christian Science.

By reading the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, my wife was healed of a disease the doctors had failed to heal, and she invited me to read the book. After I commenced to read, the opportunity was afforded me to attend a lecture on Christian Science, following which a more thorough investigation was carried on, until it led me into a belief of the truth of Christian Science. This belief was strong enough to keep me reading

the Lesson-Sermons and attending church. I became a member of a branch church and of The Mother Church, and had class instruction; but upon every occasion where a problem concerned myself, it was attended with doubt, and many times with disappointment.

This seeming state of things continued for several years, but the time came when the truth needed to be demonstrated in my own experience, or else I would have to discontinue the study of Christian Science. The problem which seemed to confront me was financial; my business was swept away in a few months, for I lost my ability to sell the goods, which formerly had been the secret of my success. Then an attack of inflammatory rheumatism came, and it seemed that all that had been done before was of no avail. It was at this point that a testimony in a Wednesday evening meeting gave me sufficient courage to attempt once more to glean the truth from the textbook. The testimony was given in such a convincing manner, and the experience had been so much more severe than my own, that I was somewhat ashamed that I had doubted.

Beginning anew to read Science and Health, the first sentence of the chapter entitled "Prayer," on page 1, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love," was read many times, and after retiring that night, I was led to arise again to study that sentence, to ponder it, and after a short time to commit it to memory, so that it kept ringing in my consciousness throughout the night. In a short time after this, and without apparently any thought whether I would be healed of my difficulties, I noticed that my business affairs had become beautifully adjusted and that the physical trouble had disappeared. After this experience my love for Christian Science so increased that all else has been forsaken for it, and it was after this that I took the textbook, opened it at random, and read understandingly the passage on page 538, "Truth places the cherub wisdom at the gate of understanding to note the proper guests."—*William L. Keller, Camp Lewis, Wash.*

I WAS instantaneously healed in Christian Science through reading the chapter on Prayer, in our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Before I came into Christian Science, which is now over three years, I was a sufferer all my life, more or less with headaches. Several years before I came into Christian Science, I suffered so much with the pains in my head that I did not care to live; my only prayer at that time was for God to spare me my mind. Materia medica could not help me. I went around to the different churches searching for truth, the truth that Jesus said would make us free; but I did not find it. I came away discouraged and sad. I felt there was something wrong with Christianity, that there was a "missing link" somewhere, and I wondered if that "missing link" could be found on this side of the grave.

Thanks be to God for our Christian Science literature, as it was through one of the periodicals that I found that "missing link" in Christianity. It led me out of the darkness into this marvelous light—into the land of peace and Love and joy, unseen to the world, but known to God. I have learned that our Father's promise is true, as given in Jeremiah, "Ye shall seek me, and find me, when ye shall search for me with all your heart." Christian Science teaches us to understand God and how His laws operate. My earnest prayer is that I may learn more and more of this divine Principle which heals and saves. Words cannot express my gratitude to God and to our revered Leader, Mary Baker Eddy.—(*Miss*) *Olga Roed, Newark, N. J.*

CHRISTIAN SCIENCE was brought to my notice at a time when I truly seemed to be without hope or God. In this extremity I reached out for anything that might afford relief. I had tried all materia medica had to offer, even submitting to a surgical operation as a last resort, but "was nothing bettered, but rather grew worse." A year and a half prior to my taking up the study of Christian Science, a friend wrote me about it and asked me to try it; but I had not run the gamut of materiality at this time, and did not seem ready for this great revelation. Instead I took up hygienic treatments, and when these failed I turned to Christian Science. In the first hour's reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of a complication of bowel and stomach trouble which materia medica had failed to cure. With this healing every desire for reliance upon material means for healing disappeared, which to me seemed the greatest of all blessings. Since that time, very nearly twelve years ago, Christian Science has been a constant source of joy to me. I find that no matter what problem comes up to be solved, full reliance upon divine Principle always brings the perfect solution. To live to demonstrate this Science is the only sure way I can express my gratitude to God, to Christ Jesus the Wayshower, and to our dear Leader, Mary Baker Eddy.—(*Mrs.*) *Magdalena Coffers, St. Paul, Minn.*

I wish to verify the testimony of my wife, Magdalena Coffers, in regard to her healing through reading the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. She was healed of rheumatism, bowel trouble, and other ailments by studying the textbook, and the healings were permanent.

I also wish to add my healing through Christian Science of rheumatism from which I suffered for over twenty years, after trying all kinds of material remedies, including electric appliances. I also wish to state that I have been injured several times, by falling off the top of cars, getting struck by switch levers, getting my right hand mashed, and breaking the bone of my index finger. I was healed of all these injuries through Christian Science.

I am very thankful to God for all these healings, and to Mrs. Eddy

who has so plainly shown us that God is the only Healer. I wish also to express my gratitude for the privilege of receiving class instruction and for all the Christian Science literature.—*Charles J. Coffers.*

I SUBMIT the following testimony, hoping it will be of some help to my fellow students of Christian Science. Words are inadequate to express my gratitude for what this beautiful Christ, Truth, has done for me and mine. I did not seek Christian Science because of any physical difficulty; however, for the past ten years God has been my only Physician. The first time I attended a Christian Science service the peace and harmony which was reflected by the members of the congregation, the hymns, and the organ solo impressed me so much that from that time on I have striven to be an earnest student of Christian Science.

Very soon after I became interested in Christian Science I visited my mother, who lived in a very small town in which there were no Scientists, nor were there any nearer than fifty miles. It was in the winter, and while preparing for the journey, I experienced a great deal of fear, wondering what I should do if I should need treatment, not realizing at that time that God is everywhere; however I was very soon forced to prove this statement. A couple of weeks after my arrival I retired one night feeling perfectly well, but the next morning awakened with the sense of being very ill. Within a few hours I manifested pneumonia in its very worst form. My mother was not a Scientist and she became very frightened and asked me if I would not have a physician. I said No, "What God cannot do, man need not attempt" (Science and Health, p. 231); I had lost all fear and relied solely upon God. My daughter, who was with me, telegraphed to a practitioner in my home town for help and through absent treatment I was healed in three days. Saturday I went downstairs and the following Tuesday I traveled three hundred miles back to my home.

My healing was the cause of much interest in the neighborhood. One person said to my mother, "Your daughter was very ill, wasn't she? And she had no doctor." She was then told that my healing was the work of Christian Science. This neighbor said she had had a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy for several years, and she immediately began study. It is my privilege to be a member of The Mother Church and of the branch church in the city in which I live.—(*Mrs.*) *Della Earle Leeper, South Bend, Ind.*

IT is somewhat over four years since I came into Christian Science for a better understanding of God. I had never been well, and when I first saw the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was ill with tonsillitis, it being the fifth attack in six months, keeping me in bed most of the time. Through reading Science and Health I was healed and have been free from this trouble since. Through the earnest study and application of

the truth I have had many other beautiful healings. The nearest Christian Science society is three miles away, but I am able to walk to the service every Sunday. I am thankful to God and grateful to Mrs. Eddy.—*(Miss) Winnifred Abbott, Wilder, Vt.*

I am glad to verify my daughter's statements, which are all true. As she states, she had been ill the greater portion of the time and the condition of her throat was very persistent. She had undergone three operations in a few years in the hope of being cured of the trouble, but it became worse and at the time she speaks of she had been dressed but a small part of the time for six months. The healing was accomplished in less than forty-eight hours by her own reading and understanding of the truth, and seemed to me a marvelous thing.—*(Mrs.) Maude Abbott.*

While working on a problem which seemed slow to yield, it came to me that I was expecting a great deal but had really given very little, and the law of Love is, "Ceasing to give we cease to have;" so with a heart full of gratitude I wish to tell what Christian Science has done for me. I began the study of Christian Science when a young girl, not for physical healing, but for a discordant condition in my home life, also for a hasty and selfish disposition. After reading the chapter on "Prayer" I knew I had found what I really needed and was overjoyed to find the discord met by my own understanding in a very short time. That was about twelve years ago and I have truly had much to be thankful for. After one treatment I was able to take off glasses that I had worn seven years, without the ill effects the doctor had said would follow.

When my mother passed on it was wonderful to be healed of grief and all sense of loss. Many ailments, such as colds, ringworm, constipation, and toothache have quickly been overcome with Christian Science help. For all the benefit from these and many others I am truly grateful, but for the right understanding of God and man I am even more thankful. I am also grateful for the Christian Science literature. It is truly a daily need.—*(Mrs.) Alta M. Bowman, Prineville, Ore.*

Knowing but very little about Christian Science, I came into it for the healing of melancholia and nervous prostration. The third day after asking for help I awakened from darkness into light. Having had the truth so clearly demonstrated to me through Christian Science, I have since relied upon it entirely, and have been healed of many diseases, among them laryngitis and muscular trouble of the left arm, which refused to take an upward or backward motion. The arm has been restored to its normal condition. The wonderful revelation to me, that sickness comes from wrong thought, gives me reasons for being grateful that I have been brought into Christian Science, for the understanding of the corelation of God and man has destroyed evil thoughts once held toward certain people. Realizing we are all God's children, now only right thoughts go

out to all mankind. I express the deepest gratitude to God for all the blessings I have received, also to Mrs. Eddy for bringing Christian Science to us.—(*Mrs.*) *Fanny Birge Trimble, Conesus, N. Y.*

THROUGH the reading of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of abnormal growths, sick headaches, intestinal disorder, and curvature of the spine. For these physical healings I am grateful, but more so for the knowledge of God and man that I get from the Bible and our *Quarterly* and Science and Health. I am thankful to God and grateful to our Leader, Mrs. Eddy. —(*Mrs.*) *Cora Hampton, Indianapolis, Ind.*

I HAVE much to be thankful for. Over seven years ago, by the advice of very dear friends I was induced to take Christian Science treatment from a Christian Science practitioner. At the time I had but little belief that it would benefit me. I had been a sufferer from so many diseases and for so long a time, that I was discouraged and without hope of ever getting well. I had suffered for more than thirty years with indigestion, dyspepsia, liver complaint, constipation, and catarrh. I was then suffering and for many years had suffered with sciatic rheumatism, and with swelling of the feet and legs, as well as from many other ills, which are too numerous to be mentioned. I had been treated by many physicians of splendid reputation; I had visited and tried the use of the waters of mineral and medical springs; I had taken great quantities of patent medicines, and other material remedies, none of which had proved of permanent benefit. One month from the time I commenced to take Christian Science treatment I was practically well. Some of the above named diseases had entirely disappeared and have never returned, some of them while being much better were not wholly cured, but although I have never taken any kind of medicine since, I am now enjoying good health. Shortly after taking such treatment, I was by two treatments from a Christian Science practitioner, cured of the habit of smoking, which I had assiduously followed for over forty years, and since being so cured, I have had no desire for tobacco in any form. I am over seventy-two years old. I am a member of The Mother Church of Boston, Massachusetts, and have enjoyed class instruction. I am grateful to God and to our dear Leader, Mrs. Eddy, for some understanding of Christian Science sufficient to enable me to minister to the needs of others and to give a cup of cold water in our Master's name.—*J. W. Norwell, Ames, Iowa.*

THERE are probably few people who have more reason to be grateful to Christian Science than I have, and I wish to tell of a healing which took place in our home over two years ago. In October, 1917, our son, then three and one half years of age, was taken very ill with what was diagnosed as infantile paralysis. He lingered along for several weeks, and when he did show signs of improvement, it was

discovered that he was paralyzed on his left side, including his arm and chest. He gained very little, and in a few weeks was again taken very ill. A physician was called and diagnosed the case as tuberculosis of the lungs in its worst form. I was frantic with fear and grief, for he was my only child.

When everything was done that medical skill could do, and he was given up, a friend presented Christian Science to us, which I gladly accepted, and drove ten miles in a snowstorm with my boy to a practitioner. He showed signs of improvement immediately after arriving home. The fever vanished in a week and never returned. I gave up all medicines, and turned unreservedly to Christian Science, and in a few months he was completely restored to health. This healing has seemed most wonderful to me and all who witnessed it. The child is very well now and looks the picture of health. I am indeed grateful and am trying to live the Christian way of gratitude, and many, many times I thank God for all the workers in the field, and am especially grateful to the practitioner who so faithfully and fearlessly worked for him.—(*Mrs.*) *Carrie Foreman, Herscher, Ill.*

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Mass.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Mass.

INSTRUCTIONS REGARDING ADVERTISEMENTS

IN THE CHRISTIAN SCIENCE MONTHLY PERIODICALS

The Christian Science Publishing Society accepts for advertisement in the Christian Science periodicals only those cards which have first been approved by the Board of Directors of The Mother Church. Following this approval a notice is sent by the Publishing Society stating the amount due for the insertion of the advertisement in the *Journal, Le Héraut,* or *Der Herold.*

The annual charges for advertisements in the *Journal,* payable in advance, are $10.00 for each line or fraction thereof for the church advertisements, and $5.00 for each line or fraction thereof for the practitioners' and nurses' advertisements. The practitioners' and nurses' advertisements are published only in the January, April, July, and October issues of the *Journal.* The charge for practitioners' advertisements in *Le Héraut* or *Der Herold* is $2.00 for each line or fraction thereof.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner thereby requests its removal. When once discontinued, a new application and approval are required before an advertisement is accepted for reinsertion.

PRACTITIONERS AND NURSES

Practitioners whose cards are accepted for the *Journal, Le Héraut,* or *Der Herold,* it is understood, will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

Advertisers in *Le Héraut* are required to speak and write both English and French, and in *Der Herold* to speak and write both English and German.

Nurses whose cards are accepted for the *Journal* are expected to maintain in their advertisements an address through which mail will reach them at all times.

As the names published in the *Journal, Le Héraut,* and *Der Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

ORGANIZATION AND RECOGNITION OF BRANCH CHURCHES AND SOCIETIES OF THE MOTHER CHURCH

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, in accordance with Article XXIII, Sections 6 and 7, of the Manual of The Mother Church, they should write to The Christian Science Board of Directors for information concerning organization as a branch of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.

READING ROOMS

A reading room notice, giving the address and the hours when the rooms are regularly open to the public, is a necessary part of every church advertisement, and care should be taken to have the rooms open, with an attendant in charge, at the hours named. The notice of a reading room is published only in connection with the notice of a church or society.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XXXVIII JULY, 1920 NUMBER 4

"ON THIS ROCK"

ROBERT C. BRYANT

THE Church of Christ is built on the rock of truth, the spiritual understanding of God and on nothing else. On many other foundations have mortals tried to build a church, but not one has stood the test of time and storm. Ritual, ceremony, creeds, elaborate systems of dogmatic interpretation of the Scriptures worked out in solemn convention, authority, threats of punishment, promises of reward, privileges, numerous forms of mortal opinion,—all have failed to bring mankind into harmony with God and to redeem the race, and all must fail, "for other foundation can no man lay than that is laid, which is Jesus Christ."

On page 136 of our textbook, "Science and Health with Key to the Scriptures," our Leader, Mary Baker Eddy, says, "Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing." Students of Christian Science may well study with great care pages 136 to 138 of our textbook, where Mrs. Eddy interprets with wonderful clearness the incident recorded in the sixteenth chapter of Matthew's gospel. The question naturally arose among the people, How did Christ Jesus heal the sick? And, after the Master had made repeated appeals to the disciples, in an effort to have them understand, Peter set forth the great fact that it was the Christ, the truth of man's spiritual oneness with God, with which Jesus was consciously identified, that heals. Jesus, giving complete sanction to Peter's words, said, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. . . . and upon this rock I will build my church; and the gates of hell shall not prevail against it." Our Leader says on page 138 of Science and Health, "The supremacy of Spirit was the foundation on which Jesus built;" and in the following paragraph she

continues, "Christians are under as direct orders now, as they were then, to be Christlike, to possess the Christ-spirit, to follow the Christ-example, and to heal the sick as well as the sinning."

The lesson is clear. If the foundation of the church, the understanding of the spiritual oneness of man with God, is established in consciousness, —and no other foundation is laid,— and if the mission of the church, to heal and save, is adhered to with singleness of purpose, the word of Christ Jesus stands to-day as ever, "The gates of hell shall not prevail against it." No matter what problems arise, no matter what differences of opinion there may seem to be, sooner or later "every valley shall be exalted, and every mountain and hill shall be made low," and the fact of the kingdom of God, the absolute supremacy of Truth and Love, will be demonstrated.

The history of the Christian church for nearly two thousand years has been largely a history of conflict and division. Certain branches of the church have maintained an appearance of unity, but this has been done by crushing individual thought and demonstration under the heel of ecclesiastical despotism. On the other hand, in those branches of the church where an effort has been made to preserve liberty of individual thought and action,—and this has been the case in a greater or lesser degree in all of the Protestant churches,—wide differences of opinion in doctrine, interpretation of the Scriptures, and in methods of church government, have caused almost endless discord and division. Great numbers of sects have arisen and have dissipated their strength in dispute, instead of conserving it in constructive demonstrations of Truth, all because they had no one foundation on which to stand. If the leaders of the church of the Reformation had discerned the great spiritual idea which is the only rock upon which the church can stand, if they had seen the Science or rule of reality and stated it in clear terms so that the people could have understood it, the many divisions which later developed in the church would have been prevented. But this discernment and statement remained for a woman.

Mary Baker Eddy has given to humanity the Science or absolute rule of being. She discovered it in the Scriptures, and especially in the life and teachings of Christ Jesus, and has interpreted it to human thought in terms that cannot be misunderstood by the earnest student. A church built upon this foundation cannot be shaken. The people who discern this truth and accept it stand together with love, no matter what their human differences may be. With this rock on which to stand, there is nothing to fear. We may for the time being "render . . . unto Cæsar the things which are Cæsar's," but this does not interfere with our standing and all the time rendering "unto God the things that are God's;" and sooner or later the better human form will be established.

It is the business, then, of students of Christian Science to stand on the "rock," first and always. How many times have such students in human

experience proved the power of Truth to destroy the illusion of inharmony. How many times when it seemed as if the very heavens were falling about us, have we, "not by might, nor by power, but by my spirit," discovered that God was in His heaven all the time and that nothing could fall or fail but error. "In quietness and in confidence shall be your strength," is the promise. If we do our work and follow the best course, then, no matter what the results may seem to be, we know that, as Mrs. Eddy writes on page 306 of Science and Health, "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal."

BROTHERHOOD AND SERVICE

JOHN M. DEAN

THROUGHOUT the ages mortal man has vainly tried to escape all responsibility for his brother man. It is interesting to note that the first murderer of whom we have any record sought to evade the penalty attached to his wicked deed by asking the question, "Am I my brother's keeper?" It is fair to conclude from this that the thought which would repudiate the responsibility of brotherhood is a murderous thought, however much smug complacency would deny the startling deduction. No man truly lives who lives to himself. This is not to say that one who temporarily retires from the world in order better to work out something for the benefit of mankind is not living in the truest sense. It should be plain, however, that only moral cowardice could prompt one to cut himself off from his fellows merely to escape communal responsibility or to gratify a selfish desire for solitude.

While the world has been forced to a partial recognition of man's responsibility to man, as is evidenced by the large measure of social order which has been established, it is nevertheless true that many existing social institutions are largely and sometimes altogether merely palliative in their nature. Fundamental things are too frequently ignored while great stress is placed upon superficial correctives. To the human sense of things it is so much easier to clean the outside of the platter than to cleanse it within. It is so much more pleasant and convenient to deal with mere effects than to dig beneath the surface and find the cause. While it is essentially true that God works through man, a perception of this means but little without a corresponding recognition of the fact that man is not an originator. Except as it is seen that God's laws are the only laws, and that God's plan is the only plan, the formulation of laws and plans for the government of human institutions must be as the blind leading the blind.

An understanding of the forever fact of God's supreme supervision and dominion over His universe does not lessen but heightens man's responsibility. Viewed in the only light

in which it can logically be viewed, man is responsible for executing God's plans. No consistent believer in God would deny that His works are perfect, for work comes as the result of planning and always reflects the Mind that inspires it. God, the perfect and only Mind, cannot plan imperfectly, and man, reflecting God, cannot perform faulty work. Whatever appears to be wrong with the world must, therefore, be the result of a perverted conception and a corresponding erroneous application of God's symmetrical and undeviating rules.

A man's duty to his brother man is epitomized in that greatest of all commandments as enunciated by the master Christian, "Thou shalt love thy neighbour as thyself." How shall this be done? Jesus never laid down a rule without somewhere giving a clear and simple method for its performance. In fact, what men have come to know as the Golden Rule is, when spiritually understood, a panacea for every possible human ill. "All things whatsoever ye would that men should do to you, do ye even so to them." Could anything be more explicit? And after all, is not this an answer to Cain's query, "Am I my brother's keeper?"

The keeping of the Golden Rule is only very slightly comprehended in the perfunctory performance of the ordinary obligations imposed by business honesty, humanitarianism, popular charities, and the like. In order to round out the true meaning of this saying of Jesus, men must learn to let the thoughts behind their deeds be right, or in other words spiritual. Any supposedly material goodness is, after all, only a step in advance of positive evil. True, it is a step in the right direction, but only as goodness is entirely apart from materiality and finds its whole expression spiritually, is it removed from the realm of animality where "the things of the flesh" appear to constitute the whole of the universe. Material motives and methods must constantly and progressively be displaced by higher ideals, until finally the purely spiritual and Christly plan is revealed and man is seen in the unfallen image and likeness of his Maker.

Mrs. Eddy says in Science and Health, beginning on page 476: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." This is in complete accord with that saying of Jesus, "Judge not according to the appearance, but judge righteous judgment." He who judges (estimates or conceives of) his brother rightly must cognize only the man of God's creating, and to do this he must look beyond and above the counterfeit man whose "appearance" is material. In no other way can man do his duty by his brother. To do less is to become consciously or unconsciously a mental malpractitioner. "Righteous judgment" is thus seen to be the keynote of Christian Science practice, and is the only way in which the real healing of sin, sickness, and all inharmony is brought about.

How can one destroy a false belief when he himself believes in its real-

ity? How can a teacher enlighten a pupil unless he himself has been enlightened? It is not only our duty but our privilege to unsee error of every kind; not, of course, in the sense of overlooking it, but of overcoming it through a recognition of its negative and therefore unreal nature. The teacher of music or of mathematics takes no note of mistakes further than to correct them by showing the pupil that a musical discord or a mathematical mistake is not a part of mathematics or of music but is a falsity because it has no relation to the thing itself. Errors are not corrected by dwelling upon them. It is impossible to teach the right method in anything by stressing the wrong method. Emphasizing evil can never establish good. The wrong way is in reality no way. There can be but one real way to do anything, and that must be the right way. "God hath made man upright," says the wise man, "but they have sought out many inventions," and scholastic theology cannot much longer ignore the vivid lesson contained in that statement.

If a man would be true to his brother, he must first be true to himself, and an understanding of this is an unfailing balance wheel controlling every thought and action. When a patient comes truly ready for healing, there remains nothing for the practitioner to do but destroy in his own thought every erroneous concept regarding the one who comes to be healed. When transparent receptivity and spiritual understanding meet, the result can never for a moment be in doubt. The responsibility of the patient does not, however, reduce the responsibility of the practitioner. "Whose soever sins ye remit, they are remitted unto them," said Jesus, "and whose soever sins ye retain, they are retained." The world needs to study the infinitely deep meaning of those words of the Master.

The experiences of the past few years offer convincing proof of the fact that neither men nor nations can live to themselves. Paul's statement concerning the mutual dependence of the different parts of the body was never more easily subject to metaphysical interpretation than now. While men and nations are naturally and rightfully individual, their very individuality must of necessity finally find expression in the varied qualities of helpfulness. No man or nation possesses the right to exercise a hampering influence in the affairs of another man or nation, but a proper perception of mutual obligations is now more than ever recognized as essential to true helpfulness. He lives best who serves most. Unselfish service is after all the only true method of prayer, for no man can serve God except by serving his brother.

The fatherhood of God predicates the brotherhood of man. No longer do thinking men protest their right to indulge in strong drink or in any other form of wrongdoing to the jeopardy of their neighbor's rights of peace and safety. No longer do the progressive nations of the world hope or wish to hold themselves aloof from the affairs of their fellow nations by the practice of an asserted right of "splendid isolation." God's spiritual

law of progress has written this lesson indelibly on the hearts of men. A new era is in the making and none can set back the hands of the clock. More than ever a man is seen as his brother's keeper, although the true meaning of this responsibility is just beginning to be understood. Mrs. Eddy has said (Miscellaneous Writings, p. 90): "It is always right to act rightly; but sometimes, under circumstances exceptional, it is inexpedient to attack evil. This rule is forever golden: 'As ye would that men should do to you, do ye even so to them.' Do you desire to be freed from sin? Then help others to be free; but in your measures, obey the Scriptures, 'Be ye wise as serpents.' Break the yoke of bondage in every wise way. First, be sure that your means for doing good are equal to your motives; then judge them by their fruits." When the square of divine intelligence is consistently applied to every problem as it arises, there can be no doubt as to what is right and what is wrong, and this understanding will enable us to discern unerringly the line of demarcation between meddlesome interference and constructive helpfulness.

CHRISTIAN SCIENCE: DIVINE METAPHYSICS

EDWARD NASH

METAPHYSICS is a term constantly found in the many writings of our Leader, Mrs. Eddy. It is often found coupled with the words, "divine" or "Christian." The term metaphysics is of course well understood as referring to subjects in the realm of mind, but amongst philosophers it has never been held to be entirely unconnected with physics. It was not, that is to say, considered as ultraphysical, or as referring to anything to be comprehended by other than the material senses, because these writers could conceive of no other means of thought than that of a material mind, or mind in a material brain. The more modern philosophers who wrote on metaphysics in the early part of the eighteenth century,—especially the Scotch metaphysicians such as Reid, Hamilton, and Dugald Stewart, who notably influenced thought in Boston,—perhaps prepared the ground for the reception of Mrs. Eddy's great discovery a few years later.

This discovery, however, as will be seen, was an actual confounding of all previous writing on metaphysics. There is neither similarity nor affinity between the writings of Mrs. Eddy and those of Plato, Aristotle, Hegel, Kant, Leibnitz, and others. Some of these philosophers asserted that the absolute, the infinite,—or the "unconditional" as some called it,—was unknowable, whilst others contended that it was knowable; but none ventured to assert that there could be anything to know with, other than the finite human mind. Manifestly, the finite could not really know the infinite. It remained for Mrs. Eddy, with deeper spiritual insight, to cut the Gordian knot,—literally with "the sword of the Spirit, which is the word of God,"—by her

statement and by proof with demonstration that true man does know the infinite God, just because, being spiritual and not material, he has access to the one Mind, God, the source of all intelligence. Therefore there is nothing that man cannot know, —that is to say, nothing which pertains to good, God. It follows, then, that evil, the opposite of good, cannot be known as an entity either by God or man, and that it must therefore be an illusion of a supposed mortal or carnal mind, which is actually nonexistent.

It had always been held by the old writers—and many still repeat it—that the only real knowledge a man can have is that of his own existence; that he can say with certainty, "I am," and nothing more. This was a known tenet in Egypt in the days of Moses; for when Moses was afraid to approach his own people with the message of deliverance,—knowing no name by which he could indicate the divine source of his message, yet wishing to impress upon the people his own conviction of the unity, or one-ness, of all existence,—he was led to say, "I AM hath sent me unto you." It is to be noted also that these words were confirmed, in the manner of Christian Science, by demonstration.

Divine metaphysics postulates the knowledge of God as not only possible but as the one and only essential for harmonious existence, and states that the means by which God is to be known is a spiritual, not a material, sense. Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 209), "Spiritual sense is a conscious, constant capacity to understand God," and on page 261 she writes, "Detach sense from the body, or matter, which is only a form of human belief, and you may learn the meaning of God, or good, and the nature of the immutable and immortal."

Now, it is very evident that human beings must have had from all time some sort of capacity to understand God, for otherwise there would not have been that constant search after the knowledge of the unseen which characterizes the writings of thinkers in all ages. As long ago as the time when the beautiful book of Job was written, the desire for and the benefits to be expected from a true knowledge of God, were displayed. Eliphaz the Temanite said, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee," and then follows a description of what that good will be, and of how this knowledge will enable a man to help his fellow. When Job himself at last gained the consciousness of the immanent Christ, he cried, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee."

The search for the knowledge of God is not a vain search; it is attainable not through material sense but just in proportion as material sense disappears. The physical scientists, however, have denied this capacity to understand God, just because they have not been able to recognize any capacity outside the physical senses emanating from a human brain. Men have been put off with such excuses as these, and have been given

dogma and doctrine instead of instruction, sometimes with deliberate intent to retain control over men's consciences and action, sometimes because of palpable ignorance. With men thus guided, there could be nothing in the world but dissension, conflict, and war, leading to tyranny, depression, disease, and want.

All through the ages there has, however, been a gradual approach to a better knowledge of Truth, but the vain contentions of the old philosophers and theologians, their subtle phrases, lengthy words, and obscure passages have done nothing to enlighten and much to blind mankind. When Sir William Hamilton, one of the great Scotch philosophers, was charged with being obscure in his writings, he replied, "There are, I may be allowed to say, two kinds of obscurity, one the fault of the writer,—the other of the reader." In divine metaphysics, however, there can be no obscurity, either on the part of the writer or of the reader, since divine Mind is the source of all intelligence. It is not dependent upon a so-called cultivated human intellect. A child can understand it, and a child can demonstrate its truth. Surely we can say with the Master, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The old metaphysical systems thus differ from divine metaphysics, divine Science, or Christian Science in this: Christian Science finds that a knowledge of God is attainable; that it is the only real knowledge; that, as Mrs. Eddy writes on page 465 of Science and Health, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love;" that He is the only Ego, the one I AM; that there are neither spirits, souls, nor minds; that God is omnipotent, omnipresent, and omniscient, and therefore that there is no other power, no other presence, and no other intelligence; that man is not material, but is the spiritual reflection, conception, expression, or idea of God; that human, mortal mind and personality is an illusion, a myth; that there is no matter and hence no mind in matter; that the real is spiritual; and that all this is truth, demonstrable, capable of proof, and cognizable to mankind in proportion as material sense disappears. The proof lies in the demonstration of the power of God through the understanding and spiritual thinking of man, and it consists in the overcoming of sin, sorrow, sickness, discord, want, oppression, cruelty, and in the complete breaking down of all so-called material laws, which would limit the action of man's legitimate dominion.

That all causation is in Mind has been recognized from the early ages, but as long as causation was traced to many individual mortal minds, nothing but confusion could occur. Hence material modes of dealing with all the apparent evil in the world have been adopted, tried, and adhered to in spite of unsatisfactory results. In the teaching of religion, in the law courts, in the sick room, in the council chamber, in the university, and in the school, material cause has held

sway. Matter is still the popular idol. But, as in the evolution and development of physical science matter becomes daily more attenuated, cause is more and more traced to mentality, and a new quasi-metaphysical tendency begins to appear. Herein lies the great danger to those who are not watchful and cognizant of the more subtle methods which are displacing the old ideas. Evil appears to assume forms more and more obscure before it is finally destroyed.

Between material sense and spiritual sense,—between divine metaphysics and the metaphysics of the schools, there is the great gulf fixed which separated Lazarus from Dives; but this gulf has been bridged by the Discoverer of Christian Science. Is not this the greatest achievement since the time of Christ Jesus? Has any science, any philosophy, or any religious doctrine ever done anything to teach man the knowledge of God and so save him from the terrors, vices, sicknesses, and sorrows which plague his mortal existence? No. Physical science, art, philosophy, and human organizations have merely palliated existence, so that after ages of ignorance and wrong thinking the cynic's definition of happiness as an "utterly insecure respite from intolerable suffering," has become apparently true. The great philosophers have never brought men nearer to the kingdom of heaven, the reign of harmony and immortality.

It would seem that so great a discovery as that of Mrs. Eddy in 1866 should have convulsed the world; but our Master, Christ Jesus, said, "The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." To each one must come, somehow, somewhere, the conviction that God is knowable and that this knowledge, when attained, will fulfill all his desire. To gain this knowledge there is only one way, and that way is the Christ, the Word which was made flesh and "dwelt among us." The Father is known through the Son, the pure, perfect, unfallen, spiritual image and likeness of God—the Christ or divine idea. When Philip said to the Master, "Shew us the Father, and it sufficeth us," the reply came, "He that hath seen me hath seen the Father," and then followed the wonderful words, "He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father. . . . The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Wonderful promises indeed, and they are being fulfilled to-day through the enlightened understanding which Christian Science has brought to mankind.

Christ Jesus showed the way, but his teaching has been sadly misunderstood. Few indeed of his immediate followers understood either his sayings or the full import of his life and compassionate deeds. Nevertheless, his works could not pass away. If they remained hidden in a mist of self-seeking, material thought for more than eighteen hundred years,

what matters it, since to-day they are revealed through the writings of a devoted, inspired, and self-denying woman? Those who have studied the Bible in connection with "Science and Health with Key to the Scriptures" have found a new existence; those who have read Mrs. Eddy's books testify to healing and to a spiritual insight which far outweighs all merely physical relief. Her great work in teaching and in helpful organization, based on Principle, has circled the earth, and has established divine metaphysics as the true and only basis of that knowledge of God, the infinite and the absolute, which the Master said was eternal life.

PARTNERS OF A GLORIOUS HOPE

HAZEL MARGARET MONTGOMERY

TO-DAY as never before humanity is struggling to redeem itself from various forms of bondage and oppression, while from all sides come ceaseless reports of the plans of autocracy, greed, militarism, ignorance, and racial prejudice to thwart mankind's desire for peace. Little by little it is becoming clear that the unity and freedom of mankind have not begun to be achieved except where the masses of individual men and women have awakened to higher and holier ideals of life. Christian Science shows how this awakening can be brought about, and has hastened it by giving to unnumbered thousands not only health and the desire to use their lives more unselfishly, but also the knowledge of how to gain the ideals for which men are striving but which as yet have been but dimly glimpsed. Christian Science confers an understanding of the reality and power of the ideal; it accepts as true ideals only those ideas which emanate from the Mind "which was also in Christ Jesus," and, in accepting them as the basis of reason and action, there is brought about the achievement of true idealism in individual human experience. On page 100 of "Miscellaneous Writings," Mrs. Eddy says: "Science speaks when the senses are silent, and then the evermore of Truth is triumphant. The spiritual monitor understood is coincidence of the divine with the human, the acme of Christian Science."

Although Christ Jesus revealed the ideal man, mankind believed for the most part, until Mrs. Eddy gave to the world her great discovery, that Jesus' command to his followers to be perfect, as the Father in heaven is perfect, was impracticable. Men had been content to cling to lesser so-called ideals, which, not emanating from the divine Mind, were undemonstrable because not truly ideal at all. Jesus proved that the real man is perfect, and that nothing imperfect is man. Christian Science, following closely the words and example of Jesus, explains clearly why man is and always has been the perfect idea, or son, of the perfect Principle, or Father. To human sense, trammeled as it is by the false belief that matter, the nonintelligent, is a creator, and that man is a finite mortal, the fact

so tenderly stated in the first epistle of John, that "now are we the sons of God," is not apparent, until, wearied with the fruits of the belief in a material creation—sin, sickness, and death—the human mind turns for relief to the contemplation of spiritual causation. Then it is that the words of John become true in individual experience, "But as many as received him, to them gave he power to become the sons of God," —that is, to manifest their sonship with God,—"even to them that believe on his name."

Now the Hebrews and early Christians did not use a name simply to point out an object of thought, but rather to designate the qualities and power of whatever was named; so that to "believe on his name," is to believe in the power of the qualities which Christ Jesus manifested. Bearing this in mind, the significance for us of this verse becomes clear; for are not they who believe on his name and who receive him the ones who accept as power the qualities which he manifested,—the qualities of love, meekness, and unwavering trust in Spirit? They indeed lose not a moment in beginning to lay aside the belief that there is any power in hate, matter, mysticism, or in anything else that our Master did not manifest or teach his followers to believe in. Thus they begin to put on the Mind of Christ and to prove that man is unified in the glory—or reflection—of God.

To all who perceive the import of Jesus' life as elucidated in the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, there comes the vision of the universal and practicable individual utilization of the Christ, or Truth, to prove here and now that the reality of man is God's own child. All true Christian Scientists are partners in this glorious hope for humanity. They humbly desire to be worthy of the prayer which Jesus uttered on the Mount of Olives, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Here and now this blessed unity which our Master prayed might be realized by his followers enters our individual experience in proportion as the Mind of Christ governs our individual thinking. Mrs. Eddy writes on page 242 of Miscellany, "Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration."

This sonship, or individual at-one-ment with the Father, which Jesus unswervingly enunciated and demonstrated and for which Mrs. Eddy here explains the absolute necessity, is fundamental to a right solution of all human relationships, for, as she also says on page 262 of Science and Health, "The foundation of mortal discord is a false sense of man's origin." Mankind will have peace and achieve the ideal only as this false sense is dispelled. Those thousands throughout the world who are even now partakers in this partially achieved hope of the adoption, yea, the redemption not only of our bodies

but of the whole human consciousness, are living witnesses to the healing power of the Christ. Because of their works done in his name,—that is, with his qualities of thought, they can say with John: "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

UNIVERSAL LOVE

LOUISE FANNY BODMER

ON page 13 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, 'Ho, every one that thirsteth, come ye to the waters.'" There is no place where it cannot reach us, no person who cannot be benefited by it, no need that cannot be met through it. Indeed, its very presence is all-sufficiency. It is the very Mind that does all thinking, the Principle that underlies all being; it is God, the All-in-all, the only *is-ness* there is. On page 140 of her textbook Mrs. Eddy writes, "The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death."

Now God being all and the only cause, what is there to bring into our experience the opposite of that which is? What is it that causes the child to make mistakes in solving his mathematical problems, but his ignorance of the fundamentals of mathematics, the laws or rules of its application? In this same way, we can trace all error back to its original source—ignorance of Principle, Love, and of its laws. Error, sin, and sickness do not exist, since Love universal fills all space and can conceive of its opposite as little as light can see darkness. Loving, divine Principle is the only cause, and as we get an understanding of this we can obey the commands of our Master to preach the gospel, heal the sick, and cast out demons.

As Jesus went through the streets of Jerusalem or walked on the lake shores of Galilee he did those works which were to prove the divine origin of his mission. Then, as now, the human elements of which the mortal mind is composed confronted the Christ and claimed the right of existence, but they could not then and cannot now resist the Love that is Truth. Jesus saw the error, the falsity, hypocrisy, and the pitiless reigning of mortal beliefs in the name of law and through the belief in the reality of the carnal mind, but he saw them for what they were—error, lies, claiming to be where, in truth, is their very opposite, the expression of Truth and Love. So benign and clear was his understanding of the reality of good and subsequent unreality of its opposite, error, that false belief had to vanish as darkness before light. It is this understanding of infinite Love that Christian Science teaches, which is the power that heals all our diseases and casts out demons.

It does not, as some seem to think, teach that healing comes simply through overlooking error or, ostrich-like, putting the head in the sand and then believing evil is not. It is absolute Science and operates by law, and this law, applied and demonstrated, corrects the erroneous concept of things, and then the healing follows as surely as the day follows the night.

The Christian Science God, Principle, has nothing in common with the material belief of a God who sees good and evil and bestows His good in a partial, unfair way; nor with a human sense of love that to-day pours out its affection on some one and believes it can hate him to-morrow. But, as the Bible teaches, our God is "the same yesterday, and to day, and for ever," unchangeable divine Love, adaptable in every circumstance, a present help that never faileth.

We must learn, however, to know this Love which is so different from its human counterfeit, in order to avail ourselves of its blessings, and this can be done only through faithful adherence to its laws and the demonstration of it in our daily lives. It is this Love divine that heals, but we can never expect to help others or ourselves by merely repeating over and over sentences that are considered helpful. The cross of self-renunciation must be taken up, and the experiences which such an effort is bound to bring to broaden our understanding must be seen as opportunities for progress on the road to the understanding of Love. Whenever we are clear ourselves, we can help to enlighten others. In this way we are preaching the gospel, not through words but by example and precept. Is not this what Jesus did? He knew that not one could be beyond the pale of universal Love.

We read in the Bible that he sat at meat with publicans and sinners, and when the Pharisees upbraided him for this, his answer was: "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." His great compassion enabled him to discern clearly the desire for pure, divine Love that brought those publicans, in meek humility, to the feet of him who reflected Love. Through pride and self-righteousness, the Pharisees deprived themselves not only of the blessed teachings of Jesus but also of the joy of feeding those hungry ones with the comfort of Truth.

Have we not the "publicans and sinners" with us to-day, just as they were then, seeking peace and wholeness? The very fact that they seem to manifest evil passions is proof of their great need of the truth, and where there is a need, there is supply, —this is the nature of universal Love. Our duty is to reflect that intelligence which will enable us also to discern the need of our brethren, to be charitable toward all so that no sense of self-righteousness can hinder us. Those who seem to have wandered far on the wrong road may need to see but the demonstration of that divine Principle which is infinitely above the material sense of love. It

never leads to self and does not condemn, but saves and heals. The very darkness into which false beliefs and the love of self have led them will make them hunger and thirst for the light of spiritual Love; for, to quote Mrs. Eddy again (Science and Health, p. 368), "The greatest wrong is but a supposititious opposite of the highest right." The desire and search of all is for happiness, and, as the true way is pointed out, those seeking will be receptive to the teachings of Christian Science and glad to exchange the erroneous way for the way that leads to God.

How happy Christian Scientists should be to have gained some understanding of Love's demonstrable law and the blessed assurance that, as Mrs. Eddy says on page 150 of her book "Miscellaneous Writings," "Not more to one than to all, is God demonstrable as divine Life, Truth, and Love; and His people are they that reflect Him—that reflect Love."

MUTUAL SERVICE

ANITA GRAY LITTLE

THE Discoverer and Founder of Christian Science, Mary Baker Eddy, has announced to the world her concept of *The Christian Science Monitor,* on page 353 of "The First Church of Christ, Scientist, and Miscellany," where she says: "I have given the name to all the Christian Science periodicals. The first was *The Christian Science Journal,* designed to put on record the divine Science of Truth; the second I entitled *Sentinel,* intended to hold guard over Truth, Life, and Love; the third, *Der Herold der Christian Science,* to proclaim the universal activity and availability of Truth; the next I named *Monitor,* to spread undivided the Science that operates unspent. The object of the *Monitor* is to injure no man, but to bless all mankind." Unquestionably this international daily newspaper is fulfilling its mission, as thousands of grateful readers from all parts of the world can testify. It is carrying a blessing into every walk of life, meeting human need with the truth about the affairs of men—civil, commercial, domestic, national, and international. With each issue goes forth a clear statement of Christian Science, completing its full mission. Every department of the *Monitor* has its own special message to impart, the consideration of which is most instructive and helpful, but it is the mission of this article to emphasize the value and importance of the advertising department and its service to advertisers as well as to the subscribers.

On first acquaintance with *The Christian Science Monitor,* the writer felt she had interest and time only for the Home Forum and editorial pages, ignoring completely the advertisements and scanning carelessly the other features. As thought expanded, however, to a fuller understanding of the mission of the *Monitor* as a whole, as "undivided" expression of Principle, it was clearly seen that no part of its message could be so wholly

ignored, without a corresponding loss on the part of the subscriber. The advertising from all parts of the world brings a message to each one of its readers and if it is to be understood rightly this branch of the *Monitor's* activities must be viewed from the standpoint of mutual service, of cooperation and support from each individual subscriber. When each *Monitor* reader views advertising from the standpoint of mutual service, of giving as well as receiving, there opens up a new field of practical service into which each one may enter to do his share and enjoy thereby a twofold blessing. In view of the large percentage of *Monitor* space that is devoted to advertisements, this branch of its work is certainly worthy of careful consideration on the part of every reader. Let each subscriber ask himself, "What message do the advertisements bring to me? What is my responsibility in return?"

He who has grasped the healing message of the *Monitor,* knows that wherever it goes it is revealing the Christ-spirit, which breaks down misunderstandings between men and nations and points untiringly to the solution of all problems according to Principle. Even the most casual observer to-day realizes that the nations are torn with unsolved industrial and commercial problems. Because of the *Monitor's* powerful influence for good it is needed in the business world as never before.

Every business concern appearing in the advertising columns of the *Monitor* is, consciously or unconsciously, entering that realm of Principle which stands for absolute honesty, cooperation, and service to humanity. They are offering honest values to the multitude of *Monitor* readers all over the world. Have you and I, appreciating as we must this high standard of service, stopped to acknowledge and reciprocate this offer in the true spirit of brotherhood? Do we look to the advertising columns of the *Monitor* to help meet our own human needs and show our gratitude for their confidence in our daily newspaper by patronizing them, and do we make the effort to express to them our appreciation for their use of this paper as an advertising medium? This is one very practical way we can help to solve the business problems of these individual advertisers, as well as of the whole world, just to satisfy them that their confidence is well placed and profitable, to give them loving support in return, and thus to keep the *Monitor* constantly flowing into the commercial world in ever increasing volume.

Every business house using *The Christian Science Monitor* as an advertising medium, receives a free copy of the issue in which its advertisement appears. Hundreds of *Monitors* are thus circulated daily, bringing many business men a blessing of which they may have been ignorant before. Numerous instances have been cited where healings, physical as well as financial, have resulted from receiving *Monitors* in this way. Such is the power of Truth and the universal law of Love that "whatever blesses one blesses all," as Mrs. Eddy says in "Science and Health with Key

to the Scriptures" (p. 206) in the passage which reads, "In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes,—Spirit, not matter, being the source of supply." In many instances business policies have been changed to a higher standard of justice and honor and a better understanding between employer and employee is being brought about, paving the way for a firmer foundation for the business of the future. Should we not rejoice that the opportunity is open to each one of us to assist in this great reconstruction period?

The way of progress is through the open gates of gratitude. It is a fuller understanding of our Leader's concept of *The Christian Science Monitor* and its mission that awakens all to a deeper sense of gratitude and to their individual responsibility in helping to extend its blessing to all mankind. Our part is so simple and yet so far-reaching. It has been wisely stated that "opportunity, understood, becomes responsibility." When we really grasp the full significance of the *Monitor's* influence in the world and see our relation to its activities of good, then opportunity and responsibility become clear to each one of us and we find the fulfillment joy-giving. In "Miscellaneous Writings" (p. 1) we find these words from Mrs. Eddy's pen: "To kindle all minds with a gleam of gratitude, the new idea that comes welling up from infinite Truth needs to be understood."

CRITICISM

LAWRENCE THOMPSON

ONE of the commonest characteristics of the so-called human mind is a lack of precision. This vagueness may be traced to the common tendency to accept prevalent beliefs and suggestions rather than to take the trouble to search for the underlying truth, and it is most in evidence where the sensuous beliefs of life and intelligence in matter hold sway. It is probably under such influences as these that a large number of words have apparently lost their original meaning and to the average man have come to have an entirely different sense. Of course there are always those who get beneath this shallow covering, but so far as the man in the street is concerned, and this term includes the majority of human beings, the prevailing belief is accepted without question.

The word "criticism," which is derived from a Greek word meaning "to judge, discern," is a case in point. From this definition it is readily seen that the faculty of true criticism is indispensable to progress, but the popular meaning of the word includes little more than mere faultfinding and destructive censure.

One sometimes hears remarks to the effect that statements in the Bible are contradictory, and even the admonitions of Jesus are occasionally subjected to such comment. A careful study of the context will remove the ambiguity in most cases, as for

instance the statements of our Master, "Judge not, that ye be not judged," and, "Judge righteous judgment." On the former occasion it is clear that Jesus was administering a rebuke to the common tendency of picking out and magnifying what appears to be wrong in others and at the same time making no effort to overcome what seem one's own errors. In the latter case he was urging his hearers to "judge not according to the appearance;" in other words, he was pointing out how essential it is to separate error from truth, and thus be able intelligently to reject the former and accept the latter, thereby exercising the true function of criticism.

True criticism is always constructive. It never pulls down unless it is able to substitute something better. This is perhaps the surest and most direct test one can apply to distinguish the true from the counterfeit. When properly understood, it enables one to separate the tares from the wheat in every situation, and in this way it is of great value to the race, for by its means progress may be made and lessons learned which, without it, could only be attained by passing through the harder schools of experience and suffering. The necessity for sound judgment was perceived by the old prophets. In this respect the book of Proverbs is especially rich and Paul's epistles to Timothy are also very helpful, besides clearly indicating the apostle's views on this matter.

It is generally agreed that John was the disciple "whom Jesus loved," and what better proof could we have that true criticism is in harmony with love than this disciple's admonition, "Beloved, believe not every spirit, but try the spirits whether they are of God." A false sense of love would have one accept that which is less than perfect, and thereby condone and perpetuate errors which progress demands shall be destroyed and cast aside. The subtle nature of this error is realized when one is able to discern the true nature of Love, which includes a right sense of criticism.

On page 313 of Science and Health Mrs. Eddy says, "Jesus of Nazareth plunged beneath the material surface of things, and found the spiritual cause." This necessity for plunging beneath the material surface of things is referred to both in the Scriptures and Mrs. Eddy's writings,—the following from page 95 of Science and Health being especially significant: "The greater or lesser ability of a Christian Scientist to discern thought scientifically, depends upon his genuine spirituality. This kind of mind-reading is not clairvoyance, but it is important to success in healing, and is one of the special characteristics thereof." On one occasion Jesus said to the Pharisees and Sadducees, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" The writer was greatly helped by a careful study of these passages on one occasion when struggling with a sense of failure to make a demonstration, for they revealed clearly what was necessary. Mortal mind is sometimes inclined to become impatient and even angry on occasions of this kind. Assuming the rôle of a martyr, it occasionally takes the position that

it has done all that is possible, becomes very sorry for itself, and impudently assumes that Truth is at fault, when a little self-examination would reveal all this self-righteousness to be "filthy rags," as the prophet Isaiah says.

Beginning on page 570 of Science and Health, Mrs. Eddy says, "Many are willing to open the eyes of the people to the power of good resident in divine Mind, but they are not so willing to point out the evil in human thought, and expose evil's hidden mental ways of accomplishing iniquity," and she continues: "Why this backwardness, since exposure is necessary to ensure the avoidance of evil? Because people like you better when you tell them their virtues than when you tell them their vices." This is work that must be done before Truth is acknowledged as supreme in all the affairs of men. Before one is competent to perform such tasks, however, he needs to have mastered personal sense and human will. The individual who is overcome with resentment when his own errors are pointed out is not qualified to judge those of others. It is impossible to teach others what we do not understand ourselves. Amongst this type may be included those who are constantly criticizing others behind their backs, but who have neither courage nor honesty enough to speak to the person concerned. To mortal sense this may seem hard judgment in some cases where the weakness appears to be excusable, but it should be remembered that this conduct produces some of the most difficult of supposititious conditions. It also breaks the primary rules for Christian conduct laid down by Jesus the Christ as recorded in Matthew xviii:15. A wide-awake Christian Scientist will never be deceived into either expressing or listening to such beliefs, because of their evil tendency. The fact that such conditions exist, however, shows the necessity for seeing that nothing is accepted which cannot stand the light of Truth.

Pure motives and discernment of the underlying facts concerning any situation are essential preliminaries to any expression of criticism. When these conditions are fulfilled and the truth is realized as the only consciousness, spiritual power will be present, and this will overcome the fault or supersede the false sense. Without this ability to reflect the power of Truth no one can claim that his criticism is wholly right. The mere habit of condemning and finding fault is the carnal mind's antipode of, and bears no relationship to, true criticism. One may rest assured that any criticism which springs from bad feeling, unkindness, harshness, or uncharitableness is wholly wrong.

Intellectual pride is also a snare which has to be reckoned with, and here one may remember that, as Paul says, "God hath chosen the foolish things of the world to confound the wise." The incident of Balaam's rebuke from his ass, as recorded in the twenty-second chapter of Numbers, also serves to illustrate this point. The human belief in personality is very prone to personal opinions and is usually ready to criticize any individual who points away from personal explanations to the fundamen-

tal truth, as expressed in Science and Health and the other works of our Leader, as the most satisfactory guide in all the affairs of life. When we know that the tendency of the carnal mind is to attempt to reverse truth, it behooves us to use only the very clearest means of expression.

If one is constantly turning his thought to God, he will grow in grace so as to be able to speak a word in season without any personal feeling, when it is necessary to do so, and will neither shrink from his duty nor take the opposite extreme and exercise an excess of zeal without knowledge.

THE ONENESS OF CHRISTIANITY AND CHRISTIAN SCIENCE

EMMA C. SHIPMAN

WHEN John the Baptist sent two of his disciples to Jesus to ask if he were the Christ, Jesus sent them back with the message, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Here was the practical proof of Christianity, the proof which Jesus, its highest earthly exponent, gave and demanded of his followers. We have a correlative statement by Mrs. Eddy in "Rudimental Divine Science" (p. 6), "The proof of what you apprehend, in the simplest definite and absolute form of healing, can alone answer this question of how much you understand of Christian Science Mind-healing." If the highest exponents of Christianity and Christian Science agree regarding the evidence which shall show whether one is really a Christian and a Christian Scientist, their followers may well examine themselves to see if they are giving this evidence in their lives.

If the healing proofs are not forthcoming, there should come the cry on every side: "What is the reason? Why am I not healing the sick? How can I do better work? Where is the lack?" The only verbal answer to these questions is found in the teachings of Jesus and of Mrs. Eddy. When Peter failed in his attempt to walk to Jesus on the water, Jesus said to him, "O thou of little faith, wherefore didst thou doubt," and on another occasion he said to his disciples, "This kind goeth not out but by prayer and fasting," and Mrs. Eddy interprets his words: "The animus of his saying was: Silence appetites, passion, and all that wars against Spirit and spiritual power" (Miscellany, p. 339). By retiring each day into our closet, the sanctuary of Spirit, and praying to our Father, we shall find what the beam is in our own eye, which prevents our removing the mote from our brother's eye.

We need to give time to self-analysis and self-correction, but it is well to remember that self-condemnation and self-pity are not healing qualities, and that a sense of humor helps in overcoming one's own faults as well as those of others. Jesus warned his disciples against self-

aggrandizement, hypocrisy, inertia, ease in matter, in short against all the claims of animal magnetism. What barriers can we put up against these evils except purely mental ones, and how are we to go to work? It is exceedingly simple if we follow the spiritual interpretation of the works and words of our Master. We have just one place given us in which to work, and that is our consciousness. Let us consider how much space we give to gossip, scandal, petty jealousy, and how much to prayer, communion with God, meditation on the things of Soul.

Shall we be less high-minded than Thoreau, who wrote: "I am astonished to observe how willing men are to lumber their minds with rubbish, to permit idle rumors, tales, incidents, even of an insignificant kind, to intrude upon what should be the sacred ground of the thoughts. . . . I believe that the mind can be profaned by the habit of attending to trivial things, so that all our thoughts shall be tinged with triviality. They shall be as dusty as stones in the street. Our very minds shall be paved and macadamized, their foundation broken into fragments for the wheels of travel to roll over. . . . I think we should treat our minds as innocent and ingenuous children whose guardians we are—be careful what objects and what subjects are thrust on their attention. I think even facts . . . may dust them by their dryness, unless they are effaced each morning, or rather rendered fertile by the dews of fresh and living truth. . . . How many things there are concerning which we might well deliberate whether we had better know them."

Is it possible to dwell consciously in the realm of pure Spirit all of the time? one may ask. It is plain to be seen in our present stage of growth one does not and cannot, but we can constantly gain in spiritual understanding until we reach the standard of the Christ. Christian Scientists should be very careful that they are not deterred from the little deeds of kindness, little words of love that this earth so much needs. To the real man there is no sorrow, but mortals are often passing through sorrow. Shall we try to lighten their grief simply by declaring the facts of real being, or shall we try also to bring the fact of the unreality of sorrow to human comprehension while expressing tenderness, also compassion, and comfort, which are qualities of true being, so that the sufferer can in a measure understand God's tender love and feel His nearness.

Jesus showed forth the divine Life through the greatness of his human living. When sin in others confronts us do we draw aside and cast cold looks and unkind thoughts, or do we remember and act on Jesus' saying, "He that is without sin among you, let him first cast a stone." Then when sin in ourselves appears, do we brush aside the feelings of regret and repentance with the absolute statement, "Evil is not real," instead of remembering that we are making it intensely real as long as we are indulging in it, and that we must correct it before we can truly say it has no reality to us.

Did you ever read of Jesus taking

one disciple aside to tell him to beware of another? There is no record of his warning the others against even Judas in a personal way until the time he was to leave them all and Judas' character was to be made known to the world. Jesus was impartial and impersonal. In the moments of most severe trial he took time to perform acts of tenderness and love, as witnessed in the healing of the ear of the High Priest's servant, which impetuous Peter had cut off; and again, when he attended to the welfare of his mother while he was on the cross; and as witnessed in the interest he showed in the sinners who were being crucified with him, and in his attitude of marvelous insight toward his enemies when he asked forgiveness for them. Could we but bring that scientific and Christian application of love to the problems of to-day, we should again see the veil of the temple rent in twain, and the fallacy of unchristian living and of superficial argument would be clearly seen and superstitious worship of worldly position would vanish in the light of spiritual goodness.

The early Christians talked much of Christian grace, hospitality, and human kindness. If we neglect those amenities of social intercourse, the cordial greeting, the kindly inquiry after another's welfare, the efforts to smooth the pathway of our fellow men, especially those who are in the bonds of fellowship in our church, may it not be said of us: "I was a stranger, and ye took me not in. . . . Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."

We must have among Christian Scientists a manhood and a womanhood capable of bringing out the highest ideals of friend, neighbor, citizen, and statesman. The future success of our organization rests largely upon our bringing into our lives noble Christian attributes. The responsibility for this rests with the individual. Isaiah heard the voice of the Lord, saying, "Whom shall I send, and who will go for us?" And instantly he replied, "Here am I; send me." That heavenly voice is speaking to us today. May we all hear and respond, and uphold the trust committed to us, in all its divine purity and power, anointing all our work with oil, which Mrs. Eddy defines (Science and Health, p. 592) as, "consecration; charity; gentleness; prayer; heavenly inspiration."

THE NEW TONGUE

JAMES C. THOMAS

IN absolute Truth there is but one language, the mode of communication that the divine Mind knows. Principle communicating to its infinite idea all good is the true utterance. The unlimited spiritual man understands all that divine Spirit unfolds, and what God has for man to know is without bounds. This ideal mode of expression is the only real activity, because Mind and its idea constitute all that exists.

The glimpse which mankind has of this spiritual language makes up the

world's knowledge of this "new tongue." This glimpse, however faint at present, is becoming increasingly clear as Christian Science, which reintroduced this higher sense of speaking and thinking, spreads. Those who understand this Science are they of whom Christ Jesus prophesied, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues."

The perception of this absolute language of Mind reaches humanity in proportion as men acquire spiritual sense, and in the form in which they can understand it. Of this Mrs. Eddy writes in "Science and Health with Key to the Scriptures," beginning on page 209: "Spiritual sense is a conscious, constant capacity to understand God. It shows the superiority of faith by works over faith in words. Its ideas are expressed only in 'new tongues;' and these are interpreted by the translation of the spiritual original into the language which human thought can comprehend." But here again, when men use this human speech, which is merely a suppositional counterfeit of the true expression of Mind, they find apparent difficulty in expressing spiritual meaning. Mrs. Eddy discusses this in Science and Health, beginning on page 114, as follows: "Apart from the usual opposition to everything new, the one great obstacle to the reception of that spirituality, through which the understanding of Mind-science comes, is the inadequacy of material terms for metaphysical statements, and the consequent difficulty of so expressing metaphysical ideas as to make them comprehensible to any reader, who has not personally demonstrated Christian Science as brought forth in my discovery. Job says: 'The ear trieth words, as the mouth tasteth meat.' The great difficulty is to give the right impression, when translating material terms back into the original spiritual tongue." Once again, on page 272 of Science and Health, Mrs. Eddy deals with this subject when she gives this definition of just what constitutes the "new tongue" in this human sense of things, "The spiritual sense of the Scriptures brings out the scientific sense, and is the new tongue referred to in the last chapter of Mark's Gospel."

So, just as the spiritual sense of the Scriptures is the scientific meaning into which the Scriptures must be translated out of the material terms used to express them, in the same way the spiritual sense of anything whatsoever in our daily living is the new language for explaining that particular thing. Thus, in metaphysics the utterance of the truth mentally and audibly about any given situation or thing is the new speech. Every time that a student of this Science replaces material sense with the spiritual, he is employing the scientific phraseology. He is translating; and in proportion to his understanding of the import of the letter of his translation, he experiences the happy results that are the healing in Christian Science. For example, the mortal senses might tell a man that he is living in a room in an apartment house, limited and circumscribed by inconveniences. Right

there the student of Christian Science would employ metaphysical terms and affirm the inspiring truth that the spiritual man, the only man there really is, forever lives in the unlimited domain of Mind, that Mind is his home, for in Mind "we live, and move, and have our being." In consequence of his perception of this fact he would find the freshness, the peace, the freedom that divine consciousness alone can give.

It is the imperative demand of Principle that the student of Christian Science employ the "new tongue" in all his thinking. He must more and more deal in the absolute. Of course, in uttering this language audibly, in speaking to others, he must use wisdom and avoid perplexing those unacquainted with Christian Science or those just beginning to catch a glimpse of it, by a manner of speaking that would hinder their advancement, and by the use of terms the meaning of which is not understood by them. Especially is this true in the giving of testimonies, and in attempting to explain this Science to those who are just beginning to take up its study.

It is essential, however, to know and hold fast in thought to absolute metaphysics, even when speaking in a simpler language to those requiring it. Jesus employed the scientific speech, as when he raised the daughter of the ruler from the dead. "He said unto them, Give place: for the maid is not dead, but sleepeth." Because this was beyond the understanding of his hearers, "they laughed him to scorn." Again, at the time of the death of Lazarus, he said to the disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." But when the disciples did not comprehend this, "then said Jesus unto them plainly, Lazarus is dead." And also in front of the tomb, he turned to the divine Mind, cast out of his thought any sense of what his words would mean from a human standpoint of language, and explained why he had used the relative terms. He said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."

Jesus had at first spoken in the "new tongue." He knew that man could not die, because he is the deathless creation of eternal Mind. So he uttered with entire naturalness what he knew, what he was demonstrating, and was again to demonstrate when he lifted Lazarus out of the belief that he died. But the Master had addressed his thoughts audibly to ears unprepared to hear his unqualified declaration of everlasting life, "Lazarus sleepeth," and so he used the old manner of speaking, "Lazarus is dead."

Christian Scientists must think metaphysically and must speak, when it is wise, in this way. The reason for this is that since Mind and its infinite manifestation is all that truly exists, it is impossible to speak unqualified truth and not deal with the absolute. Any concession to material, relative statements is based on the rule of "suffer it to be so now," just as Jesus suffered himself, because of the need

of the hour, to be baptized in a material way with material water by a human being, although he knew that the only purification or purity was the eternal perfection of Principle and its reflection, and just as he spoke relatively at the tomb of Lazarus. The world does not like to hear the "new tongue." Even when spoken wisely and from necessity according to the demands of the occasion, the speaker may find that his hearers have "laughed him to scorn," just as the Master experienced this opposition. Sincere workers in metaphysics must stand fast, however, and know always and speak on occasion the unconditional verity that infinite Mind and its manifestation constitutes the totality of being, and that, as a result, evil, laughing "to scorn," and all other mockeries of true activity simply do not exist; thus they cease even to appear to have reality.

"STREAMS OF LOVE"

SARAH B. STRASSBURGER

WHEN we consider the wealth of love in treasures of Truth that daily, weekly, monthly, and quarterly is poured into our hearts and homes, healing the human mind of its sickness and sin, its sorrow and shame, sensuality and selfishness, its vanity and vainglory, rebuking, exhorting, counseling, comforting, alight with love,—we are beggared for words with which to express our appreciation of the Christian Science publications. The periodicals may be likened to "streams of love" (Hymnal, p. 89), and does not the Publishing House remind us of that Scripture, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High;" and is it not the blessed privilege of each one of us to "make channels for the streams of love, where they may broadly run," by subscribing for the periodicals?

The statements of Truth which lift thought above the sordidness of earth cannot be learned or appreciated in the mental realm where values are estimated in terms of dollars and cents. Often when thought has thus been uplifted through the study of an article in one of our periodicals, the reader is heard to say, "That article is worth the year's subscription price." What an absurd statement! Can a monetary value be placed on that which lifts man's thought to God and makes His nearness a felt fact? Sometimes one paragraph will give such a spiritual illumination that never again can he who reads stand in just the place where he stood before its message came to him. These periods of ascension are without measure in terms of sense, and only he who is seeking the kingdom of heaven first, rightly values them. To such a one the cost of all the periodicals is negligible.

The writer's experience with *Der Herold der Christian Science* has been so gratifying that she desires to give it to those who do not see the necessity of subscribing for a paper they cannot read. Our Leader tells us in Science and Health (p. 206),

"In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes,—Spirit, not matter, being the source of supply," and who has not learned that obedience to by-laws brings its own reward, and that if we make "channels for the streams of love," love is ready to flow into them. One of these streams is *Der Herold,* but unless we make it a channel by subscribing for it, we miss so much of love, robbing ourselves and those to whom we may give again this light bearer. The writer cannot read German. This seemed to her to be a good excuse for not subscribing for *Der Herold.* She sometimes said, by way of excuse, that she never had a German patient, which was only another subterfuge without a reason for its use. We in Christian Science know that thoughts are things which invite or repel as the case may be; in other words, which bring forth after their kind. The following incident proves this to be true. The first copy of *Der Herold* received, reminded her of a German lady who was investigating Christian Science, so the copy was sent to this lady. The second copy followed the first and then the lady came to her and said with a joyful light in her eyes: "There is an article in that *Herold* that explains Christian Science so I understand it for the first time. I want to keep that copy. It is so good." She spoke so eagerly and her face was so joyous that the writer knew that she had had a glimpse of the Christ, so she assured her that she might keep it and rejoiced to know that a blessing had come to another, through her obedience.

A close study of Article VIII, Section 14, of The Mother Church Manual reveals the fact that it is not only a duty but a privilege for each member of The First Church of Christ, Scientist, to subscribe for all the periodicals. A dictionary defines privilege as a peculiar advantage,—and advantage as a benefit. The by-law means, then, that whereas it is the obvious duty for each one to subscribe for the periodicals, it is of advantage and benefit to him as well. Those who are willingly and lovingly obeying this by-law say that the benefits derived therefrom are incalculable.

Sometimes it is said, "I do not take *The Christian Science Monitor,* as I have no time to read it." Is this true? By no means. We, who are called to liberty, know that we have all the time there is. Indeed, we are learning to live in eternity and to realize that there is an opportunity in God's eternity for the performance of every legitimate act. No doubt Martha of old would have given the same excuse for not subscribing for the *Monitor,* had it been published in her day; but we are without excuse, for Jesus' loving rebuke to her falls upon the listening ear to-day, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." The Marys of to-day are seeking the Christ, Truth, and count no cost too great to that end.

Do we always remember that we

who claim to be awake have but one duty to perform and that is to keep ourselves awake by making channels through which love may flow to usward, that in turn we may be able to awaken others? In Article VIII, Section 6, of the Manual we find this admonition: "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind." One of our duties to mankind is to pour out to them unstintingly true literature. Does this require self-sacrifice? Then let us remember that our Leader tells us in Science and Health, "A great sacrifice of material things must precede this advanced spiritual understanding." Let us as Christian Scientists be a law unto ourselves—a law of unlimited supply which never admits the lie, "I cannot afford to take the periodicals." As our understanding of the truth develops we shall cease to think that our needs are material and shall begin to realize that man's greatest need is to know the truth, which need is fully supplied in Mrs. Eddy's writings and in the Christian Science literature. May these streams of love flow to every portion of the globe, watering in their course the arid places of the earth and making the desert to bud and "blossom as the rose."

RESPONSIBILITY

JOHN L. MOTHERSHEAD

THE curse of the world has been a false sense of responsibility. The human mind has burdened itself with the belief of being a cause, and with that has of course followed the necessity of producing effects. With this necessity has come fear of failure, worry over results, and a general loss of all of the joys of life through the pressure of attempting to create.

The human mind has attempted to classify its victims into two classes, those who are responsible or reliable and those who are irresponsible. In fact, one who is called not responsible is assumed to be not in control of his mental faculties and so without a mind, or insane. Therefore the effort of training has been to give a man a human sense of responsibility, for without that he was considered incapable of being of use in the world. The period of transition between childhood and manhood is the period of training and therefore of assuming human responsibility. Also this period is the time at which the joy and spontaneity of life usually disappears. One who does maintain his joy beyond this time is said to have kept his youth, or not to have grown up. And yet the Master said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." No statement has ever superseded Jesus' definition of the condition of thought which knows God. None is more complete, yet none is more overlooked by the aspiring human mind which is seeking to take itself into the heavenly kingdom.

The reason for this worship of responsibility is the egotistical belief of the human mind that nothing is done unless it originates in that mind. Knowing no other cause than itself, it is blissfully unconscious of any opposition to its false claims of causation and is sure that no result can be obtained except from human activity. From this belief comes the desire for a strong human will, as it is felt to be the motive power of the human mind. As a result of this education of the human will we are coming into contact with all forms of human thinking which guarantee to produce the results desired by the human mind. We see schools of salesmanship and books on the power of the educated human will, and many people have been deluded into thinking that such schemes can "profit a man."

Human desire outlines just what it wishes accomplished. Human efficiency shows what method to take, and then human will undertakes to bring the desired result to pass through the subjugation of all human wills which may conflict or interfere with the fulfillment of its plans. Its assumption of personal responsibility leads to the assumption of responsibility for others, and so the one who assumes the responsibility for the greatest number besides himself is the greatest in the kingdom of earth. But he who has the least understanding of the power of God is greater than he, "for the wisdom of this world is foolishness with God."

Jesus of Nazareth completely destroyed the bubble of egotism of this false sense of mind. He said, "I can of mine own self do nothing." He did not mean by this that nothing would be done, but that it was the Father and not the Son who was the creator, for he said, "The Father that dwelleth in me, he doeth the works." The Father was to be responsible for the works, as they were and are His production. Again Jesus said, "For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel."

There was no one point which was stressed so much in the words of Christ Jesus as this point of God's activity. God was shown to be the cause of all, and man the effect. On page 207 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause." But an effect is not responsible. It responds to the cause but does not create, and so man is not responsible but responsive to God. Man is constantly responding to God. He is responding to God's goodness, health, joy, harmony, and truth. He is in a constant state of responsiveness to good but not to evil. There is nothing in man which can respond to evil, because nothing could enter him but that which came from his cause, his God.

The byways of life are crowded with the wrecks caused by an attempt of this human mind to assume the responsibility rightly belonging to God. Trained to turn to itself, human sense stands abashed before the

statement, "I am the Lord, and there is none else." Joy is wiped from the experience of the one who allows this sense of false responsibility to govern him. Pressure, the weapon forged by the human will to carry out its purpose, brings its results of depression as well as suppression.

When man turns from this effort of false sense and surrenders to God he finds peace, because he has found the only cause and from that cause comes all righteous effect. But remember that when asked to surrender to God the human mind is quick with its answer: "Unless I do something, nothing will happen. I cannot become negative, a nonentity." Little does it know that all the good ever done was done by God and not by human sense. The good acts and deeds are the shining of the sun through a mist, and the mist of human responsibility would hide the glory of God's goodness and abundance more than any other phase of human limitation. So we may be content. Good will continue to come when we surrender to God. In fact, it will unfold faster than we have ever seen it before. The arguments which oppose surrendering to God are legion, but the results of carrying out the surrender are big and glorious.

"THE GREAT POINT OF DEPARTURE"

GRACE ROBERTA WASSON

THE belief of limitation claims such a variety of presentation that to list these would be an endless and useless task, yet it may fairly be said that one of the chief ways in which limitation urges its claim of reality upon humanity is in the belief and fear of restricted finance. Lives there an individual who, being entirely satisfied with fabulous wealth, is willing to stop voluntarily the inpouring of riches into his own personal coffers? Is not mortal mind much more likely to pull down its barns and build greater, that it may bestow all its fruits and goods therein, thus putting its faith in material riches and forsaking Spirit?

So slight is the understanding of what true substance is and of how it is to be obtained that the problem of income claims no small portion of the attention of mankind. Until one arrives at the understanding that plenty is mental, as all good is, he is apt to subscribe to the mesmerism that abundance is something separate and apart from consciousness. Metaphysics is forsaken in the vain attempt to reconcile these two opposites; namely, that God is All; that income is a material "Suffer it to be so now," which God knows nothing about. The conclusion is that it is of little use to turn to Mind for the solution of this very trying problem.

Now if the mortal mind arguments could be stifled and human reasoning silenced, this belief, calling itself "man in need of a larger income," would be seen for what it really is, and the lie would return unto its native nothingness. The real man knows that supply is divine idea,—infinite, limitless, unrestricted; that he, man, is inseparably linked with

his creator, and that, by virtue of this, man has access to infinite supply. All good comes to man through the operation of divine law, which is but the activity of divine Mind.

"Let us rid ourselves of the belief that man is separated from God," writes Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 91), "and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth." Each and every one, then, in working out this problem, or any other, must come to this "great point of departure,"—a complete renunciation of every material argument and its support of supposititious human law, for an unconditional surrender to Principle with its unvaried operation of divine law. The subtle argument that material labor is the cause of supply and that when the privilege or power to labor is cut off for any reason whatever, the supply automatically ceases,—this is a travesty upon intelligence and a snare which comparatively few elude. Is it not, rather, that the joy and privilege of being about the Father's business is a result of spiritual activity, and this manifestation of activity and its reward cannot be cut off?

It is comparatively easy to see that the mathematical fact, twice two equals four, is infinite in application. Every one who knows the multiplication table possesses this truth as a practical part of his understanding. He can call this into service at any time without inconveniencing or limiting any one. His incessant use of the idea can never exhaust his supply of this truth. He has it because he knows it. This is the only way man can ever really have anything. Getting is not a process of accretion, but unfoldment,—unfoldment by which we come to understand our God-given inheritance of dominion. "Get wisdom, get understanding: forget it not," admonished the preacher, and, "With all thy getting get understanding." The writer of Proverbs well knew that this getting or unfoldment was a necessary part of human experience. All there is to man is what he knows, and all that he has, he has as consciousness. This, doubtless, is why Mrs. Eddy has put understanding as the "Third Degree" of the Scientific translation of mortal mind (Science and Health, p. 116), and under the caption, "Understanding," is listed "spiritual power," which is indicative of dominion.

The understanding that income is merely the coming into individual consciousness of the truth about substance, relieves one of financial worry. The trouble is, however, that humanity has been trained to a false belief in the existence of material intermediates, auxiliaries, mediators, and has resorted to this in its effort to arrive at the desired end. Now the Christ, Truth, is the only reality, and if this spiritual truth, independent of all material intermediates, were resorted to, the right result would immediately appear. When Christ Jesus wished to be on the other side of the lake, he had no belief in clumsy intermediates and was there instantly, since he knew that time, space, and physical effort are but forms of human limitation.

Jesus knew the utter uselessness of resorting to a material remedy to bring about a desired result. When he seemed to need the opposite of what he was experiencing, this result was brought about through spiritual understanding independent of any material intermediary. Doubtless this use of the term "material remedy" may seem strength, yet would it not be resorting to material means to remedy an undesirable situation should one so well versed as Christ Jesus in the unvarying activity of God's law indorse the lie by accepting as law the restrictions of mortal mind?

On page 11 of "Unity of Good" by Mrs. Eddy, we read: "He turned the water into wine, he commanded the winds, he healed the sick,—all in direct opposition to human philosophy and so-called natural science. He annulled the laws of matter, showing them to be laws of mortal mind, not of God. He showed the need of changing this mind and its abortive laws;" and further down on the same page she continues: "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here, and is included in Mind; that while ye say, There are yet four months, and *then* cometh the harvest, I say, Look up, not down, for your fields are already white for the harvest; and gather the harvest by mental, not material processes."

To enlarge one's income entirely by human means, whether by intensive labor, inheritance, or however it is done, is not to do away with the problem permanently. It is simply postponing the day when this very matter must be taken up scientifically and worked out according to Principle. The false belief which calls itself "man in need of a larger income," must be healed by the understanding that man has all good now; that supply is spiritual, that it is limitless, not dependent upon human conditions whether physical, political, business, or ethical; that this understanding can be practically applied to his problems as readily as his understanding of mathematics and that the cry of the high cost of living need not strike fear to his heart.

Fear is ignorance, and the fear can be cast out and the financial problem absolutely solved by resolutely meeting the occasion which brings one face to face with the "great point of departure" from the trodden Adam way to the Christ-way—that way which is the only mediator between earth and heaven, between the belief of need and the fruition of right thinking, between human ignorance and spiritual understanding. Therefore, "with all thy getting get understanding."

THE CHRISTIAN SCIENCE JOURNAL

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FREDERICK DIXON, Acting Editor GUSTAVUS S. PAINE, Acting Associate Editor

EDITORIAL

THE CENTENARY OF HERBERT SPENCER

THE world is keeping the centenary of Herbert Spencer's birth. He was a man of prodigious learning and of an even more prodigious industry. For a whole generation he exercised a greater influence over educated opinion than any other man of his day; nor was this influence confined to his own country; it extended from Moscow to New York, and when the news reached Paris that he had passed away, the Chambers adjourned out of respect to his attainments. Yet to-day, reading the memoirs, the appreciations, the criticisms, which the centenary has brought forth, it is impossible not to be impressed with the tone of hesitation that pervades them all. On such occasions the writer is expected to do the best for his subject. In the present instance, however, the eulogy is half-hearted, and the lack of robust appreciation marked. Still none of the critics seem quite to understand why. Yet the reason is, surely, perfectly plain. Herbert Spencer's success lay in the fact that his books were the reflection of his age. It was the age of the evolutionist and the agnostic. Macausland had dared to deal critically with Genesis, and though Oxford had cheered Disraeli when he declared himself on the side of the angels, London was unquestionably on the side of Darwin and the apes.

The world has traveled far since the mighty volumes of the Synthetic Philosophy were first given to it. It has been ranking itself ever more and more, without any Disraelian flippancy, on the side of the angels; and, as a consequence, it finds itself further and further every day from the Spencerian theory of the "unknowable," and more and more out of sympathy with the Spencerian contempt for metaphysics. It is hastening, in short, with giant strides, away from agnosticism, in an almost unconscious search for divine Science and divine metaphysics, and this for the simple reason that the teaching of Christian Science is forcing itself more and more steadily upon its attention, and proving more and more clearly after the lapse of twenty centuries, that, though heaven and earth may pass away, the words of the great Galilean teacher have not passed away.

One other thing Herbert Spencer's philosophy forced upon him. It was his conclusions with respect to character. Acquired characters were, he insisted, inherited. Such a theory scientifically places the cart before the

horse.. Moral codes do not produce moral sentiments. For twenty centuries the Christian world has been trained on the moral code of the Bible, without producing the effect demanded by Christ Jesus himself, namely, the repetition of the works accomplished by him. The outcome of that very training, on the contrary, was in the person of Spencer himself, an agnostic. The fact is as Mrs. Eddy writes on page 327 of Science and Health: "Reason is the most active human faculty. Let that inform the sentiments and awaken the man's dormant sense of moral obligation, and by degrees he will learn the nothingness of the pleasures of human sense and the grandeur and bliss of a spiritual sense, which silences the material or corporeal."

The fundamental fallacy, however, of Spencer's teaching was his theory of the "unknowable" and the "knowable." It might have been imagined that if a thing were unknowable, there could be nothing more to be said about it; yet Spencer had a very great deal to say about it. He was by no means content to leave the matter where Confucius left it when he declared that the unknowable, being unknowable, had better be left there. Spencer's theory eventually came to this: that if there is a First Cause it must be absolute, for the very simple reason that there being nothing left outside it, there is nothing to be brought into relation with it. Such a First Cause must consequently be infinite, and, as the human mind can know nothing of the infinite, it must be content to dismiss it as the "unknowable." Now it is precisely here that Spencer became a "mired logician." In plain English, he begged the question of the inability of mankind to know Truth, and this in the face of Jesus' famous declaration, "Ye shall know the truth, and the truth shall make you free." This disaster to his logic is interesting, for it is one which has never disturbed his ordinary critics in the least degree. They themselves never dreamed of propounding the fact that the human mind was itself as much an unreality as all idealistic philosophy, from the time of Plato, has admitted its phenomenon matter to be; and, consequently, it has never struck them that the real solution of the problem must be found in that ignored factor which the Greek text of the New Testament calls a scientific knowledge of Spirit, but which the natural scientist has generally been satisfied to dismiss as mysticism or superstition, on the basis that so far from natural science and Spirit having any connection, the one is destructive of the other.

It must be perfectly clear from this why Spencer had such a contempt for metaphysics. Metaphysics was to him the language of the unknowable, and so itself unknowable. What he failed to recognize was the meaning of the famous statement of his great opponent, Huxley, that there was such a thing as following the example of the fish of immortal memory which threw itself out of the metaphysical frying pan into the materialistic fire. "The categories of metaphysics," Mrs. Eddy writes on page 269 of Science and Health, "rest on one basis, the divine Mind. Metaphysics

resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." It would have been difficult to find anything more repugnant to the whole basis of Spencerian philosophy than such a statement as that. Spencer, the evolutionist, the agnostic, asked to admit that his infinite unknowable was the divine Mind, and that the way to understand this Mind,—in other words to fathom the unknowable,—was to realize that man is the image and likeness of this Mind, and not a human biped whose origin has to be sought in a textbook on biology!

Now, of course, Spencer would have had a perfect right to ask for a proof of such a theory; but when Spencer embarked upon his Synthetic Philosophy, Science and Health had not been given to the world, and it would never have occurred to him to have sought the solution of the problem of Life in the pages of the Bible, where Mrs. Eddy found it. When he passed away, early in the present century, he had enjoyed the possibility of reading Science and Health, but to a man of his fixity of opinion and stubbornness of viewpoint, the surrender entailed would probably have been impossible. What is the consequence? In the year of the centenary of his birth his influence is rapidly fading away, whilst that of Mrs. Eddy, who was his junior by a little more than a year, is increasing every day and is covering the world with the members of a colossal movement, whose Science is based on the very ideas which were anathema to him.

Yet Mrs. Eddy, it must be remembered, was not only a philosopher, she was the most practical of scientific teachers. She was not satisfied with philosophic theories, she admitted the burden of scientific proof; and it is because of this, amongst other reasons, that the success of the movement she founded has been so remarkable. Herbert Spencer, a renowned philosopher, whose *ipse dixit* was accepted some half century ago by the majority of the so-called educated world, left behind him a bundle of theories in a small library of writings. Mary Baker Eddy, the unknown New England teacher of the heyday of his success, left as her legacy to the world half a dozen small volumes, and a world movement based upon an acceptance of the two simplest commands ever given by a teacher to his disciples: Preach the gospel, and heal the sick.

As a matter of fact, Spencer's treatment of the "unknowable" resolves itself into the crudest of metaphysical arguments. He is, indeed, in the logical mire from the very beginning, for he proceeds unblushingly to tell his readers certain essential facts about it, which themselves constitute a primary knowledge of it. First it exists, then it is both infinite and absolute. At this point it is obvious that the reader is beginning to know something quite considerable about it. But this is not all. True religion and true natural science, the reader is next told, admit a First Cause of all existing phenomena. The mistake of their exponents is in the attempt to go beyond this. But the philosopher had already discarded the theoretic view of a creator, as simply referring

the problem of creation back to the creator; and here is he himself with a new edition of the time-honored dilemma of the world borne on the back of an elephant, itself standing on a colossal tortoise. And yet, in the centenary year of this master in the schools, there are still people who profess to regard the teaching of Mrs. Eddy as topsy-turvy.

Spencer's theory, in short, was that if you eliminated all that was untrue in what the world termed religion and science, the antagonism between the two would disappear. This surely was a self-evident proposition which would comfortably destroy the religion of the sects and the science of the schools. Mrs. Eddy maintains that religion and Science are identical, and so does the New Testament. That is precisely why Mrs. Eddy demanded that Christian religious theories should be subjected to the scientific test demanded by Christ Jesus in the repetition of his proofs of the unreality of all materiality, of sin, disease, and death. "It has been said, and truly," she writes on page 135 of Science and Health, "that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration. This proves the one to be identical with the other. Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light."

FREDERICK DIXON.

A GOOD RECORD

IN elections, in business, in every phase of experience, it is well, of course, to consider the record of all those concerned. Any sequence of action, however, needs to be understood as a whole. No correct judgment can be based on merely disconnected instances of seeming failures or successes. A way of doing can be rightly estimated and appreciated only in proportion as it is comprehended in its entirety. In judging any record, therefore, one is sure of being right only through using the discernment which comes from infinite intelligence.

The true record, moreover, is not of persons but of Mind's activity unfolding. Seeming mistakes of people have never affected in the slightest this ceaseless unfoldment. For any human shortcomings there is always the perfect remedy in sincere reliance on Principle now. To compare the waverings of mortals with the steady course of Principle throughout eternity is to see the insignificant fading away before the divine wisdom that is and always has been indestructible. Whatever has been good endures forever, while whatever has seemed wrong never has been real. In all circumstances, the one who is alert must know that the one Mind maintains exactly the right doing that constitutes the complete happi-

ness of the real man in the divine image.

By knowing this, each one will find himself choosing with honest assurance what is of value and rejecting what is not. Divine intelligence manifests itself as clear reasoning in any case of selection, whether of candidates, of platforms, or of anything else. Infinite Mind infallibly uses and perpetuates true experience, ability, and spiritual vigor. Genuine understanding of Principle is never in vain but is necessarily for the general good. Without any hindrance whatsoever, it sooner or later takes the place of all manner of supposed limitations. Even a deliberate turning aside from Principle can be but temporary and must count as naught in the irresistible infinity of immortal unfoldment.

Christian Science itself is the understanding of Principle. Through this understanding alone can one discern and profit from what Life has been and eternally is. Spiritual Life, joyous in its whole manifestation, certainly has a good record. It has never been tainted in the least by suppositious evil. The history of good is the history that is worth while. Often, however, one is tempted to interpret as evil what is actual good unfolding with an energy that is to be enjoyed rather than feared and avoided. In fact, the value of Christian Science is that it shows the true idea in Mind, untouched by any seeming. This does not mean that evil can ever be glossed over and called good. Instead, it means that the divine Life is altogether perfect even where a suppositional opposite would claim to be. The real experience is in Mind now and forever, quite apart from any belief in matter. The work of Christian Science is to show in detail why and how this is so.

In the midst of what the human senses would call desperate conditions, Job, after listening to "miserable comforters," exclaimed, "Behold, my witness is in heaven, and my record is on high." It is this record which is always on high that each one needs to comprehend and rejoice in. How the truth takes the place of error is ever interesting and important. The continuity of spiritual good is undeniable to the one who knows even a little of what spiritual good is. To tell of it and its availability in all sorts of conditions is to recount the old, old story of God and His idea as ever present and all-inclusive. Day by day each one is rightly comforted by the simple account of the truth in its boundless application.

Writing of the Christian Science periodicals, Mrs. Eddy once declared that *The Christian Science Journal* is "designed to put on record the divine Science of Truth." The passage is on page 353 of "The First Church of Christ, Scientist, and Miscellany": "I have given the name to all the Christian Science periodicals. The first was *The Christian Science Journal,* designed to put on record the divine Science of Truth; the second I entitled *Sentinel,* intended to hold guard over Truth, Life, and Love; the third, *Der Herold der Christian Science,* to proclaim the universal activity and availability of Truth; the next I named *Monitor,* to spread un-

divided the Science which operates unspent. The object of the *Monitor* is to injure no man, but to bless all mankind." The *Journal* must be, therefore, a continuous record of Truth in its unfoldment throughout the years, a record of the more and more general reasoning in accord with Principle that is bound to be of infinite benefit.

The good record of Christian Science is unimpeachable. Through many years now, it has been demonstrated anew that truly effective healing is spiritual. In its broadest sense, healing means wholeness of activity in accord with Principle. By proving what the truth is, in place of any seeming, Christian Science sets forth the real record of man in the divine likeness. No matter what suppositional phase of things may present itself, the alert understanding of Principle shows the true unfoldment that is going on. The making of war and the making of peace, for instance, must both alike be regarded in the true light. Equal suffrage, prohibition, full production, construction, labor, orderly trade,—for each of these there is the right idea, which Christian Science unerringly reveals. The application of Christian Science in the affairs of the community at large as well as in the activity of the individual must be adequately recorded. In proportion as it manifests sureness and enthusiasm in all its varied entirety, the record is worth while.

Something of what a good record is, in every sense of the word, each one may see for himself by studying, with the aid of the concordances, Mrs. Eddy's references in all her writings to the word "record" and to *The Christian Science Journal*. On page 262 of "Miscellaneous Writings," for instance, she says, "Dear readers, our *Journal* is designed to bring health and happiness to all households wherein it is permitted to enter, and to confer increased power to be good and to do good." Again, on page 285, she says, "*The Christian Science Journal* will hold high the banner of Truth and Love, and be impartial and impersonal in its tenor and tenets."

What better standard could there be for service than that set up in these two sentences? In public office, in business, or in any phase of daily living, the true sequence of action must indeed "confer increased power to be good and do good," and "be impartial and impersonal in its tenor and tenets." Only the activity which succeeds in doing this has a good record—is in itself a record of eternal service. Rightly to estimate effort and accomplishment is to test all doing by the infinite standard of the one divine Principle which heals. There is no other real standard for righteous judgment.

GUSTAVUS S. PAINE.

EARLY one morning, while I was working as an engineer in a large hotel in Boston, my hand was caught in a belt on a small engine. The engine was not running at high speed, but I was drawn into it and thrown over into the space between it and the ammonia condenser. The set screws on the hub of the eccentric had practically torn my arm to pieces before it was freed from the belt that caught it.

There was no pain, but I knew that something must be done at once. I started for the other side of the building to get help. I knew that the house doctor would be called and the chief engineer, but I wanted a practitioner. So I told some one to telephone for my friend to come at once. The doctor and the chief engineer arrived shortly. There was not much that the doctor could do; the tourniquet that the porter and I had rigged on my arm was holding nicely. He naturally insisted that I should be taken to the hospital, and sent for the ambulance; but I objected because I felt that, once there, my arm would be cut off. When the practitioner arrived he quieted my fears and told me that the doctor was right—the hospital was the place for me; to go right along and not to worry; that they would not cut my arm off.

Well, I went and they did not cut my arm off, though the young doctor that gave me the ether told me that the surgeon would do as he thought best, regardless of my wishes. That was Thursday morning; Saturday afternoon I was up and sitting in a chair, and I was up and dressed and about the ward every day during my brief stay in the hospital. Only once did I have the slightest pain and that was stopped as soon as I could get word to the practitioner. The first four days the nurse took my temperature and asked me the usual questions; then she laughingly remarked it was useless and discontinued it, and though she was puzzled because I showed none of the usual abnormal conditions and had no pain, she said I was all right and did not even restrict my diet. The first time my arm was dressed after the operation, the surgeon who had performed the operation and the head nurse were so astonished that for a moment they could not speak. The surgeon finally exclaimed, "Did you ever see anything like it in your life,—healed by first intention!" The surgeon had been so positive that blood poisoning would set in that he had said that he would not give fifteen cents for my chances with that arm. In three weeks I was discharged.

While I do not wish to belittle the work of the surgeon in any way, I am positive from my own observations and the remarks of the surgeon and nurses, that had it not been for Christian Science I would not have a right arm to-day. For this and other healings and help in many ways, I am certainly grateful to Christian Science. —*T. H. Libbey, Numica, Mich.*

IN May, 1919, I was stricken severely with inflammation of the lining of the middle ear. Two op-

erations were performed by a specialist, but the ear became more sensitive constantly and the pains shot through the entire head. Even after two months' treatment the condition remained the same. At this time a dear acquaintance told me of Christian Science. She mentioned especially a testimony which she had heard given at a Wednesday evening meeting the preceding night, also the healing of her husband, who had been very sickly for years. Up to that time Christian Science had been unfamiliar to me; but now I questioned her more in regard to this teaching, for after my dear mother had passed on after an operation of this kind, and my daughter required four months to recover from an operation for the same thing in 1915, I was so discouraged and desperate that I would have grasped at any straw presented.

My acquaintance complied with my request to go with me to visit a practitioner, who told of Christian Science in a way that inspired so much confidence that I requested her to stand by me in my need, which she did. Through her faithful work I was able to endure the following terrible days and nights, and gradually my condition improved. My hearing, which had suffered considerably, has been completely restored for some time, and the troublesome noises have also entirely disappeared. Owing to the fact that my healing was not instantaneous, I was forced to place my entire confidence in God.

Some time ago I was suddenly seized with cramplike pains in the region of the stomach. These spread to the back, and came with such violence that I was compelled to lie down during their frequent recurrences. As my own work in Christian Science did not help, I requested the practitioner to aid me. After several days the pains diminished and soon vanished completely. I thank God with my whole heart that He has so wonderfully freed me from sickness, and owe gratitude to Mrs. Eddy for giving us Christian Science. I am a grateful follower of Christian Science, through which I have found God.—(*Mrs.*) *Wanda Fähndrich, Hamburg, Germany.*

With a grateful heart I would like to tell of the many physical healings that have come to me through the study and application of the truth as taught in Christian Science. A stubborn claim of constipation of many years' standing has vanished; the use of glasses, worn for many years, has been dispensed with, and foot plates also worn constantly since childhood have been discarded.

Gratefully I give testimony to a recent almost painless childbirth, through the realization and understanding of man's real existence and his true relation to the Father-Mother God. On page 557 of Science and Health Mrs. Eddy writes, "Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator." The application of this truth sustained, strengthened, and uplifted me.

Since Christian Science came into the life of my husband and myself a

little over a year and a half ago, it has been our daily sustenance, and we find that when we leave the working out of our problems to God, then only are they solved. I feel I can never be grateful enough for the consecrated life of Mrs. Eddy; for her writings, and our Christian Science periodicals, to the receipt of which I eagerly look forward. My daily prayer is that all mankind may know God aright.—(*Mrs.*) *Stella S. Barin, New York, N. Y.*

In the third epistle of John we read, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." I never knew what a well and prosperous day was before I began the study of Christian Science. It seemed I had all the diseases "that flesh is heir to." I had suffered from childhood from stomach trouble and sick headaches, sleepiness and drowsiness; and thank God I can now say that I am a well man. I used to suffer in cloudy and damp weather, but although it has been cloudy and rainy for the past year, I have not felt the least ill effect from the weather. I used to suffer so much with sick headaches that I could not ride on the train without suffering great pain. I was called to Oklahoma last fall to see my daughter and I was up all night in the cold and rain without any disagreeable results.

When influenza was raging last winter my folks were taken down all at once; my little girl and my wife were suffering very severely and the little girl was in a serious condition. I took her in my arms to an adjoining room, and she and I began to realize that God was her Life and in a few minutes she was better. She was surely faithful. We obeyed Mrs. Eddy's instruction found on page 495 of Science and Health, "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea," and in a few days all was well, and I was able to help others. I was getting ready to go to town one day and I began to feel very bad, and, having all the symptoms of influenza and as I had to walk about a mile of the way, I decided I did not feel like making the trip, but finally said, "I will go, for God is all-power and ever present," and I started. It seemed a struggle at first, but I pressed on and did not think of myself again until ready to start home. Then I found I was free.

When the war talk was so great two years ago and we had such dry years, we made scarcely anything, and I had a hard struggle with the problem of supply, so last year I decided to apply my little understanding of Christian Science. The weather was the reverse of the previous year; then the talk was that we would not make anything because it was raining too much and the bugs would destroy the cotton. I was very much in debt. The year before, I used to get pencil and paper and note down how much I owed; this I now refused to do, or to listen to any talk of failure. I did not get as much corn land as I wanted, however, and began to be disturbed about that, when the thought came to me that since God is supply I would have plenty anyway, and when I began harvesting my corn

I found that there was twice as much as generally grew. The same was true with my cotton. I paid my debts and bought everything we needed and had plenty left, so I know that if we will be firm and know that God is all-power and that He does protect us, our barns will be full and running over. I wish to say to those who may be struggling with the problem of supply, if they will take up the study of the Bible in the light of Christian Science, they will be healed as I have been. The Scriptures say, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Words cannot express the love and gratitude that I have for our dear Leader, who has mapped out the way for us. I wish so to live that I may be worthy to be called a Christian Scientist.—*C. D. Gordon, Bonita, Texas.*

I FEEL very grateful for all that Christian Science has done for me; it is about nine years since I first heard of it through a friend. I was suffering from an internal complaint and had been attended for about two years by several doctors who said I would in all probability develop consumption. However, I wrote to a practitioner and asked her if I could be healed, and I shall always remember the beautiful and loving words I received in return, assuring me of my possible healing. The kind practitioner took up my case immediately and after four treatments I was absolutely healed.

I would like also to tell of my mother's healing, although she is not a Christian Scientist. A very large lump grew on her side, and as she was in a weak condition, the doctor ordered her to bed to gain strength before going to the hospital to be operated on. After a few days I asked her to try Christian Science and she said she would. The same practitioner took up her case and the healing was accomplished very quickly. I am indeed very grateful for all the benefits I have received, and I hope sometime to be able to help others as I have been helped.—(*Mrs.*) *Martha Gordon Maccabe, Belfast, Ireland.*

I WISH to express my gratitude for what Christian Science has done for me and my family. The first blessing received was the healing of my son, who had a high fever and was delirious. In six hours after a practitioner was asked for help his temperature was normal, and in twenty-four hours he was very hungry and ate all he wanted, without any ill effects, and the fever did not return. After this healing I was so encouraged I asked the practitioner if she could help me for a trouble I had been suffering from for several years, on account of which I was wearing a truss and was almost a physical wreck. I did not think I could ever be well again. She replied, "What cannot God do? If we are obedient we will get our reward." She gave me one treatment, and that evening before retiring, I argued with myself as to laying the truss off, which I had been compelled to wear for a long time. So the words came to me, "If we are obedient we will get our reward." I took it off, and have not worn it since, nor have I had any use

for it since, which is seven years now. My daughter was also helped in her school work when it seemed almost impossible for her to pass her examination.

At another time my son, sixteen years of age, met with a motor cycle accident. He was carried to the doctor's office and his wound dressed. They brought him home, and he was suffering very great pain. I called in a practitioner; she stood by the bedside possibly five minutes, and in fifteen minutes he was perfectly easy, and did not suffer any more pain; in three days he was able to go out riding with his friends. We have also been able to solve financial problems; for all of which I am very thankful to God and to Mrs. Eddy.—(*Mrs.*) *Georgia Anne Jordan, St. Petersburg, Fla.*

SHORTLY after coming into Christian Science I noticed that Christian Scientists did not use tobacco. I asked a Scientist the reason why. He answered, because it was not cleanly. This caused me to quit chewing tobacco, but I continued to smoke for quite a while after, until I read in Science and Health (p. 454), "It need not be added that the use of tobacco, but I continued to smoke for harmony with Christian Science." I then concluded to stop completely. I had used tobacco for over forty years, but the desire left me and for about a year and a half I abstained, until one day out of idle curiosity, I bought a cigar and was again in bondage to the habit. I then mesmerized myself into the belief that there was no harm in it, that it did not hurt one, also that I was getting great pleasure and enjoyment out of it. After a while I noticed that I was not advancing in Science; instead was slipping back. I also noticed when meeting a Scientist that I tried to hide the cigar because I was ashamed to have a Scientist see me smoking.

I realized that the tobacco habit was not doing me any good and I again concluded to quit, but could not make the demonstration. For several years I struggled and fought; I tried to overcome it with will power; I would quit for a few hours, then I would be worse than ever; I had resolved not to ask for help from a Christian Science practitioner but to fight it out by myself. I would declare the truth and then undertake to stand fast, but would fail disgracefully. I arrived at the point at last where I had neither peace nor rest; I then asked for help, which was lovingly given. My healing was delayed but glorious when it came.

On page 241 of Science and Health Mrs. Eddy says, "The corner-stone of all spiritual building is purity;" the evil of the tobacco habit was seen to be its impurity; all craving and desire vanished, and I can now sit in a room filled with smokers and have no craving or desire for the weed; in fact the thought never enters my mind. I find I am overcoming error in my daily life more quickly and that I am advancing in Christian Science instead of slipping back. I am sending this thank offering, as a testimony of gratitude for Christian Science, for Mrs. Eddy, and to my God for the many blessings received,

and know that this cup of cold water given in Christ's name will help to break the mesmerism that may seem to bind others.—*J. Zollinger, Phœnix, Ariz.*

ABOUT two years ago, while using some dry washing powder I got some in one of my eyes. The pain was very severe. This happened on Friday evening. I read the Lesson-Sermon and worked on the problem, yet when I went to bed it seemed as if hot coals were in the eye. I worked on until Monday evening, and not seeming to get any relief I wrote to a practitioner. After writing I put the letter to one side and took up the *Quarterly* to get the lesson, and before I had finished the responsive reading the demonstration was made. For this and many other healings I am indeed grateful, also for the laying off of glasses, which I have worn for fifteen years.

My daily prayer is that I may have a better understanding of this truth that makes us free. I am indeed grateful to God for Christian Science.—(*Mrs.*) *Olive Okey, Donner, Calif.*

I WISH I could tell of all the good things that Christian Science has done for me and also for the others of our family. Our son, now twenty-four years of age, has not tasted medicine since he was a baby, and when he took the physical examination for service in the army he was pronounced one hundred per cent perfect, excepting his teeth, which needed a little attention.

The first healing that I really acknowledged to be due to Christian Science, was of very severe headaches which had lasted every day for over two weeks. Then a chronic bowel disorder yielded, without any particular treatment other than my changed thought, as did fear, which is always so depressing. There is also another healing which has been permanent. A cough which had troubled me since childhood and which was very severe every winter so that sometimes I could hardly lie down at night, has been overcome and now I hardly know what it means to have a cold, and never cough.

We have all had healings innumerable, but I wish to speak of one which seems more wonderful to me than any other I have experienced. I had what seemed to be hereditary heart trouble which had lasted many years and which was my "thorn in the flesh." I was unable to walk even a short distance without severe pain and palpitation. I had always rather shrunk from asking for treatment, but finally did so in the summer of 1916 and received some help, and about six weeks later in the fall I was entirely free. This gave me hope that I could be free always, and this last autumn (1918) I suddenly awoke to the fact that I could walk briskly nearly a mile, do hard work, and run upstairs with no ill effects.—(*Mrs.*) *Ida Mills, Almena, Kan.*

I HAVE long desired to express my gratitude for Christian Science. I became interested through a friend who invited me to a Wednesday evening meeting. I was so impressed by this meeting that from that very evening

I have been a regular attendant at both the Sunday services and Wednesday evening meetings.

A severe attack of rheumatism was healed in so short a time that the doctors marveled at it. A short while ago, while doing very close work at the office where I am employed, I had difficulty with my eyes; they were in such condition that sight became very much impaired. When many of my coworkers advised me to go to an oculist, I grasped the situation as a testing time and at once knew that God, divine Love, is always with us and cares for His own. I clung steadfastly to this and to God's love, and my eyes were completely healed within a very short time. To-day they are as well and stronger than ever, for which I am profoundly grateful. I have also had daily proofs that God not only heals us of sin and disease, but will, if we turn to Him, help us in our everyday problems.—*Walter A. Jacobson, Washington, D. C.*

I WISH to express my gratitude for the many healings we have had in our home. In 1912 I was seriously ill with what was termed congestion of the lungs, but with the aid of a faithful practitioner and a few friends was soon able to be about my household duties, and in a few months was strong and well. Some years later I was again disabled, with a sore limb, and remembered that God is our refuge and strength, and was brought out with the help of another faithful worker.

We have been helped in many ways, but one other healing I wish to mention is that of my daughter, who was instantaneously healed of a severe pain in the back that rendered her unable to walk. With the help of a practitioner, however, she was able to dress and attend church within an hour after asking for help. For all these blessings we thank God, and our Leader for her kindness in giving the helpful instruction contained in our textbook, "Science and Health with Key to the Scriptures."—(*Mrs.*) *Mildred F. Craig, Colorado Springs, Colo.*

I FEEL it is my duty to send my testimony in. It will be three years the first of August since I was healed. It is wonderful what Christian Science has done for me. I had been ailing for twenty years and had received treatment from several doctors as well as specialists, but all to no avail. The doctors' laws were gallstones, chronic indigestion, chronic liver complaint, Bright's disease, paralyzed bowels, nervous prostration, heart failure, neuralgia, and other ailments.

The doctors said I would have to go under an operation and even that might not help me, so the fear of the knives drove me to Christian Science. I am very grateful for what Christian Science has done for me and to our dear Leader, Mary Baker Eddy, and I am also grateful that I can help others now.—(*Mrs.*) *Harry Davis, Regina, Saskatchewan, Canada.*

"AND they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." It is

nearly four years since I definitely gave up all material remedies, and have never once thought of going back to them. At that time I was in bed with an attack of bronchitis, the third or fourth that season, and I had also suffered that winter from diphtheria, inflammatory rheumatism, earache, which left me quite deaf for weeks, and laryngitis. These, one after the other, kept me in bed for three months, and most of the time for two months more. For years I had been under the belief of a weak heart, and when my good doctor told me one morning, "I can give you no hope of ever being well, but can try to keep you patched up comfortably for a few years," I said, "Then I shall try Christian Science."

I had known of Christian Science in a vague way for a few years because of friends who were interested, and for more than a year had been reading Science and Health and the *Journal* to my mother, but without the least understanding and without a great deal of interest in the subject. It was all so strange to me that I sometimes asked if I read intelligently, for I could make no clear sense of the sentences. Little as I realized it the soil was being prepared, and when I saw my need I turned to Science with no misgivings and found my blessing.

In a few days I was dressed and walking about upstairs; it was a week or two before I ventured to go downstairs—that old belief of heart held me back. Gradually I learned that a heart is of no more consequence to the life of man than a toe is, and as the fear vanished strength came, and for more than three years I have been free of that "ball and chain." Another complete healing is that of a varicose vein that it had been necessary to bandage daily for about fifteen years, and from which I suffered intensely at times.

One by one the shackles fall, and I have laid aside glasses which had been worn constantly for twenty-nine years. Five different specialists had said I could never do without them and would need stronger lenses as time went on. Since I put them away I have done a great deal of reading and sewing and have not once thought of them except to give thanks that I no longer need them.

Last winter an attack of inflammatory rheumatism was proved to be nothing in just a few days, and numbers of discords have been met promptly through the loving assistance of practitioners. A dislocated finger joint, badly swollen and very painful, was healed in a few hours through my own understanding. I can only say that gratitude for these many blessings is hard to express. To some one who is discouraged I trust I bring a word of light when I say that from the suffering and weakness of old beliefs and fears when I was not of much use in the home life, I have been for nearly two years doing all the work in a large house, with only an occasional day's help; for two years I have canned, preserved, jellied, and pickled everything I could from the garden, and had a great supply. And each year since September I have added the charge of four lively schoolboys to my household duties, and am doing it with so

much more comfort than I ever expected to know before I became acquainted with the glorious truth which Mrs. Eddy's discovery impartially gave to every one.

It has made me very happy to be able to realize the truth enough to help others a few times, and I hope to be always ready to help more and more. From the testimonies of others in the *Journal* and *Sentinel* I have received so much encouragement that I trust my experience will be helpful to some one to whom life, our old conception of it, seems a burden.

There is no church or society here but a few students are trying to put the teachings of Christian Science into practice as they daily rely upon the promise of the "Lord of hosts," as given in Malachi, "Prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—*(Miss) Laura Ann Chandler, Andover, Mass.*

WHEN Christian Science was first brought to my attention, I was nursing in a sanitarium in Oklahoma, U.S.A., and very much opposed to my concept of this teaching. While temporarily absent from my duties, on a visit to friends, I was taken very ill with neuralgia of the heart, and it was only through a sense of courtesy that I allowed one of my friends, a Christian Scientist, to treat me. The intense suffering, which had lasted several days, left almost immediately, and I soon learned that at the same time I had been healed of what several prominent physicians had pronounced an organic heart trouble for which materia medica had no help.

One of the most beautiful proofs I have ever had of the efficacy of Christian Science came when we were making an overland journey, with oxen, from Edmonton to Grand Prairie, a distance of more than six hundred miles. The feed for our oxen gave out after three days' travel from a stopping place, and even my light weight seemed an added burden to the faithful creatures, so after making the children comfortable I walked on ahead. Although all during our long weeks of travel our needs had been most beautifully supplied, yet I had let fear creep into my thought, through listening to many stories of the hardships experienced by settlers going over that trail, and I commenced to worry about procuring provender for our cattle and the possibility of the ice giving out before we could reach the river. While dwelling on those thoughts I noticed a dim trail leading from the main one, and thinking that perhaps it led to where a haystack had been I followed in the hope of finding something that the cattle could eat. After some time I came to where a stack had been removed long before, and was looking about with a discouraged feeling when I became conscious that I was thoroughly chilled and the sun was nearly down. I therefore walked rapidly away, not noticing that I was following a dimmer trail and after some time I had no idea from which direction I had come or in which direction to go.

I was very tired and shivering with

the cold, and the fearful thought came to me that the only thing I could do was to sit down and await the end. Following this, however, the thought of leaving my two little children motherless, in such a place, flashed over me, and then the remembrance of Christian Science came to me, and I began to declare the truth, and in a moment heard bells ringing, clear and beautiful as chimes. At first I thought that was what they were. Again and yet again they rang, and with the realization of God's protecting care I turned and ran as fast as the down timber would allow in the direction whence the sound had come. After a time I came to a trail, which eventually led me into the public trail, where I found my husband. He had walked ahead to find a place where we could camp for the night and had not thought of the possibility of my leaving the trail. Ever since that time I have realized more clearly than before that, as Mrs. Eddy says, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), when we are willing to be guided by Truth. Later I spent weary months when there did not seem to be a ray of light ahead and I could only cling to that beautiful promise, "God is faithful, who will not suffer you to be tempted above that ye are able." But since awaking to the fact that self-pity, resentment, and lack of love were keeping me out of the kingdom, I have proved that "all things work together for good to them that love God."

I thank God for Christian Science and for His worthy servant, Mrs. Eddy, who was pure enough and brave enough to bring to this sinful and sorrowing world the truth which does make free.—(*Mrs.*) *Ursula Faulkner Tjensvold, Hythe, Alberta, Canada.*

It is with gratitude I send my testimony in the hope that it may encourage any one whose healing may be slow.

About the year 1903 I became ill and an inmate of a hospital, where I underwent an operation for what was diagnosed as abscess of the loin; later on, an operation was performed at home for a diseased rib. But the wounds caused by the operations did not heal and pieces of bone came away at intervals, and my wife dressed my wounds daily. The doctor then suggested a third operation, to which I would not consent, and I did not see him again until the year 1911. By this time the doctor feared that the disease was too far advanced for an operation to be successful, though he gave me a card of admission to a hospital for this purpose. Just previous to this, Christian Science had been presented to me by a lady who had been healed of a tumor, and she advised me to try it. I called upon a practitioner in the autumn of 1911, who started treatment for me at once. This was on a Thursday, and the following Monday I started work again, and the healing began. For about two years I had regular treatment, and I attended the Christian Science services regularly which were held then in the district. Afterwards I received occasional help and visits from the practitioner, dur-

ing which time pieces of diseased bone came away, the deep incisions filled up, and the wounds closed. The complete healing took place in November, 1919, after a period of eight years. Our hearts are full of gratitude for the life work of that dear woman, Mrs. Eddy, whose teaching made such healing possible for us.—*Edward Mazey, Kings Norton, Worcestershire, England.*

I gladly corroborate my husband's testimony, and wish to say that my son is also a student of Christian Science and it has been a great help to him during the war, when in great danger at the front.—(*Mrs.*) *Mary Mazey.*

It is with deep gratitude for Christian Science that I am sending in my testimony that it may help others as others have helped me. Two years ago I took up the study of Christian Science, not because I cared so much for it, as I had heard about it since I was a little girl, and never thought there was any good in it; but I also had been sick since a little girl,—never strong like other children,—and after I grew up was never strong or well, and was growing worse all the time. At the time I started to study Christian Science I had seen such a beautiful healing of a friend of mine that I thought if she could be healed I did not see why I could not. I got a copy of "Science and Health with Key to the Scriptures" and started to read, and not finding anything very interesting in it laid it aside; but as I had tried doctors so much and never got much help I thought I would try and read some more, and in a short time my eyes were healed. I had worn glasses for fifteen years and three doctors told me I would always have to wear them. It is now almost two years since I laid them off and I have never had to put them on again and I can read more and do more fine work now without them than I could when I was wearing them.

I also was healed of a stomach trouble that I had had for years and another sickness that had bothered me for fourteen years, but with the faithful help of a practitioner it was all overcome. I was subject to severe headache and it took me quite a while to overcome that, but it made me study so much harder, and I became more interested the more I read, and I am so thankful for all the healings for myself and family. The children have had several healings. Our little girl seemed, to mortal sense, very sick and had a high fever. I telephoned to a practitioner for help and all pain left her; the next day I noticed she was yellow, both her eyes and body, and it was yellow jaundice she had, but she suffered no more pain. After a couple of weeks the oldest boy manifested the same disease, but I applied the truth to the best of my understanding; he did not lose one day from school. I am thankful for all the physical healing we have had but I am much more thankful for the spiritual uplift—to know that the truth makes men free, that Christian Science is a religion of love, and nothing but good results from the study of it. It meets all human needs if we only apply it rightly. To know

God, and that He is Love takes away all fear. I am thankful to God and to our dear Leader, Mrs. Eddy, for showing us the way and also thankful for the Lesson-Sermons, and for the *Sentinel,* which is such a help to me. —(*Mrs.*) *Inger Sorenson, Story City, Iowa.*

WITH sincere gratitude I send this acknowledgment of the benefits received from Christian Science. About sixteen years ago I was lent a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which I commenced reading merely to satisfy my curiosity as to its teaching. Not knowing that Christian Science was a religion I was greatly surprised at the beautiful truth contained in its textbook, and upon the application of this truth I was able to make it practical in my experience, thereby gaining an understanding of God for which I have never ceased to be thankful. My mother, hungering for spiritual food, commenced reading Science and Health, with no thought of physical healing, but the understanding she received of God and her relation to Him caused her to read the book with such absorbed interest that she was healed of a malignant growth without being aware that the healing was taking place until the disease had vanished into nothingness. She was also healed at the same time of what was considered a serious kidney trouble.

In my immediate family we have had healings of typhoid pneumonia and scarlet fever, also partial paralysis, croup, and many minor ailments. The two younger children, sixteen and nine years of age, have known no remedy but that of divine Mind, for which they frequently express their gratitude. I wish to express my gratitude for every channel through which the activities of Christian Science are operating.—(*Mrs.*) *Alda Mason, Dallas, Texas.*

It is with deepest love and gratitude that I confirm the above testimony as given by my daughter of my healing of a malignant growth and kidney trouble. I have had other healings for which I am grateful, but that which I most appreciate is the spiritual understanding of God as taught in Science and Health.—*Mrs. N. L. Clay, Neosho, Mo.*

I DESIRE to give my testimony in order that God may be glorified, that those seeking Christian Science may be strengthened, and that I may express my gratitude to our beloved Leader, Mary Baker Eddy, who discovered the divine law of being and founded a church, in the midst of "a wicked and perverse generation," to shelter and protect those who are striving to walk in the footsteps of the Master, Christ Jesus.

For many years I seldom knew a day without pain. Loving friends, physicians, and a famous surgeon, all tried to correct the many diseases that claimed me as a victim. All attempts failed. While I was traveling in the central west of the United States all the seeming anxieties, troubles, and diseases that were making life a burden seemed to gather in one black cloud, from

which there apparently was no escape. Christian Science cleared away the darkness, and the work of replacing wrong thoughts with right thoughts began. I had heard of Christian Science, but as I was not interested in a new religion and could not in my ignorance believe that physical healing was possible here and now, I gave no heed to the subject. Divine Love met my need, for I met a loving disciple of Christ who explained to me that Christian Science teaches mankind the true idea of Love and that Christ has never left the earth, and therefore it is possible here and now to do the works of Jesus.

Under the guidance of this loving disciple I began the study of the Christian Science Lesson-Sermons. The great joy that came as I began to know God aright and see man as His perfect idea, words cannot express; only the earnest student of Christian Science knows. After three days' study I awoke in the night to find myself in the grasp of malarial fever, the worst attack I had ever experienced. The first thought was, Call a physician; the second, Call a practitioner; the third, Call the loving disciple who told you about the Christ. Then came the question: Whom have you always sought and whom are you truly seeking? and the answer was: God, and He is present. Then I found myself well, and with great rejoicing arose and declared my gratitude to the loving Father who had healed me.

There have been severe struggles many times since, but Truth is always the victor and for the past eight years I have had God for my only Physician. By learning to follow Mrs. Eddy's instruction found on page 248 of Science and Health, "We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives," I have been healed of the belief that one can suffer for the sins of others. I am striving in all my activities to realize and prove the unreality of matter, and I am deeply grateful that thereby I, too, can touch the hem of the garment of Christ.—(*Miss*) *Mary E. Foster, New York City.*

THE testimonies of others have been of so much help to me that I wish to add mine, hoping some other seeker after Truth may be encouraged as I have been. About six years ago life seemed hopeless. I was suffering from a tubercular condition of the lungs, and the doctors admitted they had done all they could for me. Christian Science was then brought to my notice by a friend. I decided to try it, as I knew material aid was useless. My mental condition was even worse, if such it could be, due to a family trouble I seemed powerless to avert. I visited a practitioner the next day, and the things she told me about God (who I had decided was too far away to know anything about me) seemed so wonderful that by the time I reached home, I had forgotten my trouble. From then on I steadily improved physically and mentally, until in a little over a month's time I was at work, where I had to stand all day. I have not words to express my gratitude to

God, and to Mrs. Eddy for this wonderful truth.

The knowledge of the ever presence of divine Love has been such a comfort to me the past eight months, situated as I have been in an almost isolated condition. It is my prayer to reflect daily more of Life, Truth, and Love.—(*Mrs.*) *Lucy M. Stevens, Rawlins, Wyo.*

I HAVE received so much help from reading the testimonies in the *Sentinels* and *Journals* that I want to send mine, hoping it will benefit others as I have been benefited. I did not take up the study of Christian Science for physical healing. I was seeking peace of mind and happiness when Christian Science was presented to me.

The first time I heard of Christian Science it was being ridiculed and I became very much interested in what was being said about the way the Christian Scientists prayed. It was stated by one of the parties that Christian Scientists did not ask God for anything; they just believed God had made all things good, and they just thanked God that everything was here. Although it was being told in ridicule I wondered if it could be true, and I remember on retiring that night I tried to pray the way they said the Christian Scientists prayed, and I know that prayer was what led me to find God.

When quite a young girl I had had a sorrow that left me very unhappy and restless, always seeking happiness in some material thing, but always being disappointed, never finding it. At the time Christian Science was presented to me in the right way I was at the place where there was nothing left to live for, and an intense dread of the future was always with me. One of my friends gave me a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, telling me if I would read and study it I would find the help I needed, so with a desire to find God and happiness I started to read. That was ten years ago and I am so thankful to say I did indeed find God, and when I found Him I found a peace and happiness no amount of material gain could give—the happiness that comes from a right understanding of God. I also found that as I gained a better understanding of God I was constantly being lifted into better conditions. I found perfect health, which I had never had before; better business opportunities were presented to me; living became a new thing to me.

I am so grateful for the understanding that the divine Mind alone governs man; this realization has helped me at every turn. One experience where I proved this truth stands out so clearly in my memory that I would like to tell it. Business had taken me to a rather small town where it was important that I should find a suitable place to live. I arrived one Sunday morning and after attending church services I started out to find a place to live. After looking for a good part of the afternoon and meeting with no success, I returned in a very discouraged frame of mind to the hotel where I was stopping. I then started to work as we are taught in Christian Science, realizing that Mind alone was guiding man. The

thought came to me to look in *The Christian Science Journal* for a practitioner and see if one of them knew of a suitable place for me. I selected one of the practitioners whose name I found, and called on her and stated my errand. We talked for some time and I remarked that I knew God would direct me to the right place. She said she, too, had been knowing that God would direct the right party to their home to live with them, so I found my room all ready to occupy and I shall never cease to be grateful for the time spent in that home. And so I have ever found it; always when we understandingly apply what we know of God we are guided into what is right for us to have. That I am grateful for Christian Science seems a small thing to say, but I am trying every day to let my life attest my gratitude.—(*Mrs.*) *Florence Vachon, Seattle, Wash.*

I WANT to express my gratitude for God's great blessing, Christian Science, and for what it has done for me and mine. I have been completely healed of consumption of the bones, and have gained in weight and strength. Hate has been replaced by love, and belief by faith. I cannot mention all the blessings for there have been many. My little boy has been healed of scarlet rash, and of whooping cough in three weeks. I know Truth's touch is power and it never fails us. I know God's spiritual laws are the only laws, and by them we are governed. I am grateful for our loving, patient practitioners, for their tender words of encouragement when we seemingly pass very close to the valley of the shadow. I am grateful for the literature and the wonderful, uplifting thoughts it brings, also for our dear Leader, Mrs. Eddy, for her unselfish love in giving to humanity the "Key to the Scriptures." I am indeed grateful for spiritual understanding.—(*Mrs.*) *N. Christina Petersen, Kansas City, Kan.*

DURING the eight years that I have been interested in Christian Science I have been the recipient of many, many blessings. Colds, burns, a rash, trouble with my teeth, and headaches have been destroyed by Truth. The understanding of God and man, as taught in Christian Science, has solved problems that have presented themselves in school work, and has shown me that instead of "going out into the world to seek one's fortune" one must go out of the world (material sense) to do so. The wonderfully helpful and comforting thing about Christian Science is that it proves to us that God is omnipresent, and that He is all-powerful and all-wise, and therefore no matter where we may seem to be or what our problem may seem to be, our tender, never failing Father-Mother is ready and able to lead us gently to the understanding that with Him, and the real man, there are no problems.

More than the physical healings, I value the purification that has taken place in my consciousness. Many mortal beliefs, such as self-pity, self-condemnation, worry, and other forms of selfishness, have been uncovered as nothing trying to mesmerize me into believing them to be

something. Although mortal mind makes mistakes, and struggles hard to defraud one, still how comforting and inspiring it is to know that no seemingly unpleasant experience of any sort has one bit of reality, or is in any way connected with God and His perfect, spiritual idea, man.

Since learning to recognize and prove the unreality of error when it tries to present itself to my thought, I am beginning to understand what is meant by the command, "Love thy neighbour as thyself." My neighbor reflects God just as much as I do, and if error is not real, or a part of me, then it is not real or a part of my neighbor, who is every idea of God. And so Christian Science teaches one to go on from glory to glory up the steep and rugged path which all may, and must, climb to the realization that no true idea is limited in any way and that, in reality, all are working together for good, God.

How grateful I am that there is a God who is good, and that the world, including me, is learning to know and prove this fact. My gratitude to God, to Christ Jesus, to Mrs. Eddy, and all true and faithful workers can only be shown by living the truth, destroying error, and doing deeds of righteousness.—(*Miss*) *Marion D. Robb, Aurora, Minn.*

It is with sincere and heartfelt gratitude that I send this testimony of what Christian Science has done for me. When it came to me about seven years ago, I was physically ill, and mentally despondent and discouraged. I had suffered for weeks with an infection in my right arm, which, according to the attending physicians, threatened the loss of one or two fingers, and possibly the hand. Then one day a kind neighbor brought in an armful of books to help pass the time away, and among the collection was one which referred to Christian Science. It held my interest to such an extent that I immediately sent to the library for the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began an earnest study to find out what this religion is. I had never even seen one of the periodicals or attended the Christian Science church, and had never been especially interested when I had occasionally heard of some wonderful healing.

I did not seek it for its healing power, even though I was sorely in need; but I was so attracted to this beautiful teaching that after reading the first chapter I knew I had found the truth. Great was my astonishment and that of my family, as well as of the doctor, when after only a few days of study I was completely healed, and not only of that trouble but of other ailments that had been with me for years—such as stomach and bowel complaint, nervousness, weak eyes, and sick headaches; all these errors gradually disappeared, and life became a joy to me. I have also overcome, in a great measure, a quick temper and other faults of disposition and am learning to let infinite Mind govern not only myself, but also my home and work, knowing that divine intelligence is ours. I am so thankful for this great truth and the many blessings that have come to

me through Christian Science. I am grateful for our periodicals, which are indeed daily bread. I am also grateful for our reading rooms, where I have spent many happy hours, and to our revered Leader, Mrs. Eddy, who has made all this possible for us. —(*Mrs.*) *Constance Bybee, Long Beach, Calif.*

For several years I was a semi-invalid, and during a period of four years did not have a natural movement of the bowels. I had almost constant headaches with frequent severe attacks which lasted two or three days. These attacks were becoming more frequent and there was great fear of their recurrence. Not only did I dread the pain, but the feeling of uselessness to others and inability to cope with the situation was most distressing.

After a change of residence a dear friend and neighbor suggested that I read "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I knew nothing about Christian Science but was willing to try anything. I had loved the Bible and studied it all my life. After reading Science and Health a very short time God appeared in a new light. His relation to His creation was revealed as so entirely different from anything that I had previously conceived that I knew I could rely entirely upon Him for healing. As soon as this conviction was reached I stopped taking medicine and rejoiced to see the ills completely disappear. A new world opened up to me. I had never known such freedom; this lasted for several months. I read and studied alone, attending services whenever possible. Then claims such as I had never known presented themselves. Willingly, patiently, a practitioner helped me. Many phases of error came to the surface. The wilderness seemed very large, so large that it could not have been crossed without divine Love as guide. I now know that error appears only to disappear. I am so grateful for the lessons learned and for the freedom gained through absolute reliance on God.—(*Mrs.*) *Elsie L. Poole, Fort Myer Heights, Va.*

It is with heartfelt and loving gratitude for the teachings of Christian Science that I am sending this testimony, with the earnest hope that some one may be helped as I have been by reading testimonies in the Christian Science periodicals. I did not come into Christian Science for any physical need, but because when this truth was first presented to me six years ago I was in the deepest trouble; life seemed unlivable, all was discord, sadness, and no hope of matters being any better; but "man's extremity is God's opportunity." One dear to me, having a slight knowledge of Christian Science, asked me to attend a service with her. I at that time had no wish for religion of any kind, and so went to my first Christian Science service in anything but a receptive frame of mind; however, during the time there I felt an atmosphere of peace which attracted me to attend further services. At first all seemed strange and difficult, but step by step as I tried to put each thought of evil out of consciousness

I gained more light; I realized that I had to do my own mental work and no one else could do it for me; though I had many loving friends who helped and encouraged me, still it was my duty to work out my own salvation. My one desire was for an understanding of this truth, and, as Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 1), "Desire is prayer."

Christian Science revealed to me a God who is Love, never sending sorrow or sickness to His creation; that man's birthright is dominion not subjection, and that as we turn humbly to divine Love for guidance, He never fails us. I had many difficulties after accepting Christian Science, but can now look back on each trial as necessary for my progress, and I learned how to put in place of wrong thoughts the true thoughts of God and of man made in His image and likeness. Christian Science has completely changed every discordant condition of my life, unraveled the problems, which no other religious teaching could have done, given me a demonstrable, perfect law of God, good, for my daily living, brought peace, love, and harmony into my home once more.

I am deeply grateful to God for leading me to Christian Science, and also to Mrs. Eddy, whose understanding was pure enough to enable her to reveal to poor, suffering humanity its God-given heritage of health and happiness.—(*Mrs.*) *A. M. Crabtree, Teignmouth, Devonshire, England.*

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to Edward L. Ripley, Treasurer, 236 Huntington Avenue, Boston 17, Mass.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to Charles E. Jarvis, Clerk, 236 Huntington Avenue, Boston 17, Mass.

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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MENTAL SUPPORT

MABEL NOEL HAWKINS

VERY often Christian Scientists are heard to say, "He needs all the mental support we can give him," or, "I feel so much mental support from her." It is well, though, that all sincere students of Christian Science should be quite clear as to the metaphysical meaning of "support," and what its fulfillment demands of us. Certainly it is not the image and likeness of God that needs our support. We also learn from the clear, spiritual teaching of our beloved Leader, Mary Baker Eddy, to turn away from material personality, not to follow or support it; in fact, these words appear in "Miscellaneous Writings," beginning on page 308, "I earnestly advise all Christian Scientists to remove from their observation or study the personal sense of any one, and not to dwell in thought upon their own or others' corporeality, either as good or evil."

The human mind is apt to try to personalize the good qualities, the reflection of God, with the result that the error of idolatry becomes temporarily established, whilst the mistaken idolator learns through regretful experience that instead of supporting a friend or a cause as he wished to, he has often seemed actually to harm them. Any one, of course, who is awake to the fact that he has been placed on a pedestal and is wise and selfless enough to know what the great Master meant when he said, "Why callest thou me good? there is none good but one, that is, God," can never be harmed, neither can his good work be hindered by the carnal mind's suggestions. No shadow can fall across the enlightened consciousness of clear metaphysical thinkers, for we have the Scriptural assurance, "Thou wilt keep him in perfect peace, whose mind is stayed on thee," and not upon material selfhood. How loving and grateful we feel toward those whose lives are so pure that their singleness of vision lets the Christ shine clearly through, as light shines

through a clear, transparent glass. Could gratitude be more sincerely or practically shown than by following these examples in reflecting the same qualities they reflect from Principle? But to idolize one susceptible to the mesmerism of flattery and self-importance is to hinder his progress through the acceptance of the lying suggestion that goodness originates in persons instead of in infinite Mind. This belief claims to reverse the spiritual fact about goodness by reducing it to the level of a human belief in it, thus causing to the misguided victims temporary spiritual blindness, until the awakening, often through suffering, comes. No wonder that such a state of thought finds it difficult to impersonalize evil expressed by a human being! Christian Science clearly follows the Master in his teaching and practice of the fact that neither good qualities nor evil propensities ever originate in or belong to persons; that good alone is real, because it is a reflection of God, good.

It is the sacred duty of every student of Christian Science, as far as he understands, to give his loving support in the right way to all, and this is done through clear metaphysical thinking about everything and everybody. He knows that man is the image and likeness of God, divine Mind; that now he is perfect and ever actively reflecting divine qualities, ever governed by divine wisdom and radiating the truth. No limitation or thwarted sense of action ever could attach itself to the idea of infinite Love. Could we show any one a greater, purer sense of love than by blotting out the mental picture of a man's corporeality, and by accepting and holding to the true concept of his spiritual individuality? Paradoxical as it may appear to the human consciousness, the only practical support we can offer any one is the conscious, spiritual recognition that man is the idea of God and lacks no support.

The child of God already has all that he needs, his abundance cannot be added to by anything else, for he reflects completeness from the one all-satisfying Life. The unity of the children of God throughout the universe consists of mutually joyous sharing of the divine qualities, which all reflect individually from divine Principle. To apply to human conditions this understanding of man's relationship with God and man's relationship with man, means that any belief of lack is uncovered by Truth, enabling the student through his understanding of Truth to efface this belief from his thinking, through the recognition of man's completeness in God. The demand which Christian Science makes for pure, selfless, and impersonal thinking is unceasing, and the daily effort to reflect patience, compassion, and impartiality in every action renders each day's work less difficult as it appears.

Every earnest, faithful worker who has gained even a glimpse of the truth that Mind supports its own idea, and is utilizing this in his everyday life, finds that suggestions of fear, anxiety, self-importance, love of power, and jealousy do not occupy his thoughts for long, for he knows

how to dismiss them instantly. It may be that owing to the inherent belief of life starting from a finite, material basis, suggestions of this nature seem very persistent, but as we cease to give them support, either from self-pity at their persistence or from self-condemnation, and with honesty born of the love for Principle, swiftly turn thought to the fact of man's unassailable unity with good, they lose all supposed power to act or do harm.

Surely, when we witness the sad results of giving mental support to subtle, erroneous beliefs, we should be willing honestly and wisely to let the ever supporting, active, divine ideas of infinite Mind occupy our thinking. This constant acceptance of the true concept reveals man as ever in harmonious oneness with Principle. It is not to be wondered at that true praying without ceasing, prompted by the positive, loving desire to obey the Father, eliminates and disperses, as the sun melts vapor, all false, negative beliefs, which, like weeds in a torpid brook, would collect and accumulate and settle, only to be deposited in dried-up mud heaps.

It can only be as we still cling to such material qualities as pride, false pity, love of power and domination, or any other evidences of belief in material selfhood, that we continue to suffer physically from such indulgence. But as we courageously and honestly stand in mental opposition to these intruders, they are bound to lessen and will finally cease to present themselves. It is generally found that, when squarely faced, fear of loss is the root of all bad tendencies. When this is seen, with what courage and dominion should we not face the foe, knowing that matter never gave life, love, substance, joy, or intelligence, and cannot therefore deprive man of any one of these true qualities.

Unselfish, honest students of Christian Science ever welcome the opportunity to give metaphysical support to all, the support that neither condemns nor glorifies nor uselessly pities people, but, looking beyond the shadow of material concepts, recognizes with absolute certainty the divine idea everywhere, supported by its divine Principle, Love. Thus, and thus only, can we arrive at and demonstrate a knowledge of the truth that does indeed make us free.

Whatever the human need appears to be, or even if the need is not known specifically, it matters little to the sincere student, for he is only concerned with the fact that man is at one with the Father, and he refuses to admit as real any limitation of good. All healing of sin and discord is inevitable; however long we stand in the battle line, we know we stand to conquer. Commencing on page 510 of "Science and Health with Key to the Scriptures" appears the perfectly expressed paragraph which begins, "Science reveals only one Mind, and this one shining by its own light and governing the universe, including man, in perfect harmony," and ends with these words, "The divine Mind supports the sublimity, magnitude, and infinitude of spiritual creation."

"LET US HOLD FAST OUR PROFESSION"

NINA ROCKEFELLER WHITNEY

HISTORY records that during the reign of Emperor Constantine, over three hundred years after the birth of Christ Jesus, the primitive Christian religion became very popular; so popular, in fact, that the emperor himself felt impelled for political reasons to forsake his chosen faith and become "a Christian." Up to this time, so history records, the followers of Jesus, or the early Christians, had fulfilled the Master's prophetic words in John, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Those pioneers, struggling to maintain their hold on the Master's teaching, found few ready to forsake the ways of the world and embrace the Christ, Truth. Nevertheless, they performed many so-called miracles, healing the sick and the sinning and raising the dead.

The word "popular," above employed, in this connection signifies the tendency of mortal mind to mortalize all that it embraces. Needless to say, when the head of the Roman empire embraced the Christian religion, the news spread like wildfire; it became the fashion for the emperor's followers to embrace it likewise, and they cast off their old religion even as an out of date shoe. Now the propensity of mortal man to imitate his neighbor in order to gain or retain his favor, is not characteristic of one who is doing his own thinking, or thinking according to the dictates of the Lord. From this time on, the efforts of the remaining primitive Christians were perverted into endeavoring to keep in the good graces of the ruling monarch. They thus hardened their hearts, became blinded to the things of the Spirit, and fell into the old habit of believing that justification in the sight of men is requisite to self-respect. The scientific fact that man does not live to be known of men, but to express God, Spirit, was lost sight of, and the healing element in Christianity, the spirit, fell into temporary oblivion.

In "Science and Health with Key to the Scriptures," our revered Leader, Mary Baker Eddy, has given us the "key" which reveals the primal reason why the healing element was lost sight of by those earlier disciples of Jesus. On page 189 she says, "The human mortal mind, by an inevitable perversion, makes all things start from the lowest instead of from the highest mortal thought." King David, when enumerating the sins of those children of Israel who had fallen away to follow after "other gods," had some understanding of this, for he says in one of his remarkable poems, "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts."

When the Christians of the Roman empire yielded to the subtle flattery of Constantine, they virtually left the field to "other gods." Of the schisms which arose in the church there were many. The converts of one of the

early Christians disagreed as to the interpretation of their teacher's doctrine, and long years of struggling ensued, during which the various dissenters endeavored to have their interpretation of doctrine established in the Christian church. Following after men and diversifying human opinions is not conducive to individual demonstration. Had those Christians proved to be true disciples of Christ Jesus; had they obeyed the First Commandment and kept their own thinking in accord with divine Mind; had they united their efforts to keep the foe from their midst; in other words, had they left the field to God, history would have recorded a different story. Man only needs to acknowledge the all-potency of divine Mind to bring his own thinking into active at-one-ment with the Father, and then he finds that he of himself cannot even think,—he can but *reflect* in all his ways his infinite Father-Mother God.

Now, profession is faith, and the apostle James plainly tells us that "faith without works is dead." The only faith, then, worthy of the name of faith, is that faith which is established by reason of its fruits. This brand of faith is not only believing but knowing. Mrs. Eddy is quite definite on this point, for on page 9 of "Pulpit and Press" is written: "Practice, not profession,—goodness, not doctrines,—spiritual understanding, not mere belief, gain the ear and right hand of omnipotence, and call down blessings infinite. 'Faith without works is dead.' The foundation of enlightened faith is Christ's teachings and *practice*. It was our Master's self-immolation, his life-giving love, healing both mind and body, that raised the deadened conscience paralyzed by inactive faith, to a quickened sense of mortals' necessities,—and God's power and purpose to supply them."

The Scriptures abound in examples of the works accomplished through living faith. Let us take, for instance, the circumstances connected with the arrest of Peter and the other apostles who were imprisoned with him for many healing works which they accomplished in the cities round about Jerusalem. With the conscious realization that good deeds do not merit persecution, these godly men who believed and were proving that the real man is Godlike, had an angel visitant by night, which opened the prison doors for them and bade them go and stand in the temple and speak to the children of men "all the words of this life." Then is recounted a clear illustration of what mortal mind will resort to when in fear of what it calls the supernatural. This phase of error is no more nor less than superstition, the outgrowth of false education. It therefore resolves itself into an illusion or a mistake, finding no place in the consciousness that is without fear.

The high priest and those with him feared the effect of the story of what they considered an astounding release, should it be reported and spread among the people of the land; so they dealt accordingly. Very quietly they brought the apostles before the high priest. Nothing daunted, Peter and those that were with him, acknowledging the omnipotence and

omnipresence of God, good, only, stood on His law, which yields nothing to the capricious will of man when obedience to the infinite is in question. It was this which occasioned that doctor of the law, Gamaliel, to pronounce his wise judgment upon these men of God; and so there was raised up in the very midst of deceit and hypocrisy, their deliverer! In a few pertinent phrases this Pharisee summed up the best receipt that has yet been found for perceiving the works of righteousness. It will be remembered that he first recalled to the people a certain professed man of God, named Theudas, who gained a following of about four hundred men. Then it was shown how, through this man's "boasting himself to be somebody," he was slain and all those who "obeyed him, were scattered, and brought to nought." This man of letters then proceeded further, and related another incident in the lives of some of the followers of Baal. After Theudas, he again reminded the people, there arose up Judas of Galilee, "and drew away much people after him;" but he also came to naught; he "perished," and every one who obeyed him fell away. Then this Gamaliel said of the accused disciples, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Now, fighting against God has never been found a very profitable undertaking. Many there are who fight against their faith in God, or fight against what they have been taught that God is; but few there are who have gained any tangible results from fighting against God. The law of omnipotence cannot lose its allness, and its power is beyond the ken of mortals. Since the day when God led Moses up into Horeb mankind has been aware of the power of God's law and of the benefits sustained through keeping His commandments. Moses once found it expedient to remind all Israel of their moral obligations, lest they be tempted to shift their responsibilities onto a previous generation; and he called them together and spoke to them in this wise: "Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire, . . . saying . . . thou shalt have none other gods before me." Moses verily perceived that the children of Israel were being led away to follow after the "prince of this world," for "they loved the praise of men more than the praise of God."

Mary Baker Eddy, Discoverer and Founder of Christian Science, the revelator to all ages of the "Comforter" which Jesus promised should be sent in his name, wrote (Message for 1901, p. 34): "Finally, brethren, wait patiently on God; return blessing for cursing; be not overcome of evil, but overcome evil with good; be steadfast, abide and abound in faith, understanding, and good

works; study the Bible and the text-book of our denomination; obey strictly the laws that be, and follow your Leader only so far as she follows Christ. Godliness or Christianity is a human necessity: man cannot live without it; he has no intelligence, health, hope, nor happiness without godliness." Paul tells us that God spoke to our fathers in the early ages through the prophets, but that He speaks to us in this present time through His Son. It is Paul, also, who called Christ Jesus the "High Priest of our profession," and who drew a clear parallel between Moses and Jesus, in which he pointed to the similarity of their works. It was only as Moses was animated by godliness that he was enabled to accomplish the "works," even like unto the promised Savior. All of the New Testament writers were faithful in teaching their followers the faith that is of the Spirit and not of the letter. According to the beloved disciple, "the law was given by Moses, but grace and truth came by Jesus Christ."

In explaining the true priesthood, the eternal priesthood of Christ, Paul gives us an analysis and a clear comparison of the priesthood which typified the Mosaic lawgiver and the priesthood "after the order of Melchisedec." God's covenant made with the children of Israel, according to the understanding of Moses, partook of certain very pronounced doctrines and ceremonies. The tabernacle of God in those days was most elaborate, and the worst thing Paul had to say of it was that it had "a worldly sanctuary." In Moses' time the children of Israel purged their consciences in the sight of God by offering the blood of goats and of bulls, thus observing "carnal ordinances," through fear of the penalties that would be exacted because of disobedience thereto.

In contradistinction to this worldly worship, the Christhood represented in Jesus demanded a higher state of consciousness, made manifest in both profession and practice. He instituted for the temple of the Holiest the "house not made with hands, eternal in the heavens." He bore record in daily deeds of that later covenant which God made with the sons of men, when He said, "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Writing to the churchmen of his time, Paul said of the blessed Master: "If he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law." In this he significantly alluded to their material, worldly profession and practice, as judged by their works. "Seeing then," said Paul, "that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." A little farther on in the same book, is found a clarion call to arms to the soldiers of Christ in every age, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Christ Jesus, perceiving the shortcomings of his followers, in as much as they could do no better than obey the letter of the law, gave them "a new commandment." Let us recall, in this connection, that in writing to the Hebrews Paul said: "There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Reliance on aught but Spirit must inevitably prove hopeless, for the law of Spirit, Life, Love, annuls the multitudinous so-called laws of matter. Turning from a belief in a mind, mentality, or consciousness other than God's, man finds manifested in his life the wholeness, the completeness, which is a reflection of the Life which is God, Spirit. The "bringing in of a better hope" was even the daily deeds of living love, done by the Master to all mankind. In summing up his parting instructions to those twelve who first loved him, he simply bade them love one another, as he had loved them, for by that token he should know that they were his disciples indeed.

THE TRUE ISRAELITES

LOUIS J. LEWIS

IT must be clear to every Christian Scientist that God's work is finished, and that it is good. With this understanding as a premise the logical conclusion must follow that He never made a mistake, never punished nor allowed His children to go astray so that some day He might gather them together again. A Christian Scientist understands God to be infinite Spirit, in which man lives and has his being. He sees no necessity for re-creation, alteration, or change, for all is spiritual, perfect, and harmonious.

Mrs. Eddy reasoned on it clearly when she said, "Allness is the measure of the infinite, and nothing less can express God" (Science and Health, p. 336). On this vantage point stands the Christian Scientist, unshaken and unmoved midst the testimony of the material senses that suggest material activity. The senses would have us believe that creation is going on every moment. The student is warned in the textbook, "Science and Health with Key to the Scriptures," on page 195, "The point for each one to decide is, whether it is mortal mind or immortal Mind that is causative." The wise one considers very carefully before concluding whether it is the hand of God or mortal mind that clamors for attention in these latter days.

The Christian Scientist dwelling "in the secret place of the most High" finds himself already in heaven. Mrs. Eddy has stated in terms unmistakable that Christ never left us, and in the Glossary of Science and Health (p. 592) defines the "New Jerusalem" as, "Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony." The "Children of Israel" she defines thus (Science

and Health, p. 583): "The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ's offspring."

Interesting indeed it is to see the Jewish people coming into their material Jerusalem, but not so interesting as to absorb attention of the wide-awake Christian Scientist to such an extent that it would allow him to become mesmerized into believing in the reality of material history, time, or place. No clear scientific thinker is looking to see God perform a wonder in the city of Jerusalem or do anything extraordinary in any particular spot in the material world. No confusion can follow when it is clearly established that the work of divine Mind is finished and that mortal mind is not real. Any student of Christian Science who will study what its Discoverer and Founder has written on the subject of material or human history, or on any other subject, will find that she was consistent in her reasoning and always wrote without equivocation. It is therefore obvious that in order to demonstrate this Science, its students must not attempt to compromise with or waver from its fundamental truth; only that which is spiritual is real and that which is material is unreal. And this truth extends even to material Bible history.

It should not be surprising to see many highly developed minds from among the theologians and many other thinkers from the different nations of the world gather in the Holy Land, anticipating the fulfillment of Biblical promise. But even should a promise seem to be fulfilled or history repeat itself, the Christian metaphysician will never confound the relative with the absolute. Human events are human and never divine and a mortal phenomenon or a human concept can never mean more than the human mind makes of it.

It is not the purpose of the writer to discourage the study of Biblical or other history nor to ignore the prophecies of human events foreseen by the ancient prophets. Neither is he unobservant of the fulfillment of Bible prophecy. He simply views it in the light of our Leader's admonition that will protect the student from losing that spiritual vision of reality. She writes, "It is well to know, dear reader, that our material, mortal history is but the record of dreams, not of man's real existence, and the dream has no place in the Science of being. It is 'as a tale that is told,' and 'as the shadow when it declineth'" (Retrospection and Introspection, p. 21).

In "Miscellaneous Writings" we read a beautiful prophecy on page 360 that dispels every doubt on the question of Israel: "When Christian Science has melted away the cloud of false witnesses; and the dews of divine grace, falling upon the blighted flowers of fleeting joys, shall lift every thought-leaflet Spiritward; and 'Israel after the flesh,' who partaketh of its own altars, shall be no more,—then, 'the Israel according to Spirit' shall fill earth with the divine energies, understanding, and ever-flowing

tides of spiritual sensation and consciousness."

The lost Israel is being restored in divine Science where "there is neither Jew nor Greek, there is neither bond nor free." The student of Christian Science is not liable to repeat the mistake of the Israelites of old who concentrated their thoughts on the material instead of the spiritual. Christian Scientists are learning to prove that they possess the promised land. Jesus said, "Ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The regeneration experienced in Christian Science is the result of right thinking and living, as taught by Mary Baker Eddy, and the metaphysical students who are following her Christly teachings will be, according to the promise, even the judges of the twelve tribes of Israel.

Christian Science students are concerned more about spiritual Israel. There is a special significance in the name Israel, in Hebrew. A careful study of the word discloses a glorious truth. It proves that to be an Israelite does not depend upon material ancestry. In defining the compound Hebrew word *Yisroel* we learn that *Yisro* means prevailing with, striving or ruling with, and El means power, signifying God. So it does not require much research for those with eyes to see, to locate the true Israelites of to-day.

Christian Science has made it possible for every one of all races and religions to become an Israelite in the true sense. Even if one were to trace his ancestry back to Jacob, the mere fact of this lineage would not make him an Israelite in the eyes of our Father-Mother God, any more than a Christian should be forgiven for his sins because Christ Jesus endured the cross.

Those who are overcoming evil with good, striving in the strength of Spirit to overcome the flesh, and prevailing with Truth over error through an understanding of God in Christian Science are thereby being renamed as the individual demonstrates this understanding. It is customary among the Oriental nations and especially among the orthodox Jews to assume a new name to mark a new relationship. In some instances, after one has been saved from death, a new name is given. We find that Abraham and Sarah changed their names after they saw the light of Truth and followed God. Jacob seemed to have a harder struggle than did Abraham wrestling with the beliefs of "the flesh and the devil," but he made his demonstration and prevailed with God or Truth and that is why he was called Israel.

Probably one of the most noble characters in the Bible is found in Paul, whose career as Saul contrasts so strikingly with his life later on when, after struggling, as he says, "against principalities, against powers, against the rulers of the darkness of this world," he prevailed with Truth, as his acts proved. But the demonstrations of Jacob, Paul, Christ Jesus, Mrs. Eddy, and all the other teachers serve only as examples to show us the way. And so, those who are being renamed Israel and are

gaining the New Jerusalem are those who are making their individual demonstrations to-day.

Spiritually minded students are listening to "what the Spirit saith unto the churches." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

"THE PRAYER OF SOUL"

HELENA B. SHIPMAN

THE Lord's Prayer is the inspired teaching of Jesus the Christ, accepted by the Christian church throughout all ages. The Discoverer of Christian Science has given to her church the spiritual interpretation of the Lord's Prayer in "Science and Health with Key to the Scriptures," pages 16 and 17. In her sermon, "Christian Healing," she writes, beginning on page 15, "The Lord's Prayer, understood in its spiritual sense, and given its spiritual version, can never be repeated too often for the benefit of all who, having ears, hear and understand." Again in Science and Health (p. 16) she writes, "Our Master said, 'After this manner therefore pray ye,' and then he gave that prayer which covers all human needs." Bewildering questions concerning birth and death, sickness and health, home and kindred, as well as problems economic, social, civil, and religious, are solved by its metaphysical application.

This scientific model prayer, according with all of Jesus' teachings, is revolutionary to the human mind's preconceived beliefs, and demands the exercise and activity of spiritual sense in the consciousness and experience of the petitioner, in order that he may verify the promise of the Master, "If ye shall ask any thing in my name, I will do it." Like all true healing prayer it begins with the absolute, measures the temporal, and closes with the eternal. In direct challenge to ancient and modern beliefs and theories—biological, theological, and traditional—it asserts and affirms the kingdom of Spirit; man universal and individual, spiritual in eternal unity, as idea, with that Mind which is Love.

As the First Commandment obeyed fulfills the ten, so one may discover the key to any problem in the opening words of the Lord's Prayer. Is the Christian who is learning to pray this prayer scientifically, carefully keeping watch over his admissions and conclusions in his human experience? When repeating these significant words, "Our Father which art in heaven," is he ever caught looking back, entertaining the belief in material ancestry and heredity, a reproduction of life in matter, its symptoms and superstitions,—the Adam dream, with its claim of selfhood apart from Spirit, hostile to his brother and at variance with the universe? Or, does he often find himself looking forward, expecting perfection

in persons, longing for ease, health, and rest in matter,—the Garden of Eden dream, always just beyond his reach, though forever signaling to the material senses?

Jesus warned his disciples against using "vain repetitions, as the heathen do." When acknowledging and accepting the one Father-Mother God, is the human parent or teacher breaking away from the antiquated and futile custom which demands, "Mind me"? And in the light of spiritual understanding is he earnestly striving to educate his child to be self-governed, obedient to Principle; to consecrate and dedicate his child, not for self, but to the service of righteousness, for the interest of humanity?

Is the "young" or "old" student, practitioner, or church officer constantly seeking the guidance through prayer to Principle, not to persons, which Solomon received when he prayed: "O Lord my God, . . . I am but a little child: I know not how to go out or come in. . . . Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" Having accepted and being intrusted with the spiritual interpretation of the Lord's Prayer, does the student realize the magnitude of the human obligation involved—even the "Father's business"? Are all the tithes being brought into the storehouse to be considered in the consciousness of Mind?

The good Samaritan is earnestly needed to-day at every turn of the road. Poor struggling humanity has again fallen among thieves, been stripped of its raiment (Christianity) and left half dead. As we read its record, East or West, as well as the evidence at our very threshold, are we posing the part of the priest or the Levite—passing by on the other side —or are we showing our compassion for humanity by binding up its wounds, pouring in the oil and wine of right thinking and doing, whether the problem be religious, political, social, industrial, or legislative?

Assured, by this prayer, of the source of daily bread, does the student always look to Spirit and its ideas for his unlimited supply, or is he accepting the belief in material circumstances, hard times, profiteering, and greed, possibly criticizing his employer and coveting his neighbor's progress? The one in human need of any kind sooner or later learns that he must cultivate diligently, not matter, but the fruit of Spirit, defined by the apostle Paul as, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." "Against such," he declared, "there is no law." No human belief can long find abiding place in this purified consciousness where one awakens to the fact that there is much to give and much to receive in Mind's limitless unfoldment of ideas, where there is neither bond nor free, but all share alike when reflecting God's qualities. Then is brought to light the operation of the Golden Rule and the man that God created when He said, "Let them have dominion . . . over all the earth."

When learning the lesson, "Forgive us our debts as we forgive our

debtors," a larger, clearer, and immanent sense of God's justice is gained. In ancient Rome the belief prevailed that the goddess Fortuna presided over the balances. She was represented as blindfolded lest her material senses should lead her to influence the scales. Shall a pagan faith be said to convey more mercy than the Christian's, as he deals with affairs of the twentieth century? Yet Principle can only know its own qualities and can never respond to any petition which does not embody the test of honesty, the accuracy of truth, and the mercy of sincerity.

Every student who casts out of his worship "much speaking" begins to find God as Principle to be demonstrated, not talked about—to find a rule by which to work out his problem of salvation. Possibly the geometry problems of his school days may serve to illustrate demonstration of Principle. A theorem and rule were given, followed by the solution of a problem exemplifying the rule, after which were the letters, Q. E. D. This signature gave the assurance that the theorem was correct, but in order to solve the problem in question, it had to be demonstrated, not with carelessness but in exact conformity to rule. No allowances were made for the pupil's feelings, excuses of inability, or the peculiar nature of the problem. In similar manner the student or patient learns the rule that the nature of God is love, that Love never leads into temptation. When spiritually awakened to the fact that a knowledge of Him—the infinitude of Love—delivers him from his belief in evil with its phases of sin, sickness, and death, he puts aside his excuses, doubts, and fears, and he spends his time conscientiously and sincerely in applying this spiritual rule of Christian Science to every problem of human experience, assured from the start of the right answer or healing, which only awaits unfoldment as he lives the spirit of his prayer.

With the closing statement, affirming the heights and depths, allness, and endless nature of Love, thanksgiving is renewed for these teachings of Christ Jesus, their endurance and comfort to the ages. Spontaneously, gratitude and reverence are awakened for the Discoverer of Christian Science, who has restored for humanity and posterity their demonstrable healing message, so that man may bear witness to "the kingdom, and the power, and the glory, for ever."

In view of the limitless possibilities for unfoldment when applied to human need, let us as students of Christian Science continue to pray the Lord's Prayer in our churches and in our homes, audibly and silently, with our thoughts ever open to its vision of the new heaven and the new earth, where "the tabernacle of God is with men," where there is no more death neither any more pain; "for the former things are passed away." Then shall we be able to demonstrate these words in Science and Health (p. 16), "Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick."

SCIENTIFIC HEALING

ROSE ANN LILLY

IN dealing with any problem the real warrior in Christian Science starts with a close examination of thought to be sure that there is nothing there but absolute reliance upon God, divine Principle. He realizes, as Mrs. Eddy has so emphatically said on page 167 of the Christian Science textbook, "Science and Health with Key to the Scriptures," that "only through radical reliance on Truth can scientific healing power be realized," and he knows also that there is no real healing power but that which is Christianly scientific. He is therefore never tempted to resort in any way to material methods such as drugging, hygiene, or mortal mind suggestion. If a seeming solution of the problem has been reached, but not as the result of "radical reliance on Truth," he may be sure that "scientific healing power" has not been realized, nor has a complete and permanent healing been effected.

If the problem claiming attention is that of physical disease the Christian metaphysician calmly knows, right in the face of seeming evidence to the contrary, that there is no death, therefore no disease. He knows that God is Life, the only Life, that there is no life in matter, no material perfection, harmony, order, law, or activity. He knows that strength and health are not to be found in matter; therefore he is not engaged in the attempt to substitute a perfect material body for an imperfect one, thus perpetuating the false belief of life in matter, which is the only death there is. He is not concerned primarily with the so-called material body and its manifestations, for he knows that such a body is but the externalization of so-called mortal mind, or error. He is vitally concerned, however, in meeting every false suggestion of mortal mind with the scientific understanding of Truth. In this process mortal mind is not set up as something real and powerful, but it is seen to be just what it is—nothing, having neither place, power, nor manifestation.

The Christian Scientist does not ask or expect that sin, of whatever name or nature, shall go unpunished, knowing full well that God's method of pardon is the self-destruction of sin and its train of false beliefs. Fear is not given power and held up as something to be avoided because it may have power to harm. It is clearly seen that since God is the only presence and power, and God is Love, there is no fear, nothing to fear, nothing that can fear. Thus that seemingly subtle error, the fear of fear, is uncovered and destroyed.

One of the most aggressive suggestions that seem to come to the Christian Scientist is the false belief that disease has a cause. Mortal mind cares little what is accepted as an evil cause so long as it is granted that disease has a cause. If the Christian Scientist accepts this suggestion, he is believing in the reality of disease and therefore is in no position to aid in its scientific overcoming. Every student of Christian Science must be

quick to detect and repudiate the suggestion that some material physical condition or activity can be the cause of disease. This should be a hint to those who have gone beyond the first steps in their Christian Science experience to be as alert to lay bare the seemingly plausible suggestion that some so-called mental condition is the cause of disease. The demonstrator of Truth knows that God is the only cause, that disease, or error of any sort, is entirely without a cause. The serpentine suggestion that this or that material condition or state of thought, either within or without, may be the cause of disease, is seen to be just another temptation to believe that disease is real and has a creator. The clear analysis and scientific handling of this phase of error properly removes anything that so-called mortal mind can point to as an evil cause, thus reaching to the very root of the matter. With, then, the firm conviction that disease has no cause, and the removing of the seeming cause, comes the experience of perfect healing, for even mortal mind does not claim an effect without a cause.

Thus, with the uncovering and destruction of the false belief in sin is scientific healing accomplished, and in place of a discordant, diseased body is found the perfect manifestation of health and holiness; in other words, in place of the phenomena of a so-called mortal (death) mind are found the phenomena of God, divine Mind, or Life. In just exactly the same way is any other problem dealt with, if approached from the standpoint of Christian Science. Each problem, regardless of its nature or seeming importance, or of the persons or things involved, is seen to be only an opportunity to prove once more the allness of God, good, and the nothingness of error.

"The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love," writes Mrs. Eddy on page 28 of our textbook. The alert Christian Scientist is awake to this persistent error which would adulterate truth by endeavoring to materialize Spirit and spiritualize matter, and guards against compromising with error in any way. He knows that he cannot entertain such opposites of good as condemnation or false judgment of himself or another and still be metaphysically clear enough to help heal a sick and sin-filled world. His first concern, then, is to heal himself of false thinking. If after much consecrated endeavor the error still seems persistent and stubborn, he will remember and profit by our Master's words of wisdom to his disciples in answer to their question as to why they could not heal the lunatic. He said, "Because of your unbelief. . . . Howbeit this kind goeth not out but by prayer and fasting"—refusal to admit the testimony of the physical senses. The Christian Scientist, therefore, is not tempted under the stress of circumstances to employ material means and methods in the endeavor to demonstrate the allness of Spirit, nor does he indulge the false belief that there is a real error which can hinder or prevent God's perfect work. He does not fall to the level of personal sense and attempt

humanly to outline God's will, knowing, as the psalmist says, "Except the Lord build the house, they labour in vain that build it." But he does at such times enter his closet and close the door on personal sense, consecrate himself anew, put human will and self aside, and honestly pray, "Not my will, but thine, be done." He is humble enough to trust God and "let Truth uncover and destroy error in God's own way, and let human justice pattern the divine," as Mrs. Eddy advises on page 542 of Science and Health. Thus, and thus only, is scientific healing accomplished and right demonstrated in Christian Science.

TRUE KNOWLEDGE IS POWER

WILLIAM T. SKELTON

WE frequently hear the old saying, "Knowledge is power." Knowledge is power only when it is the right kind of knowledge and when it is wisely used, because a wise use of it demonstrates truth, the only true knowledge. Some seek and acquire knowledge to profit by the material interests and desires of mankind, and some to promote its spiritual interests. We read in Proverbs, "The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness." This Scriptural text seems to imply that only the wise properly can use knowledge, and that knowledge comes of understanding. We see this illustrated in many ways. Webster defines knowledge as "the act of knowing; clear and certain perception of truth and duty."

Developments in natural science have disclosed the fact that many theories formerly taught as scientific and as constituting true knowledge are to-day proved to be false and unscientific, and are regarded as mileposts of past ignorance. False, blind belief in the guise of knowledge and in the name of science is so constantly and so persistently being presented to mankind that it becomes men to be as wise as serpents in order to separate the dross from the gold and the tares from the wheat.

One may have a knowledge of chemistry, astronomy, electro-dynamics, or of other sciences, but unless he wisely uses that knowledge it is, in his possession, of no value to the world or to him, and with him it is not power.

One may have a knowledge of music which knowledge when wisely used expresses, as no language can, the deepest longings and affections of the heart, opens to the vision a panorama of endless beauty and gives peace and joy and harmony; but unless that knowledge of music is born of Love it is powerless for good and is the antithesis of joy and harmony.

One may have a knowledge of medicine, which teaches him to believe in the reality of sin, sickness, disease, and death and in the power of material processes to destroy them; but Christian Science teaches, and demonstrates too, that such so-called knowledge is a blind, false belief, the result of ignorance of the real cause

of disease, and consequently that so-called knowledge is not true knowledge and is not power. After more than four thousand years of medical experimenting and the abandonment of one medical theory after another, disease appears to be more prevalent than ever before.

Christian Science teaches and proves that true knowledge, by a realization of the truth, destroys disease, sickness, and sin; that righteous thinking keeps a man well and that unrighteous thinking creates a false belief in disease and therefore produces disease. As Mrs. Eddy has so clearly stated in Science and Health (p. 462), "The Christian Scientist, through understanding mental anatomy, discerns and deals with the true cause of disease. The material physician gropes among phenomena, which fluctuate every instant under influences not embraced in his diagnosis, and so he may stumble and fall in the darkness."

Truth is absolute knowledge and a demonstration of Truth reveals an understanding and a knowledge of God and man. One cannot acquire this understanding and knowledge through another's demonstration. One must make his own demonstration. Knowledge of God can be acquired the same as any other knowledge, only by individual effort. The psalmist says: "Acquaint now thyself with Him and be at peace." Use the knowledge you have already acquired. The right use of your knowledge to-day will give you added knowledge for to-morrow. There is an aphorism that "a little learning is a dangerous thing." The aphorism is not true. A little knowledge of God is not only a safe thing but a good thing. A little knowledge of mathematics is a safe good thing. A little true knowledge on any subject is a safe good thing. A little blind belief, that thinks itself to be knowledge, is a dangerous thing.

The present chaotic world conditions, strikes, strifes, and discords are occasioned by a false, blind belief in a so-called science of material government. Scientific government cannot be attained by obeying the demands of the human mind, but by obeying the demands of divine Principle. Wars, strikes, strifes, and discords will cease and the permanent peace and harmony of the world will be established, not by legislative enactments, but by the acquisition by mankind of an understanding and a knowledge of God, and by an apprehension of the fact that there is but one God, one cause, and its perfect and indestructible effect governing the universe and governing man. Such knowledge will lead mankind to judge righteous judgment. It will give a clear understanding of the gulf between truth and error, because such knowledge is based on Principle. We read in "Miscellaneous Writings" (p. 69) that "Science rests on Principle and demonstration. The Principle of Christian Science is divine. Its rule is that man shall utilize the divine power."

Peter speaks of the necessity of growing "in grace, and in the knowledge of our Lord and Savior Jesus Christ." Christian Science is meeting this demand. It has stirred and is leavening the whole mass of hu-

man thought. Through its teachings the world is awakening and is profoundly and righteously thinking. The vast majority of mankind as never before are earnestly desiring and seeking a greater knowledge and clearer understanding of God. When we begin to seek knowledge of God through the study of Science and Health together with the Bible we begin to acquire true knowledge and thus satisfy this desire. We experience a spiritual awakening, and this spiritual awakening leads to spiritual growth, and spiritual growth to spiritual understanding and knowledge, and this spiritual knowledge and understanding enables us to heal the sick and redeem the sinner to-day as of yore.

But some may ask, How am I to attain this spiritual awakening, knowledge, and understanding which bring peace, joy, spiritual serenity, and the power to heal, promised in the Bible and now daily demonstrated in Christian Science?

By asking of God, who "giveth to all men liberally." By obeying the divine commands. By spiritual understanding and correct, harmonious thinking. By letting that Mind be in you which was also in Christ Jesus. By dwelling in the secret place of the Most High. By recognizing that the so-called carnal mind is enmity against God and repudiating its power and existence. By studying the Bible together with our Leader's great gift, "Science and Health with Key to the Scriptures," with an unprejudiced, unbiased mind; as Peter says, "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby."

And how are we to know when we have acquired this knowledge? By the unfoldment of good through demonstration. A man seeks and manifests that which he thinks about most, hence the necessity of thinking about God, good. If a man's thoughts are centered on God, if he recognizes Him as the only power, if he has a spiritual understanding of Him, he will manifest it in his daily life by victory over all forms of evil, by success in his business enterprises, and by demonstrations of healing.

How many business men do we hear say: "I owe all my success to Christian Science"? And how does Christian Science help a business man? By giving him that spiritual understanding which will lead and keep him in the right path, and give a correct solution at the right time, of all the seeming intricate problems presented to him. A knowledge of Christian Science by a business man keeps his head steady and his feet sure, sharpens his intellect and quickens his discernment whereby knots in his business are discovered and destroyed, and dangerous paths lighted and thus avoided. It enables him to do what no other knowledge can do: weigh action in the scale of absolute justice. It lifts him out of carnality and materiality into the realm of spiritual thought and the discernment of truth and thus brings to him joy and a peace that passeth all understanding. These rules of divine guidance are exemplified in the life of Solomon, who prayed only for wis-

dom and knowledge, and because he excluded from his petitions material things God answered his prayer, and there were bestowed upon him riches and honor in excess of all kings before and after him.

Some one may ask, How am I to know, among the vast number of things which may be known, what is the best knowledge for me to acquire?

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" If it be true that God is All-in-all, that He is the only power, that He is the great Physician, that He healeth all our diseases, that to know Him is life eternal, then the knowledge that transcends all other knowledge is a knowledge of God. Our beloved Leader, Mrs. Eddy, says in "Miscellaneous Writings" (p. 183) that, "As many as do receive a knowledge of God through Science, will have power to reflect His power, in proof of man's 'dominion over all the earth.'" Such knowledge confers a living power that is universal, a power that is the same in all climes and among all people,—the power of Love. To apprehend the full import of the above quotation from Mrs. Eddy is to be "endued with power from on high," not only over sin, sickness, disease, and death, but over all misfortune, so that all the conditions and circumstances of life are under our dominion.

"THE WORK OF OUR HANDS"

ETHEL ADÈLE DENNY

"AND let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it." Mankind has more or less generally accepted a division of work into works, of Life into lives. That is to say, we have educated ourselves into an acceptance of a classification of work as failing, poor, fair, good, better, best. Though there is probably no one who in youth does not dream of a noble end, there are few who accomplish what they start out to accomplish. High resolves, obscured by procrastination, sloth, impatient vanity, or passing attractions, are viewed with backward glance, and dreams of success settle too often into a toleration of a finite capacity that with wistful or dull eye stands aside to see the enduring ones march on. This gradation of human activity has led to a further gradation of the work itself into the positive, comparative, and superlative degrees of dignity and honor. Thus washing, banking, writing have different degrees of excellence in the judgment of the world, with the result that some work is poorly done because thought beneath the dignity of the doer, too hard for him, or not worth doing intelligently. While there have always been some who have seen that "all service ranks the same with God," many have felt themselves sloping down to a mediocre or even unworthy end with a sense of inadequacy at unfulfilled

ideals. This unsatisfactory state of affairs will continue so long as we believe that we are laboring for something which perishes, which may or may not be attained, or for a glory that is not the common gift to all.

The Christian Scientist, face to face with the fact that God is All, that this All is infinite intelligence with its infinity of idea, is forced to prove that the only condition of affairs there is, is entirely satisfactory. Now either God is omnipotent, or He is not. If He is, the answer to every prayer for help must be that man is helped already, for the fact of God's infinite power excludes the existence of another power against which man has to struggle. God is omniscient, or He is not. If He is, there can be no knowledge except the consciousness that is God, no mind to create that which God does not create. God is omnipresent, or He is not. If He is, there can be no presence anywhere, no space, no past, present, or future that is not the presence of God. Now a Christian Scientist accepts without reservation the omnipotence, omniscience, and omnipresence of God. It is this infinitude of the perfection of being which makes of a Christian a Scientist, for logic and reason demand that that which is true be sought and found. It is not that a Christian Scientist wants to prove the allness of God; he has to, for he has no mind to prove anything else, and there is not anything else to prove.

Then it makes no difference whether we are giving a concert program, managing a household, or running an elevator, we must "do all to the glory of God." However, it is not enough just to say that God is All. Just as we are really face to face with the infinitude of witness of Truth, we are apparently face to face with the evidence of the senses, the witness of matter. Of these two witnesses, one is good, the other bad. Being opposites, both cannot be true. The mortal evidence, with its presuming witnesses of lack, ignorance, or failure, obviously contradicts the allness of God. But God *is* All. Therefore the claim of matter, being no part of God's activity, is just a lie about the truth and, of course, the opposite of the real. Herein lies the science of metaphysics. We cannot be confused by a lie, once we know the truth. Of course the lie says man is diseased, weary, forsaken. That is the contradiction of the fact that God's creation is ever well, ever refreshed, never separate from the Father. Of course the lie claims that man may fail. That is all it can say about the true man, who is forever successful, whose only destiny is to reach unerringly that only ideal held in the Mind of Truth. Whatever this mortal mind may say must be the reverse of the truth, for if it told the truth it would not be a lie. This human sense of things can therefore never improve, having no life within itself. Its only existence being an illusory one, the suppositional opposite of the real, it remains ever the same, forever the unconscious, nonacting denial of God's allness.

Then how can we consistently wait for another time, a more auspicious time, to accomplish that which is be-

gun, to do our work well? The human mind will always say, "Yet a little sleep, a little slumber, a little folding of the hands to sleep;" it will always make excuses, aways point to material laws that limit and discourage. But what matter what the lie says? The truth that it is denying is ever right there, else there would be no lie, and it is self-evident that this truth, being the idea of the I AM, eternally prevails over its suppositional opposite, the nonexistent. Thus it is that since God is All, His image and likeness, man, must do his work supremely well. All there is to any task, any aim, is what God knows about it. Mrs. Eddy puts it with irrefutable logic when she says in "No and Yes" (p. 16), "For God to know, is to be; that is, what He knows must truly and eternally exist," and at the end of the same paragraph she says, "He is Mind; and whatever He knows is made manifest, and must be Truth." Certainly we cannot be troubled about what God knows about our work, and that is all there is to our work. To it nothing can be added. From it nothing can be taken. It is "the same yesterday, and to day, and for ever," never beginning, never passing through a stage when it is struggling for existence, never maturing, never decaying. It is real and substantial right now. It lacks no opportunity, no environment, for it has them always in the unchanging adherence of God's time and place. It knows no obstacles, no interruptions. It is never unsatisfactory. Night or day, "in season, out of season," it is active. It is that holy fact which must manifest itself because God knows it. Then when the senses say that man's ideal is unattainable and suggest a compromise, we may rejoice that the senses do not tell us of God. Since God is All, we can take no finite conception of our task, but must, as Mrs. Eddy makes clear, look upon it as the idea of infinity with infinite demands on us, which demands God supplies the ability to meet. So, denying the senses, affirming the reality of the one Mind, we see clearly that "wisdom is the principal thing."

It may be that the reality of what God knows must be clung to through the watches of the night, and beheld through the deceiving glare of the day's mortal light. But as we resist the devil of sense testimony, he flees from us. To learn more about our work then, whether it be painting or treating a case in Christian Science, or digging a ditch, we must learn more about God. There is no action so trivial that it is outside the consciousness of God. It cannot make any difference what you think about your work, or what I think; God's thinking is all the thinking there is. The work does not begin or end with any person's thinking about it. It is and has been forever in that which God saw in the beginning was good. We do our work well, then, in proportion as we look away from matter's picture of it, even as we look away from sickness to God's likeness. This may take the courage that is required to turn from one who mortal sense says is dying, to see the true reflection of Life that never dies. The mental effort that God requires of us is to deny the flesh un-

ceasingly, to endure until we see that the manifestation of God is all there is to our work.

All this does not mean that our task is a hard one. Quite the contrary. It means that in reality our task is already done. There never is, in reality, a problem to be overcome, because God is omnipotent. Then our ideal, which must be the purpose of God, is reached, for what God knows is true, is all that is true, and must manifest itself. So it is that the "beauty of the Lord our God" is upon us, which is the work of our hands, which is the work of our understanding, wherein lies our power. Such work never tires, but helps to restore all. In the measure that we see this, are we borne onward by those "calm strong currents of true spirituality," of which Mrs. Eddy speaks on page 99 of Science and Health, where she says, "The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation, must deepen human experience until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God's spiritual, perfect man."

"SON OF THE MORNING"

JAMES L. BRUCE

ISAIAH, beholding the corruption of an ancient king and prophetically seeing his great and glorious kingdom made as Sodom and Gomorrah, exclaimed, "How art thou fallen from heaven, O Lucifer, son of the morning!" The prophet is supposed to have based this metaphor on a Semitic myth that the morning star had fallen from heaven. Later, the poet Milton, seizing upon the same figure of speech, identified Lucifer with the rebel archangel, and, from that time on, this misconception has been very generally accepted. But Lucifer is also the name of the planet Venus when appearing as the morning star, and in its derivative meaning stands for the bringing of light. "Son of the morning," then, from this point of view, proclaims to the Christian Scientist the good day which in the words of a hymn so full of hope is thus expressed (Hymnal, p. 176):—

> A glorious day is dawning,
> And o'er the waking earth
> The heralds of the morning
> Are springing into birth.

The student has the opportunity of following out either of these trains of thought. The first, as presented by Milton, indicates a banishment from all good with nothing left but the chagrin of defeat—without hope of restitution. The other, with its poetic imagery, leads thought forward to that state which Mary Baker Eddy with her unerring vision must have seen when asking the question, on page 535 of Science and Health, "When will man pass through the open gate of Christian Science into the heaven of Soul, into the heritage of the first born among men?"

It is to be noted that the first view

mentioned is attained only by a suppositional reversal of the second. This in itself represents all that there is of evil, it being but a perverted sense of good and therefore without any stable foundation whatever. Milton, sensing in himself and others the wretchedness of mankind's material condition and sensing still further that religion must and did explain the situation and offer a remedy, entered upon the writing of his great work which but portrayed and perpetuated the pessimistic religious beliefs of his day. These were, in effect, that man had reached a fallen state of sinfulness as a result of disobedience induced by Lucifer, who himself had fallen from heaven and was thus avenging his misfortune by separating man from God. Although Milton attributes mankind's punishment to God, the qualities assigned to Satan and later to man—that is, greed, selfishness, pride, lust for power or position—would have separated any one from heaven, harmony, without the intervention of the Supreme Being. These qualities did not and do not exist in God, and the only seeming reality they had or have is in belief. They are destructive and could never be inherent in eternal good. These olden beliefs have tenaciously clung to much theological thought, even to our own time when our inspired Leader saw and showed so clearly their falsity.

In Christian Science one learns to distinguish these claims of error—this belief in the asserting of mortal mind which leads to separation, so graphically depicted in Milton's allegory—from Principle, which is one and indivisible. There may be a sense of separation, a lack of unity among men, but wherever this is found there is but the belief that Principle can be divided. Contention between factions can, at best, but determine which for the time being is the stronger mortal belief, not which is Principle. Principle is expressed in love, triumphs through love, and is Love. When seeing this mentally, one grasps somewhat the idea of the fatherhood of God and the brotherhood of man. He is coming into the heritage which our Leader mentions.

The more truth a man expresses about himself and his brother the more surely he is allying himself with God. The more evil he alleges to be true of himself, of men in general, or of groups in particular, the more he sees inharmony, separation, lack of unity of purpose, and many attendant evils. In other words, whatever creates discord causes a seeming separation from good; whatever destroys discord unites with God. Principle is at peace, so drawing near to Principle proves the consciousness of peace, until complete peace is realized by unity with Principle. It is but the suppositional opposite that is in a turmoil and the very loudness of its scream indicates its distance from spiritual Truth, its rebellion against or turning away from what is right. It is error, not truth, which howls, and standing for Truth means standing in peace and unity while error is seeking to introduce confusion.

Milton personified this mundane uproar and its attempted action as a fallen archangel and pandemonium, and made distance between heaven

and hell mark the difference between quiet on the one hand and confusion persisted in with stubbornness and violence on the other. How aptly this figure of speech referring to the fallen morning star described the situation! Then Lucifer, finding himself shut out of heaven, supposedly succeeded in getting man into the same predicament. Later, according to the story, a universal peace was provided.

All of this fabrication, from beginning to end, is an attempted explanation of how error got into the world, although, as a matter of fact, error as a reality never has come into the world and does not exist, and there is no occasion to show why it exists or to excuse its existence, because there is in truth an all-wise, all-good, and Almighty God filling all space. It must not be overlooked, however, that a man may believe in the reality of sin and suffer the consequences of his belief, or that he may even impersonalize it and yet give place to the same evil and fall its victim.

And now that other view, the correct one, in which is happiness and wherein the star of hope and opportunity shines forth just like the promise of a dawning day. The world may be wrapped in darkness, man and beast may be in the folds of slumber, but here comes the peep of day, and soon the shadows flee and a man with renewed energy takes up his duties with the promise of accomplishment.

Even greater darkness than the physical has at times hung over the world. Men have longed for an understanding of God and man's relation to Him. They have groped for the light, knowing that it was there as surely as they knew the sun was shining though the night might hide it. Such was the condition when Christ Jesus came to a waiting world, and with great rejoicing was he received by many. But even after he had brought a better understanding the clouds again appeared and reappeared down the ages, until in 1866 Mrs. Eddy brought her glorious message to a then expectant world and told humanity of the real God and man and of man's birthright. The morning star of Christian Science thus shone out and before long the resplendent sun marked the longed for day. Had greed, selfishness, or any characteristics of the fallen man so separated God's child from the Father that he seemed a sinner, his only hope of salvation based on a theology he could not accept—a theology which taught that God had created man capable of sinning and knew that he would sin and thus bring on himself condemnation? He might escape, though, so said the old theology, for God had already punished His own innocent Son. This dark corner was illumined, for through Christian Science man finds himself a son of God and joint heir with Christ.

Was a man so separated from harmony that as an invalid on a bed of pain and disease he had no hope? This may have been his conception, but now the light shone for him, too. Was a man grown old, his summer of usefulness gone, leaving him with no hope but that of a heaven beyond? The light shone here. Now is the time for activity, for one learns in

Christian Science that man is the reflection of God, who never grows old or useless. Had opportunity seemed to have knocked for the last time? This also was found to be a myth of darkness which vanished when the light appeared, for good is ever at hand. So how truly does this "Son of the morning," this harbinger of light, through a scientific understanding of God, usher in the day of full usefulness. All the limiting fables which have shackled man are exposed, and he stands forth as God's free child whom no one can bind. He may claim and have his birthright through a vision of the Christ, as is so clearly explained in our textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

THE WORLD'S NEED

JOHN C. MURDOCK

AN acquaintance with the affairs of the world to-day, if it does nothing else, reveals beyond all cavil that humanity is sorely in need of help; for it seems that never in mortal history has there been more of woe and human misery than to-day, and never before have so many sufferers cried out to be delivered from their distresses, and hungered so for something—they know not what. Every day brings to us new examples of this great hunger, and every hour we are reminded of the counsel of our revered Leader, found on page 570 of "Science and Health with Key to the Scriptures," where she says: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences."

With that keen spiritual vision which enabled her to look beyond matter and into the great verity of being, Mrs. Eddy understood, as no other since the time of Jesus has understood, the real nature of Love, and the great need of humanity for that understanding of Love which alone is able to lift men out of their material selfhood and to deliver them from their trouble. Throughout all her writings we find the burden of her teachings, like those of the Master, summed up in these words from John: "This is my commandment, That ye love one another, as I have loved you,"—meaning that by manifesting the right kind, which as a matter of thoroughly established fact is the only kind of love, we shall by that very manifestation and reflection bring the understanding of divine Love within the comprehension of our own consciousness, thus coming to understand its nature more and more, and consequently to understand the grand reality of being. And our brothers, beholding this manifestation, and feeling as they must its sweet and healing influence, will be lifted up to the realization that Love is indeed a real entity, and in this uplifted consciousness their fears and ills will vanish and they, too, will sight here and now the promised land of Spirit.

There are many thousands in the world to-day who, through the understanding of Christian Science, have felt the beneficent influence and the healing power of Love in their own lives, as witness the testimonies appearing in all of our periodicals, and those given every week in our Wednesday evening meetings. And to-day, when the need of humanity is so apparent, opportunities are offered daily and hourly for every one of us who have felt that influence and that power, to show forth our gratitude for its blessings by freely giving of that Love which we have so freely received. By thus doing we give a constant testimony, and as Mrs. Eddy says (Manual, Art. VIII, Sect. 24), "More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases' (Psalm 103:3)." And so each and every one of us may have a part, a very great part, in the wonderful work of alleviating the woes of mankind.

To the accomplishment of any worthy purpose, however, three fundamental things are necessary: First, a firm belief in the possibility of accomplishment; second, a thorough understanding of all matters pertaining to the purpose and its achievement; and third, a consecrated devotion to the work in hand. For our guidance in this great and necessary work of helping to relieve the ills of mankind, we find in the opening sentence of the chapter on "Prayer" (Science and Health, p. 1) these three fundamentals set forth with that characteristic clarity of comprehension and exactness of statement which marks the entire book, making it a competent text from which men can find guidance in all matters pertaining to life. Here, our Leader, beholding the world's need of healing, set forth the steps necessary to its accomplishment in these words: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love. Regardless of what another may say or think on this subject, I speak from experience. Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind."

And so to-day we are confronted with the following proposition: The world is crying out for help. All about us are men and women athirst for the living water of divine Love. In the office, the factory, the home, on the farm, and in the street they are, wearing out lives of bondage to fear and sin and the thousand ills of the fleshly mind. And we who through the blessings of Christian Science have felt the reality and the presence of Love, we who have ascended into the mountain of the Lord, know where the springs are, from which gush the living waters. We know that man is but the manifestation of infinite Love; that through the correct understanding of man as God's image and likeness, inseparable as Mind and its idea, Love becomes to the world a reality, a vital presence, and a balm for the healing

of the nations. And we realize that through the demonstration of Christian Science humanity is given access to the infinite streams of Love divine which have existed from everlasting, the source of all good, ever present infinitely to bless mankind and cause the desert of human hope to "blossom as the rose." Upon us to whom this wonderful truth has been revealed devolves the sacred duty of leading our fellow men to these streams where they can find the living water for which they are athirst. The solemn charge is given us to go down into the desert and the dark places of human fear, and with the compassionate love of the Master, take these weary wanderers gently by the hand and lead them out of the wilderness of suffering and doubt and into the mountain of peace.

The fact that we can do this through the understanding which a faithful study of Christian Science gives, should so fire and strengthen us with steadfastness of purpose that nothing would be able to stand in the way of its accomplishment. May the students of Christian Science to whom this vision has come take for their daily motto these inspiring words from Whittier:—

> Do thy duty now and ever,
> Dream no more of rest or stay;
> Give to Freedom's great endeavor
> All thou art and hast to-day.

To maintain, however, with steadfast purpose our position on this mount of vision, from which we may at all times and under all circumstances discern the wonderful reality and manifest its blessings to mankind, requires constant watchfulness on our part to keep our consciousness so filled with Love and contemplation of the eternal laws and reality of good that error cannot for a moment enter and cast us down from our high pinnacle. If we thus hold our ground with unwavering faith in the face of the onslaughts of error, we shall see with perfect vision the needs of mankind, and be able to minister unto them. We shall behold the real man, the very image and likeness of divine Love, and therein find the faith that the world's redemption is possible, aye, that it is very near; we shall thus gain the spiritual understanding of God, the divine Principle of man and the universe, and in this holy presence will be born that unselfed love through which we shall devote our all to the achievement of healing the world.

Our revered Leader has beautifully expressed our mission, in "Miscellaneous Writings" (p. 224): "Then, we should go forth into life with the smallest expectations, but with the largest patience; with a keen relish for and appreciation of everything beautiful, great, and good, but with a temper so genial that the friction of the world shall not wear upon our sensibilities; with an equanimity so settled that no passing breath nor accidental disturbance shall agitate or ruffle it; with a charity broad enough to cover the whole world's evil, and sweet enough to neutralize what is bitter in it,—determined not to be offended when no wrong is meant, nor even when it is, unless the offense be against God." Such expression of love as this will indeed redeem the world.

THE ONE NATURAL SCIENCE

OLIVER BOWLES

CHRISTIAN SCIENCE teaches that objects in the world of mortal sense and the so-called laws which seem to govern the phenomena relating to them, are but the products of mortal mind beliefs and that they are counterfeits of spiritual ideas and of the immutable laws through which divine activity is expressed. To one who had spent years in studying and teaching the so-called natural sciences, the uncompromising claim of Christian Science that there is but one true Science, that of infinite Mind, came somewhat as a shock. Laws of gravitation, acceleration of falling bodies, chemical reaction, et cetera, seemed to be absolute and invariable, and it was firmly believed that they were of divine origin. When, however, careful thought was given to the Biblical record of the ax head floating on the water at the word of the inspired prophet, and of Jesus walking on the waves and causing the ship to reach immediately the land toward which its course was directed, there seemed ample reason to doubt the infallibility of rules that seemed to govern weight, time, and space. Furthermore, it was evident that the operation of the seeming laws of physical science constantly resulted in decay, dissolution, destruction, and physical inharmony, and it seemed inconceivable that an all-wise God should create a universe which was governed by conflicting and inharmonious laws.

Even when this point was reached, the way was not at all clear, for, though on every hand conflicts and inharmonies indicated a reversal of perfect law, yet the more exact manifestations of seemingly invariable laws, from the undeviating movements of the planets to the growth of microscopic crystal faces with their definite mathematical relationships, seemed too wonderful to be lightly cast aside as false and fleeting. Through a careful study of the Bible and "Science and Health with Key to the Scriptures" the concept was gradually gained that, though one cannot see the perfect law of God in the beauties and wonders of nature, one may through spiritual understanding catch glorious glimpses of the reflection of that spiritual law, where the unillumined mortal mind sees only a blind force, which, like a will-o'-the-wisp, ever recedes and evades the keenest scrutiny of worldly wisdom in search of its origin and mode of operation. Mrs. Eddy expresses this thought in Science and Health (p. 240), where she states, "Nature voices natural, spiritual law and divine Love, but human belief misinterprets nature."

The next step was the understanding that the so-called laws of gravitation, acceleration, crystallization, solution, and the like, stand on the same plane as mortal man. While the mortal can never be changed into the immortal, we know that ultimately, by growth in spiritual understanding, the immortal and real will become more and more apparent, and the mortal will fade away just as the

physical body of Jesus disappeared at the time of his final exaltation, which is commonly referred to as the ascension. Even with a moderate degree of understanding we may in a measure discern the spiritual and eternal, reflected in loving acts and words, in expressions of hope, joy, and kindness, and we realize that such exalted qualities and acts have no part in the mortal, but are expressions of the real man, perfect and eternal, but unseen by the physical senses.

And so it is in the lower forms of nature. The illumined understanding can see in plant and mineral, in cloud, sea, and sky, reflections of the wonderful creations of Spirit, and at the same time know that they have no part in the material object, but are expressions of spiritual substance of which the material object is a counterfeit. To the chemist a flower is a compound of carbon, hydrogen, oxygen, and certain other elements; to the botanist it consists of root, stem, leaf, petal, sepal, et cetera, but to those who seek its spiritual significance it conveys thoughts of beauty, purity, innocence, humility, growth by unfoldment, thus reflecting those eternal qualities of infinite Mind; for, as stated by Mrs. Eddy in that brief but comprehensive sentence on page 240 of Science and Health, "The floral apostles are hieroglyphs of Deity."

The prophets and seers of all ages have caught some glimpses of the spiritual signification of nature's wonders. David said, "The heavens declare the glory of God; and the firmament sheweth his handywork," and at a much later day in a beautiful little poem, the poet Tennyson expressed the same thought, coupled with a yearning and apparently futile desire to grasp the underlying truth:—

> Flower in the crannied wall,
> I pluck you out of the crannies,
> I hold you here, root and all, in my hand,
> Little flower—but *if* I could understand
> What you are, root and all, and all in all,
> I should know what God and man is.

It remained for Mary Baker Eddy, however, to reveal the fact that the objects of physical sense are unreal; that the only real, permanent, and perfect creation is the spiritual, and those attributes of nature which reflect the qualities of God's spiritual creation are eternal; and that all else is fleeting and fading. In Science and Health (p. 123) she writes, "Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas."

Thus, by gradual unfoldment it becomes clearer every day that the wonders of nature are but faint reflections of the spiritual universe, and that in the degree in which the so-called laws of nature are in conflict or result in confusion, destruction, or decay, they are to that extent false and distorted reflections of the laws of Spirit, which, in view of their perfect origin, must always be harmonious and can result in nothing but good. When it is realized that even the most wonderful laws that seem to control the material universe are but poor and weak counterfeits of the law of Spirit, how exceedingly

wonderful must that spiritual law be, and how inspiring it is to know that as our understanding grows there will be unfolded to us more and more of the eternal harmony of man and nature!

How futile it is, therefore, to search for God in matter or in material law! However thorough or painstaking a study of the counterfeit may be, a knowledge of the real can never be gained thereby. The understanding that God is Spirit, that He is All, that His creation is spiritual and eternal, and that we owe allegiance to no so-called material laws, which ultimate only in conflict, confusion, disease, sin, and death, is accomplishing infinitely more for the healing, purification, and spiritualization of mankind than all the so-called natural sciences the world has ever known.

Progress is made by faithful application to a study of true Science as revealed in the Bible, and its interpretation as given in "Science and Health with Key to the Scriptures." Progress cannot be great, however, nor can it ultimate in any marked spiritual advancement until the laws of Christian Science are applied to the problems of daily experience, and their reality and efficacy proved by actual demonstration. When through years of futile effort the temporary expedients of the physical world are found to be of no avail, and when spiritual law is applied,—it may be to a physical disability, a sin, a sense of lack, or to any one of the thousand discords of human experience,—and the claim of error is met and disappears as a shadow before the sunlight, the student realizes with rejoicing that at last he is gaining a grasp of the one and only natural science, the science of infinite Principle and its manifestation.

BUSINESS

HENRY M. NEWMARK

IN the course of the steady progress of humanity, nothing has evidenced more clearly its advancement from barbarism to civilization than the development of business. In the dawn of human history men were obliged to care for themselves; each head of a family provided its food and shelter. In time a system of barter developed, and later men commenced engaging in business in its primitive forms. The last fifty years, however, have marked more rapid developments than all the preceding centuries. In the beginning of commerce, things could be forwarded only very short distances, but gradually traders sent their wares over land and sea, exchanging their products for those of distant lands. Today the lanes of commerce have been incalculably widened and shortened. Within a short time after cotton is picked in the fields of Louisiana in the United States, it is received in the mills of Lancashire in England, converted into textiles, and reshipped to the merchants of Bombay and Calcutta in India. This great revolution in the world's business has been immeasurably stimulated by the telephone and telegraph and the

remarkable development of rapid transit over land and sea and through the air. The world is becoming more and more closely knit together. The products of field and factory are rapidly transported to the remote corners of the earth. It is gratifying, to be sure, to see the progressive steps taken toward promoting better relations between the employer and the employed and toward establishing cooperation in business, resulting in the betterment of all.

May we not ask ourselves, however, notwithstanding all these transforming influences and resultant benefits, how much has humanity learned of the significance of the reply of Christ Jesus to Mary and Joseph, when he said, "Wist ye not that I must be about my Father's business?" With all that we mark of humanity's progressive march, is it not only too plainly perceivable that the sons of men are still very largely actuated by the same passions, the same greed, the same selfishness as in past ages? Then, it behooves us to gain the true or metaphysical significance of these words of the Master and translate them in a practical manner in our own lives. Christian Science is pointing the way of doing this very thing.

The word "business" quite naturally associates itself with being busy or active. Christian Science declares and proves that there is but the one and only activity, right activity, spontaneously and eternally emanating from divine Principle, God, who is omniaction, or all action. Hence, unless an effort be righteous, it cannot express activity, true activity, in the slightest degree. And man, the inseparable and unalterable idea of infinite Mind, must be eternally engaged in the one business of actively and alertly reflecting Principle. This business must be uninterruptedly joyous, for its returns are not material, but spiritual. As the great apostle to the Gentiles expressed it, these returns are "the fruit of the Spirit . . . love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." While mankind struggles to gain these riches, these fruits of the Spirit, it will seek after them in vain through matter, through the vain endeavor to accumulate matter or merely worldly possessions, instead of turning to the true substance, which is in divine Mind, and where neither moth nor rust can corrupt nor thieves break through and steal. But rather are we counseled to lay up our treasures in heaven. This accumulation of heavenly treasures comes in the exact proportion in which we put on the Mind of Christ, or Truth, as it was expressed in the earthly experience of Jesus of Nazareth. "From early boyhood he was about his 'Father's business,'" writes Mary Baker Eddy in "Science and Health with Key to the Scriptures" (p. 52). "His pursuits lay far apart from theirs. His master was Spirit; their master was matter. He served God; they served mammon. His affections were pure; theirs were carnal. His senses drank in the spiritual evidence of health, holiness, and life; their senses testified oppositely, and absorbed the material evidence of sin, sickness, and death."

Now Christian Science is necessarily both Christian and scientific. It is Christian because it is in full accord with the words and works of Christ Jesus in its demonstration of the power, the presence, and availability of the Christ, or Truth. It is scientific, as it is an exact knowledge of facts and is provable whenever applied in accord with the law of divine Principle which underlies it. Therefore the individual who has a discordant business comes to Christian Science with an appeal for deliverance. To such a one Christian Science extends the hand of encouragement, for it says, "Follow me." If he is worrying about his business, he discovers, in applying his understanding of Christian Science, that the fault for this is fundamentally his own and not that of his business, for the real man's only business is to-day and has always been reflecting the divine Mind, which could never fail to supply man, His inseparable manifestation or idea, with the abundance of substance. And there is no other Mind. If his business seems discordant or failing, Christian Science teaches him that in the infinitude of Mind and Mind's idea there can be no inharmony, no failure, and, contrary to his former conviction, that his business success does not in the least depend upon such conditions as he formerly considered to be the governing factors controlling it. He will then begin to see what Paul meant when he said, "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase," and that "every man shall receive his own reward according to his own labour. For we are labourers together with God." He then commences to find that an infinitely wise God, or divine Principle, governs his business and governs it harmoniously and that he needs but to turn intelligently and faithfully to that one source for counsel and guidance and be governed by Principle, if he would succeed. He then sees God as the manager of his business, Love as his partner. The employee, in like manner, may also look to the one Mind, recognizing Mind, which is ever present and all-inclusive good, as his one employer. He will then see the truth of what Mrs. Eddy discerned when she said in her Message for 1901 (p. 20), "Man is properly self-governed, and he should be guided by no other mind than Truth, the divine Mind." It will not be long, when following this course, before both employer and employee will find that supply is not dependent upon chance or circumstances beyond control, for, as Christ Jesus so clearly saw, by seeking the kingdom of God and a right understanding of Him, all abundance, "all these things shall be added unto you."

Mrs. Eddy has, with her characteristic lucidity, presented all this most unmistakably in "Unity of Good" (p. 25): "Spirit is the only substance. Spirit is God, and God is good; hence good is the only substance, the only Mind." Then, again, on the preceding page we read: "All consciousness is Mind; and Mind is God,—an infinite, and not a finite consciousness. This consciousness is reflected in individual consciousness,

or man, whose source is infinite Mind. There is no really finite mind, no finite consciousness. There is no material substance, for Spirit is all that endureth, and hence is the only substance. There is, can be, no evil mind, because Mind is God. God and His ideas—that is, God and the universe—constitute all that exists. Man, as God's offspring, must be spiritual, perfect, eternal."

"HE WILL PROSPER US"

DOROTHY ROBERTS

THE story of Nehemiah's successful completion of the walls of Jerusalem is a most comforting one to the student of Christian Science. It portrays distinctly the different ways in which suggestion tries to impose itself as thought, activity, and causation, and shows how it must inevitably fail in the presence of a pure and vigorous realization of the fact stated by Mrs. Eddy in "Science and Health with Key to the Scriptures" on page 93, "Whatever contradicts the real nature of the divine *Esse*, though human faith may clothe it with angelic vestments, is without foundation." Nehemiah's experience is thoroughly familiar to every Christian Scientist even though he may never have heard of Nehemiah. Upon beginning the study of Christian Science, we have all discovered "how Jerusalem lieth waste," how very unprofitable most of our thinking has been. Like the Jews under Nehemiah's leadership, we feel the urge of Principle, "Let us build up the wall of Jerusalem, that we be no more a reproach," and like them, we strengthen our hands "for this good work" of learning what God is, and by that knowledge destroying the lie about Him.

Very soon we encounter Sanballat and Tobiah who come calling themselves our own thoughts, arguing the absurdity and futility of our efforts. "Will ye rebel against the king?" they ask; that is, will you foolishly endeavor to separate yourself from the belief of life in matter, which is the very essence of your thinking and living, which constitutes your past, present, and future, and determines your character and temperament? It is at this point that we need to understand what Mrs. Eddy means when she writes on page 213 of Miscellany: "Unless one's eyes are opened to the modes of mental malpractice, working so subtly that we mistake its suggestions for the impulses of our own thought, the victim will allow himself to drift in the wrong direction without knowing it. Be ever on guard against this enemy. Watch your thoughts, and see whether they lead you to God and into harmony with His true followers. Guard and strengthen your own citadel more strongly. Thus you will grow wiser and better through every attack of your foe, and the Golden Rule will not rust for lack of use or be misinterpreted by the adverse influence of animal magnetism."

We have probably been going about declaring frequently that God

is Love and have wondered why in spite of this we have become confused and discouraged. Here we are told the reason why and what to do about it, and in Nehemiah's experience we have an excellent illustration of the results which follow right handling of the arguments of evil. When Sanballat and Tobiah taunted him, he did not accept their suggestions and reply mournfully something after this manner: "Yes, I remember that the ruins of Jerusalem are certainly overwhelming. I have a great deal to meet there,—more than anybody realizes; it is a terrible responsibility for me; I never built a wall before and besides there are so many mortal laws connected with wall building which make it peculiarly difficult." Such an answer was just what his enemies were suggesting,—that there is an "I," or ego, apart from God, which remembers evil, is compounded of good and evil elements, and is subject to mortal laws so inexorable that it is absurd to try to act contrary to them. In Nehemiah's reply he does not mention himself except as one of the people; he only talks about God,—about what He is and what He is not. He gives Sanballat and Tobiah the only answer which ever effectually silences them, an understanding affirmation of "the real nature of the divine *Esse*." He says, "The God of heaven, he will prosper us; therefore we his servants will arise and build." It is not difficult, it is not futile to "arise and build;" it is the natural consequence of the fact that God does prosper His idea, making it rich in reflected activity. We cannot imagine Him prospering man by endowing him with impoverishing faults of character, hereditary weaknesses, and subjection to the caprice of matter. Nehemiah goes on to make this clear, "But ye [evil suggestions] have no portion, nor right, nor memorial, in Jerusalem." He has just spoken of the "God of heaven," using the term Jerusalem in the last meaning which Mrs. Eddy gives for it on page 589 of Science and Health, "Home, heaven." Nehemiah is saying, then, that evil has no portion, right, nor memorial in true consciousness. In reality he completed his own wall when he understandingly made this statement, before work on the structure of stone and brick had even begun. It was this correct knowledge of God which enabled him on all subsequent occasions to help the people and to withstand successfully all the efforts of Sanballat and Tobiah to paralyze the good work. In fact, all their efforts were foredoomed to failure from the moment Nehemiah realized the truth he sets forth in this first short, complete statement.

The same correct knowledge is today equally essential and equally successful. As we try to build our walls, to learn more of what God really is, error will come suggesting its concept of His nature and creation. Consciousness, it argues, is a mixture of good and evil, inextricably bound together. If we listen to these suggestions, we shall find ourselves voicing such metaphysical absurdities as, "He is slow but sure; geniuses are absent-minded; she is good as gold, but so stupid; and, he is a queer combination who jumped into

a river to save a drowning dog, but invariably takes the largest piece of cake on the plate." Long after we have detected the necessity for separating any claim of physical inharmony from man, if we are to destroy it, we are apt to discourse complacently upon the peculiar portion which evil has in our characters. We remark with conviction that we have executive ability, but are quite unable to master detail, that we are very practical but lack imagination; we can write but we cannot talk, we can talk but we cannot write, and so forth. Now Nehemiah not only affirmed that evil has no portion in Jerusalem, but also explained why it has none. It is because the "God of heaven" does prosper His idea; because He has said, as the Master expressed it in one of his parables, "Son, thou art ever with me, and all that I have is thine;" and has bestowed on man "every good gift and every perfect gift." Surely slowness, absent-mindedness, stupidity, and petty selfishness are not good and perfect gifts; hence they have no portion in man's heritage. God's idea must continually reflect the Love which is intelligence, originality which is one with order, consistent selflessness, and practical vision.

Nehemiah also affirmed that Tobiah and Sanballat had no right in Jerusalem, thus stating a fact which destroys one of the most persistent claims of the adversary. Because man lives by the immutable law of Principle, men have a certain innate respect for law. Recognizing that, as itself, it cannot command obedience or even attention, error endeavors to take advantage of this reverence for law and pushes its claims in that guise. When we begin the study of Christian Science or, having begun, find it necessary to start new work of any kind, the argument comes: "Anything new is hard to learn and to do at first. It always takes time, and a good many mistakes and failures are but natural until it is learned." The new work mastered, we hear the whisper that it will not be necessary to think much about it any more, and that even if we try to, we shall soon sink into routine. It will also say, "I am alert and fresh in the morning, while later in the day I grow fatigued, irritable, and liable to make mistakes." If one endeavors to dismiss these suggestions by declaring that he is an exception, the argument of a right in Jerusalem will come up, "But you cannot hope to escape since these are laws, general laws which, long experience has proved, apply to every one." At this point we are often prone to accept error's own estimate of its inevitableness. Even though we have perhaps studied Christian Science and have proved the falsity of so-called laws of disease, we are apt to accept as legitimate these other claims simply because they are more general and less acutely disturbing. They are, however, equally unlike God, the Lawgiver, and so, as Nehemiah saw, for that reason have no right in Jerusalem. Since nothing can be added to God's creation, already complete, what seems to be new and totally different work can only be an unbroken continuation of the only work a Christian Scientist ever really has, the

work of discovering what God has already done. There is no interval in this steady reflection of activity when man is capable of failure or mistake, since intelligence abundant for his needs is as available at one moment as another. This same law renders equally impossible lapse into routine or mechanical processes. Man, as God's idea, can no more cease to be active, to think, to be truly original, than God can. He knows no new or old work, no beginning or end. Absolutely, man possesses no less vigor at one time than another, and, since the results of a real day's work can only be a greater recognition of this fact, we can expect to be refreshed and more confident at the end of a day than at its beginning when we realized less of the source of strength. This is a law which has a right in Jerusalem.

Nehemiah finished his declaration of freedom with the denial of the most insistent imposition of the Horonite and the Ammonite—that they have a memorial in Jerusalem. If, for instance, a mistake seems to have been made, we are prone to say,—in fact it has almost become a formula,—"I am very sorry it happened and will not allow it to occur again." We then try to "know the truth" that there are no mistakes in Mind, and so forth, and then perhaps the mistake occurs again and we become quite discouraged and wonder why when we have declared that error has no power and existence, it still seems to happen. We do not realize that when we said and thought "occur again" we gave error a memorial in Jerusalem. In admitting that a mistake ever was made, that things have ever gone wrong, we have given error all that it asks—existence and reality. It cares not that we have only given it a past, for in so doing we have made a present and a future for it. If anything really has occurred, it surely can occur again. If it has a yesterday, it has a to-day and a to-morrow, as our experience is bound to prove, until, like Nehemiah, we abide in the truth that error has no memorial in Jerusalem. We cannot remember what never was. If error argues that a mistake has undoubtedly been made, witness the effects,—we can only and always remember that at the very moment when it seemed that a mistake was made, God was expressing perfect activity, the only effects of which can be harmony. When we realize that from the standpoint of Principle, the standpoint from which man thinks, nothing wrong ever has happened, it becomes quite irrelevant how this fact may have appeared to human sense last year or yesterday or one second ago. The general belief is that unpleasant memories are very vivid for a short time and then gradually and mercifully fade; but it is not the lapse of time, it is the degree to which we understand that all which is unlike God has no existence even for an instant, that frees us from paralyzing memories. The scope of our present activities is never determined by either what we call our immediate or our remote past, since the statement of the psalmist is forever true: "The Lord hath said unto me, Thou art my Son; this day have I begotten thee."

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EDITORIAL

PROGRESS AND HOPE

THE Dean of St. Paul's Cathedral, in London, is a fine scholar, a brilliant thinker, and a writer of admitted capacity. He is moreover a churchman who has not feared to approach the burning questions of the day from the broadest standpoint, and with a total disregard of the *odium theologicum*. When, therefore, it was announced, that he was to deliver the Romanes lecture this year, at Oxford, and that he had chosen for his subject, "The Idea of Progress," the great world which takes an interest in such matters was filled with expectation.

What the audience in the Sheldonian thought of the Dean's utterance it is impossible to say. The full text is not yet in the hands of the public. The newspaper *précis* give, however, a reliable summary, and the writer of that in "The Times" not unfairly heads it, "The Delusion of Progress." The fact is that the pessimism of the Dean as to the future of humanity seems to have reached its nadir in this Oxford address. Where, he asks despondently, is the evidence of the progress of the race? Except in the matter of experience, it does not appear to have gained anything from the time of the Greeks and the Romans. Its one valuable asset is hope, which the pagans dismissed as a fraud, and Christianity has elevated to a virtue. Hope, the Dean insists, is no fraud: it is "a solid fact;" and he goes on to adumbrate the theory that the human being lives in the hope of attaining the unattainable, and of reaching a knowledge "of the absolute values, truth, goodness, and beauty." As a result of this, he concludes, the path of progress is always open to the individual, whilst of the race, "it is safe to predict that it will go on hoping."

The Dean, in short, can apparently find no evidence of progress in human nature, and so turns to hope as the universal panacea. There is no such thing as a law of progress, he would seem to be saying: there is nothing but the constant ebb and flow of individual endeavor. It is just this point of view which has won for Dr. Inge the almost affectionate title of "the dismal Dean." The intense integrity of his outlook, his refusal to avoid awkward facts, and his repugnance from gilding shillings and calling them sovereigns, have brought him to the place where he can no longer disguise from himself the absence of law in human nature, and so takes refuge in hope. Now, in all of this, he is very much more scientific

than his shallower critics are capable of discerning. There is no law but the law of God, the activity of Principle. Material law is the mere counterfeit of this, and does find its suppositious expression in the ebb and flow of human endeavor; whilst, as for hope, it is the indestructible fact of the existence of Principle which is inseparable from the supposititious existence of every counterfeit. It is inherent in the fact that it is impossible to tell a lie without Truth to lie about. It is the promise seen through a glass darkly of a reality some day to be seen face to face. Therefore, wrote the apostle, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity." That is why hope is something more than what the world is satisfied with describing as "a solid fact;" it is a scientific fact.

Progress, then, as Dr. Inge puts it, is not a law of nature, but a task for humanity, and here again Dr. Inge is precisely right. It is when he goes beyond this, and accepts the pagan theory of progress as the ebb and flow of human endeavor, that he gets on dangerous ground. What more, he demands, does the artist know to-day than Praxiteles knew? How much in advance, intellectually, are the great thinkers of to-day of Plato and Aristotle? How much more humane did the great war, which has just closed, prove men to be than the soldiers of Miltiades or Cæsar? And it is to be suspected that, in spite of the steam engine and wireless telegraph, Dr. Inge is making a pretty difficult case to answer. The simple fact is, however, that Dr. Inge answers himself, when he says that "a millennium ushered in by reason" is "a sort of improvement which can be measured by statistics," and that real improvement comes in the effort of mankind to attain to absolute values. Dr. Inge finishes, however, as the French say, in the air; and that is the cause of his pessimism. For how can human nature improve if its chance of improvement is invested in the human mind, and it is obviously to the human mind that the Dean looks for this improvement, in the effort of the individual to live in the knowledge and enjoyment of the absolute values.

The explanation of the whole riddle is that the Dean, like the whole race of philosophers, from Plato to Lord Kelvin, is confusing the absolute with the negative. The one great teacher who steered clear of this confusion was Jesus of Nazareth. Jesus saw clearly the distinction between the spiritual and absolute and the material and negative: and instead of making the former the ultimate of the latter, insisted that the spiritual was the absolute, and the material the mere negation. That is why Mrs. Eddy has written of him, on page 313 of Science and Health: "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause."

If Dr. Inge had recognized this, he would have kept the two entirely separate. Then he would have grasped what Mrs. Eddy intends, when she

writes, on page 212 of "Miscellaneous Writings": "The currents of human nature rush in against the right course; health, happiness, and life flow not into one of their channels. The law of Love saith, 'Not my will, but Thine, be done,' and Christian Science proves that human will is lost in the divine; and Love, the white Christ, is the remunerator." In other words progress is law, inasmuch as progress is the inevitable accompaniment of obedience to Principle. It is not, as the Dean quite truly says, a law of material nature, but it is law in that it is obedience to Principle. Material nature, being the counterfeit of spiritual creation, is a mere negation, and is incapable of anything save the ultimate destruction of a negation seen as a negation. The effort of the individual, if that effort is expended in an acceptance of reality as material, is outside law, inasmuch as it is in the realm of the negative. But the endeavor of the individual, if it is based on an effort to know the absolute or spiritual truth, is bound to bring freedom from the delusions of the material counterfeit, and so to bring about progress. For progress is nothing more nor less than the effort to let that Mind be in you "which was also in Christ Jesus."

FREDERICK DIXON.

WHEN, WHERE, AND WHY

SOMETIMES the one seeking healing through Christian Science is tempted to query too much as to when the relief may be expected and why it has not yet seemingly come about. Such questionings Mrs. Eddy writes of on page 60 of "Retrospection and Introspection": "Material sense asks, in its ignorance of Science, 'When will the raging of the material elements cease?' Science saith to all manner of disease, 'Know that God is all-power and all-presence, and there is nothing beside Him;' and the sick are healed. Material sense saith, 'Oh, when will my sufferings cease? Where is God? Sickness is something besides Him, which He cannot, or does not, heal.'"

If it were not that even exclamations of that sort are, after a fashion, a yearning for God's goodness, they would be utterly useless. Of themselves they are mere negations, for which the only remedy is positive knowing of the truth. The very time taken up with plaintive asking about the future or about the nature and origin of supposed evil can always be far better occupied with a sincere search for what is absolutely effective practice now. In other words, each one needs to inquire as to why spiritual healing must be immediate and permanent in the present. Each one is entitled to insist on proving at once and forever what he learns through Christian Science. In so insisting, however, one must always be infinitely patient and thorough, for, as Christ Jesus pointed out, the healing that may have seemed difficult comes only through prayer and fasting.

Continuous prayer, which is simply the surety of God's goodness in

action day in and day out, and fasting, which is the rejection of the evidence of the physical senses for the abundance of spiritual consciousness, are indeed the only means for the demonstration of eternal health and happiness. "Health," Mrs. Eddy says in "Rudimental Divine Science" (p. 11), "is the consciousness of the unreality of pain and disease; or, rather, the absolute consciousness of harmony and of nothing else. In a moment you may awake from a night-dream; just so you can awake from the dream of sickness; but the demonstration of the Science of Mind-healing by no means rests on the strength of human belief. This demonstration is based on a true understanding of God and divine Science, which takes away every human belief, and, through the illumination of spiritual understanding, reveals the all-power and ever-presence of good, whence emanate health, harmony, and Life eternal."

Here, then, as on every page of her works, Mrs. Eddy gives the positive answer to all querulousness. It can never be successfully denied that true living is itself a joy. To be alive in the now, to rejoice that the only consciousness which absolutely exists is already the consciousness of indestructible harmony, and to maintain this stand through any seeming whatever, is the only way to endure to the end, and "he that shall endure unto the end, the same shall be saved." Now enduring to the end does not mean, in any sense, a submission to disease or other erroneous conditions; but it does mean true endurance or continuance in the knowledge of good; actual delight in the fact of conscious Life as shining through all manner of supposed clouds.

Genuine, spiritual health is the essence of the real man's existence immortally; and it has never been obstructed or diminished in the slightest by the absurd dreams of materiality. Thus, in the first and last analyses, it does not have to be gained. One simply has to settle down to it as the ever present reality, be glad that the divine Mind exists, and see with constantly broadening spiritual discernment what the infinity of right living really is and always has been. This is the way to discover that the end of error is, indeed, right at hand, since suppositional illusion never had any origin, history, or power. The all-inclusiveness of God and His good creation has forever precluded the possibility of any real opposite.

Suppose, however, that one grants all this to be at least theoretically true, and yet says to himself, "But why am I not healed?" By his very question, he is forthwith denying all that he has just affirmed. The true man in the image and likeness of God is already healed, already whole in his expression of the divine nature. This is the spiritual truth to be affirmed and maintained and experienced, without any "but" or other baseless lamentation. Right practice requires the consistent recognition of what the divine consciousness knows as the present and eternal reality of man. To declare the truth for one's self and then in the next breath to deny its actuality, is not really to use Christian Science at all.

Why, then, can one rightly declare, in the very face of any seeming, that the true idea expressing divine Principle is all there is to his veritable experience? The fact is, that even any seemingly false activity claims to exist as the concept of some sort of a mind, but that truly the only Mind there is, the one, infinite, divine Mind, conceives of continuously right action. The real location of health is never in suppositional matter, but always in Mind itself. What would try to set itself up as a mortal mind, hypothetically the opposite of the true Mind which is all there is, never has been a place and never has had the slightest power to locate in any illusory place either disease or other sorts of discord. Just to manifest divine consciousness is to have the guarantee of all that is truly essential. And the real man does manifest the divine Mind now and always. If he did not, the creator would be temporarily uncreative, which is unthinkable. Forever in the present of both location and time, divine intelligence is whole and indestructible in its effectiveness.

The statement already quoted from "Retrospection and Introspection" Mrs. Eddy immediately follows with the positive declaration: "Christian Science is the only sure basis of harmony." Real Christian Science practice is indeed sure and practical. Perfect assurance is, of course, what takes the place of every last vestige of fear, doubt, faltering, or denial of the truth; and this complete certainty is the only satisfactory answer to any question. No attempted explanation of that which has never existed would ever suffice to heal. The actual demonstration of health rests entirely on the absolute reasonableness of the infinite Principle which is ineffably loving in its manifestation. Knowing this, one goes ceaselessly forward with immortal courage.

GUSTAVUS S. PAINE.

WITH deep gratitude to God for Christian Science, through which I am coming to know Him as He is, I want to tell of a few of the many benefits I have received, hoping that through my testimony others may also be led to Christ, Truth.

Eighteen years ago, after a physical and mental strain of fifteen months' duration, I developed what is known as nervous indigestion. Subsequently for ten years I searched (medically) for health; the more because my physical condition was preventing what promised to be a brilliant musical career. Stomach specialists were consulted and their advice carefully followed, but, needless to say, no lasting benefits resulted, and I suffered more or less continuously, and at times intensely. At the end of ten years two well-known physicians diagnosed my case as ulceration of the stomach. In less than two weeks after this pronouncement I found myself in a very serious condition, and a few days later was taken to a hospital to undergo an operation, which I am thankful to say was later decided to be unnecessary. After three weeks' treatment I was taken to the mountains to recuperate, and a month later returned to my home in much the same physical condition as formerly.

Four years later I had a recurrence of the same trouble, at which time the history of my case was carefully reviewed and it was then decided that nothing could be done for me and that I would always be subject to recurrences of the ulcerated condition. Although discouraged and almost hopeless I refused to consider an operation when it was suggested as a last and only hope. Two years later another attack was imminent but never developed, for the truth as taught by Mary Baker Eddy in her wonderful book "Science and Health with Key to the Scriptures" was brought to my notice by two dear friends whose lives had been transformed. They gave me Christian Science literature and, as I read, that peace which passeth understanding came to me. I believe mine was instantaneous healing. I had worn glasses for eight years and had been told by a well-known oculist of New York city that I would never be able to do without them because of extreme astigmatism. He was wrong, for shortly after the first healing, which took place nearly three years ago, I laid aside the glasses and have not used them since.

The continued study of Christian Science has revealed the treasures of the Bible to me, and, grateful though I am for the physical healings, they are small when compared to the spiritual uplift. The almost daily proof of God's loving care, and the knowing that He is indeed "a very present help" in time of trouble and doubt; that He is All—this is what I am most grateful for. Just as surely as we acknowledge Him in all our ways, just so surely will He lead us aright. The Bible and "Science and Health with Key to the Scriptures" are my daily companions; though I have never consulted a practitioner I am

overcoming one difficulty after another by studying the Bible as elucidated by Mrs. Eddy in Science and Health. Health, happiness, harmony, and a freedom from all the ills "that flesh is heir to" await all who seek Christ, Truth, as revealed in Christian Science.—(*Miss*) *Florence C. Vanderbilt, New Rochelle, N. Y.*

In the summer of 1902 I first read the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I felt the truth of its statements and, not for any physical healing but for a clearer understanding of Truth, often sought a practitioner. I tried to make practical application of the truths I learned in Christian Science and thereby grew more efficient in my daily work,—that of school teaching. In about a year's time I was placed in a higher position where the salary was larger and the work more difficult. At this point instead of being grateful to Principle and pressing on with greater humility and renewed reliance on the divine Mind, I heeded the subtle suggestions of mortal mind. "I have done this thing," it argued. I was mesmerized by it, and with thoughts of conceit and arrogance were also planted seeds of fear, worry, and discouragement. The new work loomed larger and impossible before my mental horizon. I sought a practitioner, but the mist of mortal mind was so thick that I could not see the light. My health began to fail and I was finally forced to give up my work.

None of my people were interested in Christian Science, and husband, brother, sister, and mother said, "It is impossible to demonstrate this Christian Science; you have tried it and found it so; now have nothing more to do with it." Again I listened to the arguments of mortal mind. My husband put me under the care of materia medica, and for ten years I wandered in the wilderness of mortal belief, feeling all the pangs of hell as defined by Mrs. Eddy in our textbook. The seeds of truth that had been sown, however, were not lost, and slowly, very slowly, the mist began to melt away. Alone I would turn to my textbook and find comfort.

In the spring of 1913 I said, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son." And while I was yet a great way off, the Father saw me and had compassion on me. With thankfulness for the lesson that the experience had taught me I turned to the Bible and Mrs. Eddy's works, with the absolute conviction that they were inspired and that the healing of the Christ was again practiced by those who understood the truth as explained in the textbook. Not long after this I joined a Christian Science branch church, and later The Mother Church. In January, 1917, I went for the first time to a Wednesday evening meeting in The Mother Church. The following day I visited both the extension and the original Mother Church. As I sat in the smaller building, the original Mother Church, studying the beautiful stained glass windows and meditating on their meaning, I felt a renewed consecra-

tion to God and a deeper gratitude to our revered Leader for all she has done for mankind. Those years of suffering and remorse seemed to fall away and to be no longer part of my life, and I felt as never before that God is Life and that man is His reflection.

On my way home from the inspiring visit this thought came to me so clearly: "Go back to your schoolroom and make your demonstration." I responded immediately, helped by the words, "I will listen for Thy voice," from the much loved hymn of our Leader (Poems, p. 14). The next morning I called on the superintendent of schools. This was Saturday; the following Monday he put me to work, and I have been teaching ever since. Relying on Principle, the work has been done easily and satisfactorily. The principal and supervisors have praised my work, and to-day how well I know that to God only belong the power and the glory.— *(Mrs.) Rose Abell Jaycox, Bridgeport, Conn.*

I DESIRE to express my gratitude to the great Giver of all good, for the manifold blessings that have come into my life since I took up the study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Christian Science was first introduced to me about ten years ago, but on reading the textbook I failed to understand it, and returned it to the library without apparently receiving any benefit. Six years after this a friend and colleague of mine, being a fellow worker in the Congregational church of which we were both members, invited me to attend a Christian Science testimony meeting on the following Wednesday, which I consented to do. I was so impressed with the testimonies that I determined to make a further investigation of the teachings of Christian Science. Many visits were paid by me to the Christian Science reading room in this city, where I was enabled to study the textbook and other Christian Science literature. I feel grateful to the librarians who guided my faltering footsteps and helped me over many a boulder. After studying the literature for about six weeks and attending the testimony meetings week by week it occurred to me to test the healing power of the truth for myself. From boyhood I had suffered from an acute form of ulcerated mouth, and at the time when I commenced to attend the Christian Science testimony meetings was daily using alum for this particular condition, but feeling that to give Christian Science a fair test I must dispense with this material remedy I decided to give it up and rely wholly on the truth, with the result that instant relief was obtained.

For years I had been troubled periodically with partial deafness and head noises. Some months ago I applied to a Christian Science practitioner for help who, after treating me for a few days, told me to make my own demonstration. In about a fortnight after this the trouble disappeared from one ear but became accentuated in the other. For some weeks I grappled with the error, holding to God as Spirit and man as

having perfect spiritual understanding, and each morning read the Lesson-Sermon with my wife, until one day I became conscious of the fact that I was able to hear perfectly and the noises in my head had disappeared. These have been perfect healings, for which I am truly grateful, but the spiritual uplift experienced by me made me feel more grateful than words can express. Biliousness, toothache, rheumatism, as well as other ailments, have been overcome, sometimes by the help of a practitioner and at other times by putting into practice the understanding gained by the study of the Christian Science textbook. Without treatment but simply by reading the Lesson-Sermons daily my wife has recently been healed of fallen arches. She had previously worn padded boots for a period of twenty years.

We are very grateful for the literature daily, weekly, and monthly. *The Christian Science Monitor* is the only daily newspaper which is regularly read by me. We are indeed truly grateful to our loving Father-Mother God, and to Jesus the Christ, who is the Way-shower, and to Mrs. Eddy for that wonderful textbook of Christian Science, "Science and Health with Key to the Scriptures."—*Edward O. Roberts, Liverpool, England.*

Christian Science came to me like the dawn of morning after long hours of night watching. It was the answer to a lifelong desire for an understanding of God and my relation to Him. As a child, I was eager to find the right, and early united with a denominational church, seeking for years, through active work, to find the spiritual life and satisfaction that I craved. It is with gratitude that I acknowledge the help and growth this honest desire brought to me. As the years went by, however, there grew in me a great heart hunger and loneliness, merging at times into melancholy.

During this time I was not only unhappy, but in constant distress because of ill health. I had been subject to severe headaches since childhood, besides suffering from chronic malaria, sore throats, and great susceptibility to colds. Because of a condition which my physician pronounced nervous exhaustion, I had been kept in bed for nine weeks in an effort to build up. Finally, a trip west was recommended by the physician. Arriving in California, I at once became associated with a young student of Christian Science, and after a little time spent in trying to grasp the meaning of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we were led to attend a Wednesday evening meeting. The wonder of that experience has never left me. Some mainspring within me seemed unloosed for the first time, and I returned home in awed silence. This sense of uplift did not leave me for several days, and when it did I felt that I must know more of that which had caused me even a brief period of peace. I asked for treatment, and after three visits to the practitioner a new world dawned upon my consciousness. Fears that had so long haunted me—fears of every imagi-

nable kind—faded away. It was the revelation of Truth found in these words of Mrs. Eddy's which set me free from the doubts that had so long troubled me: "Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained. They were, from the beginning of mortal history, 'conceived in sin and brought forth in iniquity'" (Science and Health, p. 476). Again, on page 481 I read, "In Science we learn that it is material sense, not Soul, which sins; and it will be found that it is the sense of sin which is lost, and not a sinful soul."

In the joy of being able to turn completely away from the old hampering thought that I was a sinful mortal, to the realization that my true self was never less than God made me,—His spiritual image,—there came a great sense of strength. I forgot my body. Eye trouble that had almost altogether prevented me from using my eyes was so far overcome that I was able to read hours at a time without even thinking of my eyes. Insomnia, indigestion, and all the pangs of nervousness left me, through no conscious effort to overcome them. Faults of disposition were corrected, and, best of all, the Bible became a wellspring of joy. For some years I lived in such assurance of God's presence and power as to be able to banish almost instantly any physical discord. Then came a trial of my understanding, which tested every vision that had come to me of God's goodness and sustaining power. Step by step for ten years I have been proving the truth and I am grateful to be able to say that Christian Science has never failed me. I know from experience that "every trial of our faith in God makes us stronger" (Science and Health, p. 410). Mrs. Eddy's work has made her the friend of all mankind, and as I more fully grasp the meaning of Christian Science and its redemptive power I thank God from day to day for her life and inspired Leadership. —(*Miss*) *Julia Bryan Scott, Paducah, Ky.*

In the first copy of *Der Herold* which was sent me, I found a testimony which proved very helpful, as the case related was very similar to mine. Perhaps this testimony, which I give with deep gratitude, may also help another.

While still employed in a public school in Berlin, I suffered from weakness of the nerves, culminating in a complete breakdown. The trouble became apparent through mental and bodily inability, debility of all muscles, including those of the stomach, weakness of the heart, insomnia, thoughts of fear, and the other serious accompaniments of this condition. In the summer of 1904, after my first breakdown, I turned to medical aid, which was continued for four years, during which time I was forced to take leave of absence more often than I was able to work, and consequently had to be pensioned. The following four years were spent mostly in sanatoriums and convalescent homes. As medicines had failed me, I was resorting to the so-called nature cures, and while under this treatment Christian Science found me. Upon my re-

turn to Berlin I had three treatments, and although not healed I got an idea how one must work in Christian Science. At first it was slow, for I had much medical knowledge to forget. I cannot tell the time of my healing, for it came gradually, in proportion to my advanced understanding.

When referring my relatives to the great blessings which I have received through Christian Science, I was always confronted with the argument that I was not now working at my profession, and that it would become apparent that this, too, was but a temporary result, as were all former ones. I was therefore very happy when the opportunity was presented me to prove my complete ability to work. God's love led me to a place which I surely would not have chosen. I secured a position as a war substitute in a public school in a small town in Meklenburg where the work was much more difficult than in Berlin. At first it seemed as though the doubters would be right, for upon leaving the school on the second day I experienced the same paralyzing weariness as formerly. Immediately the thought came to me, as expressed in our textbook (Science and Health, p. 385), "Whatever it is your duty to do, you can do without harm to yourself." Upon arising, every trace of weariness had vanished and did not return although I performed the work during two years. My sense of happiness and gratitude for regained health is great, still this seems insignificant in comparison to the spiritual uplift, the wonderful sense of peace and rest which fills me since I have found the God who is Love. While I have not overcome everything, the happy certainty of knowing that I am in the right way, where the truth which makes free is acknowledged, assures me of ultimate freedom. I am happy and grateful that no duties prevent me from placing my entire time at the service of this great cause, that I was accepted as a member of The Mother Church, and that I was able to have class instruction. May God enable me to show others the way to the light, as I have been shown by other people.—*(Miss) Elisabeth Beyrodt, Schwerin i/ Meklenburg, Germany.*

THE desire to express our gratitude for all the blessings and healings which my wife and I have experienced through the teachings of Christian Science, prompts me to write my testimony. For many years my wife suffered from severe stomach trouble which, despite the doctor's aid, became worse from year to year, and the attending physician informed me that the sickness was incurable and that her end was near. This was in the spring of 1908. In my desperation I confided in a friend, who called my attention to Christian Science. Immediately we decided to request a Christian Science practitioner's help, which was willingly given. To our great joy, improvement was noticeable after the first treatment, and after a few weeks my wife was freed from this trouble. From that time on she attended the Wednesday evening meetings and Sunday services, often requesting me to accompany her. At that time I was prejudiced, to a cer-

tain extent, against all churches but the Swiss Protestant. I refused her well-meant request each time, continuing to do so until 1913, when I finally decided to ask the help of a Christian Science practitioner for relief from rheumatism. I learned that divine Love alone is the great Physician, for after a few days my trouble had vanished and I was completely healed. I now attend the Wednesday evening meetings and Sunday services with pleasure and benefit, finding the reading and testimonies the greatest help.

In the spring of 1917 my eyesight suddenly failed me and I was rendered incapable of work. Owing to my public position, I was obliged by government rules to resort to a physician, who in turn referred me to a specialist. At the same time I requested a practitioner's assistance. Despite material treatment by the two physicians, I was enabled to obviate all fear of this condition, and was convinced that only through God's help could I be free from the trouble. The practitioner's work was then followed by results. The astonishment of the two physicians, upon seeing that my condition was rapidly improving, was great at my next visit, for they had ascertained that the sickness, in their estimation, consisted of cerebral hemorrhage and entire paralysis of the nerves of the left eye, and presumably was regarded as incurable. After seven weeks I was again able to resume my work, and since that time have been able to take care of my work unhindered.

In 1918 my wife had another attack of stomach trouble, which appeared with such severity that we were unable to overcome it ourselves. Therefore she requested a practitioner's help, which was willingly given. After a fortnight the error had completely vanished and she is again enjoying the best of health. Since being interested in Christian Science we have had many further proofs of divine Love's omnipotence, and to my great joy I am also able to state that for more than three years I have not smoked, which healing I owe entirely to Christian Science. For all these healings and blessings we are most grateful to God, to Mrs. Eddy, the Discoverer and Founder of Christian Science, and to the practitioners who have helped us. We are endeavoring to learn more of this beautiful teaching and to practice it.—*Jacob Matzinger, Zurich, Switzerland.*

I WISH to express my gratitude for the many blessings which I have received through Christian Science. I had the privilege of attending the Sunday school for a number of years and receiving the loving instruction given there. Later I became a member of a branch church.

Recently I had a most convincing experience which absolutely proved God's allness and protecting power. All through my school career I had had proofs of Love's rule, but not until I was away from home and from all my friends and the church did I truly find that God is all of these and more; also that I was never for a minute really away from any of the above-mentioned influences. The situation concerning influenza became

very trying in the place where I am residing. I was at the time seemingly surrounded by opposing forces. One Sunday the belief of a severe cold manifested itself. I did protective mental work and continued to do so all week, but on Friday error seemed to have the field. That night I again worked mentally and then retired. The next morning I seemed to be hopelessly involved. My thoughts were far from clear and I asked a friend to send word to a practitioner for help; after which the fear which was so intense lessened and I felt the peace that only Science can give.

Just then a knock was heard at the door, and there stood the quarantine officers, prepared to take me to an isolation hospital. I assured them that I was all right, but they insisted that I call a doctor. To quiet the fears of those around and to silence the thought of contagion, I had the doctor called. He examined me and noted a high fever and other symptoms, but said that he could not tell the difference between a bad cold and influenza in the early stages. I knew that error was completely destroyed and told him I was having Christian Science help. He said, "Yes, I know you do not need my assistance and that God will care for you, but for the protection of those who know nothing of this Science I must quarantine you for at least three days to be sure that it is not a case of influenza." In an hour and a half from the time I sent for help, I was up and dressed. My friend thought I was delirious, but I told her that just such quick healing is to be expected in Christian Science. The healing was practically instantaneous, and I am indeed grateful to know how very near God is. Once again I express my gratitude to the all-powerful God and to our Leader, Mary Baker Eddy.—(*Miss*) *Beatrice Kincaid, Rigby, Idaho.*

THIS testimony is an expression of gratitude for benefits received in Christian Science. For four years I was in bondage to a belief in tropical bowel complaint. During this time I suffered a great deal and grew extremely thin. I was always on a strict diet and was terrified to eat anything. I was treated by six different medical men, of good repute in their service. Each had a different treatment, and each did his best to cure me. All my friends were of the opinion that I was not acclimatized and must leave India and return to England; but this was made almost impossible by the war and the submarine campaign, and would most certainly have meant a prolonged separation from my husband.

Driven by these circumstances, and in spite of a strong prejudice against what we thought to be Christian Science, my husband and I turned to God in our extremity, and, with the loving help of a Christian Scientist, I was cured in two months, and except for one attack of dysentery have been perfectly well and strong ever since. This later attack was cured in one treatment. My first healing brought both my husband and myself into Science and we have received many benefits, both for ourselves and for our little girl; also for our various animal pets. My little

girl was cured of a sharp attack of influenza, which affected her eyes especially, but left no after effects. For this and all our many blessings we are full of gratitude to our heavenly Father and it is our earnest desire to progress and to help others to the truth as we are being helped.

At first we did not fully acknowledge the fact that Science cured me and were full of doubts and fears of a recurrence, but we now clearly see and acknowledge that it was the truth that made me free and thank our heavenly Father for this demonstration of perfect harmony. We are also full of gratitude to Mrs. Eddy for her inspired writings and for all our literature, which is the greatest help to us in our journey from materiality to spirituality.

I must also corroborate my husband's testimony which is given below. He was perfectly healed in a few treatments of a skin complaint which he had had for over ten years. —(*Mrs.*) *H. N. Bean, Multan, Punjab, India.*

With heartfelt gratitude for all the blessings we have received from God, through a better understanding of His love and perfect spiritual creation I rejoice to be able to testify to the availability of God's power to man. After suffering from a skin rash off and on for over ten years I have been completely and quickly cured through the loving help of a Christian Science practitioner. The demonstration was very marked as a direct response to correct scientific treatment, and fulfills the text, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." I have also been healed of severe malarial fever, and my wife and our little girl have witnessed many beautiful healings. The spiritual calm is our greatest gain and we rejoice in our onward journey.—*B. C. L. Bean.*

I FEEL that I must at this time add my testimony to that of thousands of others who have been healed through the power of Truth. Less than two years ago I took up the study of Christian Science in an earnest search for health, and have ever found God's help at hand. My first demonstration was practically instantaneous. I had been to our summer home, and was in the lake bathing almost every day. Near the end of the season it was discovered that one of the large hotels on our shore had been allowing a refuse pipe to drain into the water, polluting the bathing beaches, which were closed by the authorities, allowing no more swimming for the year. Shortly after this my hair began to fall out, and fear seized me. Being new in the study of Science I turned to all material remedies at hand, but to no purpose; finally I said, mentally, "This is God's opportunity." I laid aside everything I had been using, and endeavored to forget everything but God. In two weeks' time, or thereabouts, I discovered short, thick hair all over my head, and it continued to grow rapidly.

Another healing was also instantaneous. Being left alone in the house, I attempted to put up a pair of curtains. While on the top of a five-

foot ladder, I fell over to the floor, bending my knee under me. As I fell an expression I never use was uttered, "My God!" It brought me to my senses, as fear seized me and I immediately declared the truth. I was afraid to get up at first for I thought my leg was broken, but arose, still holding fast to the allness of God. I walked without effort, but the argument crept in that "sometimes such things manifest themselves four or five hours after they occur." Then the truth again asserted its power. I walked down two flights of stairs, got dinner, and did up the work. After dinner my husband took me for a drive, and having some business to attend to he left me in a picture show. As I came out, just four hours after, I could hardly walk home, the pain was so intense. I did so, however, a distance of six blocks, went to bed, and tried to read the newspaper but could not for the pain, so took up Science and Health, and in half an hour I was fast asleep and have never been troubled since. Burns, colds, et cetera, have been overcome. Words cannot express my gratitude to Mrs. Eddy for her untiring efforts for the spiritual uplift of mankind.—(*Mrs.*) *L. G. Champlin, Chicago, Ill.*

THAT divine Love is fully able to supply every human need has been exemplified to me in many ways. Each day adds to my sense of gratitude for the understanding I have of Christian Science and I realize that the truest way to express this gratitude is to give to others that which has been given me.

One of the many beautiful demonstrations that have come to us through Christian Science is the instantaneous healing of my wife, children, and myself of constipation. The younger child was healed of ptomaine poisoning in twenty minutes; also of worms, earache, and many other minor things. I have been healed of headaches which had bothered me from childhood, also many other discordant conditions, and to say I am thankful for these many blessings is but a frail expression of my gratitude to Him who supplies our every need. Christian Science has also been a great help to me in overcoming difficulties in business, and to its teachings I owe all. These experiences were the indexes pointing to the paths of peace, harmony, and success, and my heart is full of love and thankfulness to God, and to our beloved Leader, Mrs. Eddy; also to the practitioner who helped me.—*E. F. Brown, Cleveland, Ohio.*

ON page 10 of "Rudimental Divine Science" Mrs. Eddy states that "mortal ills are but errors of thought, —diseases of mortal mind, and not of matter, for matter cannot feel, see, or report pain or disease," and this has been abundantly proved to me from the moment that my rebellious attitude toward Christian Science was abandoned. At the time when I consented to listen to this wonderful teaching I was despairing of ever being well again. For nearly two years I had been medically treated in London for heart trouble and neurasthenia; after a partial recovery followed by a long sea voyage there was another

complete breakdown. At this point the doctor told me that I would have to go to a nursing home for a lengthy period; but in that time of utter loneliness a voice seemed to say to me more than once, Why not try Christian Science? Even then, though my antagonism to the subject was much diminished, I had no confidence that it could bring me physical healing, and when a friend offered to introduce a practitioner to me, I expressed myself as only willing to see her if she came without any delay whatever. This she did, and I shall always be grateful for that immediate and loving response to my despairing, though outwardly peremptory, call. That night came the first undisturbed sleep I had had for years, and the next day I resumed my usual activities, to the great astonishment of my friends.

With the exception of one relapse at the end of a fortnight, there has been no recurrence of the maladies. But the way in which that belief of relapse disappeared is worth recording, since it may help others under similar depressing conditions. That morning I was feeling particularly dejected at the reappearance of the old symptoms, and disinclined to take any exertion. There was to be a Christian Science lecture in the evening to which it had been my intention to go, but a friend who was with me did her best to dissuade me from making an effort which she thought would be prejudicial to my health. Her arguments were much to my liking, and yet underneath I knew I should end by going. It was so. I listened to every word of the lecture with close and peaceful attention, leaving the hall radiantly happy and well. For this healing I am deeply grateful, but it stands for very little beside the freedom and spiritual perception that have come to me with an ever closer study of that priceless book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. It is, indeed, a key that unlocks the treasures of the Bible, revealing a God who is omnipotent and omnipresent good, whose word is a lamp unto our feet and a light unto our path. Christian Science has shown me how to come out of the lowlands of matter into the high places of spiritual understanding, and so it has given me a religion which is as rational and practical as it is boundless in its scope. All I can say in gratitude and praise for the joy and peace that have come to me is inadequate to express my deep thankfulness to our revered Leader for her consecrated life and work.—(*Mrs.*) *Marie Sargant, Headley, Epsom, England.*

I AM very grateful for the Christian Science literature, which is a wonderful help along the way, and I am also trying to show my appreciation of it by placing it in receptive hands. The *Monitor* coming daily is a wonderful educator. I have a love for this paper which has steadily increased through reading it. The *Sentinel* coming each week has unceasingly inspired us to greater effort to walk the right way—the path that leads to eternal harmony. The *Journal* has solved many a perplexity and cleared my vision. The testimonies

have encouraged us so much at all times that I would like to use this avenue for expressing my gratitude for the many blessings derived from studying Science and Health, by Mary Baker Eddy.

In a family of seven we have had no need during the past fourteen years of any but the one Physician, for God has supplied our every need. We have daily proofs of His love for His children. We have learned through Christian Science that God is Love, and this has proved to be a protection. My husband has been healed of broken arches of both feet, also blindness of one eye. The children have been healed quickly of measles, chicken pox, influenza, and other ailments. A healing for which I am very grateful was of whooping cough, which was destroyed in a few days through Christian Science treatment. I have received so many blessings from Christian Science that it would be impossible to relate them in this expression of gratitude. I was healed of neuralgia and headaches, which were constant visitors, simply through reading Science and Health, and before I had gained any understanding at all. It has been my only comforter in sorrow and has healed me of a disposition to be downhearted and unhappy. It has made me strong instead of weak, happy, hopeful, and has made me desirous of seeing others happy. I am grateful for class instruction, which has been a wonderful help and made me an avenue, in some degree, for help to others. I find as I study in the way our dear Leader pointed out that I am made strong for every attack of the enemy, and that I must be willing to part with old beliefs in order to progress. I have seen an overturning, a complete reversal of circumstances so that the right thought and understanding was manifested between employer and employee, making harmony where discord was and bringing happiness to many. Christian Science when properly applied has never failed, no matter what the need.

I am learning that, as our beloved Leader has written in "The First Church of Christ, Scientist, and Miscellany" (p. 232), "the right way wins the right of way, even the way of Truth and Love whereby all our debts are paid, mankind blessed, and God glorified."—(*Mrs.*) *Vilate A. Primrose, Kemmerer, Wyoming.*

I AM very grateful for Christian Science; it has always met the needs in our home whenever it has been rightly applied. There have been many times when the way has seemed dark, but the truth has always cleared the path. Many times this clearing has seemed slow, but after each overcoming there has been more patience manifested. I did not take up Christian Science for a physical healing, but have had many since. My four children have known only Christian Science and their every need has been met. They have been helped through various children's diseases. Recently during an epidemic the four children were affected; the younger and the older boy were very ill. Croup also presented itself at this same time and the condition to mortal sense was very alarming, but I am very grateful to say it was met and mastered through

Christian Science treatment. The little girl was also very ill and it seemed as though she remained in the same condition. One morning when I was talking with the practitioner she detected a sense of doubt in my thought, and from the next treatment there was immediate response. In about a week the children were up.

I am so grateful for having this truth to raise my children in. One evening the little boy who is five years old began crying with earache. He was suffering a great deal but I knew if I could get him to grasp one statement of truth he would respond immediately. I told him his ear was to hear with and that he must be real sure when error knocked not to hear it, but just to keep listening for the truth to knock. Finally he smiled through his tears, and I then knew the right chord had been struck and that harmony was the positive result. Shortly afterwards the boy was singing; he was healed, and I was truly grateful. My husband was healed of a severe attack of acute indigestion and of quinsy, and the healing has been permanent.

Christian Science has not only met sickness, but it has unraveled a condition that existed in my life for eighteen years. By listening to the guidance of the "still small voice," and taking each step slowly, as it came to thought, I was able to locate and finally correspond with a sister who did not know of my existence nor that she was not under the roof of her own parents. This was surely a positive proof of how the truth, when rightly applied, does meet every situation, for this sister was hundreds of miles from me. We certainly have a great deal to be grateful for and I could not begin to tell of the many more wonderful helps and healings we have had, and witnessed, through the application of this truth. It can certainly be applied to any condition.—(*Mrs.*) *Maud M. Hertel, Canton, Ohio.*

For sixteen years I suffered from chronic heart trouble, which was very painful. Various physicians whom I consulted in this connection diagnosed the case as a serious trouble of a heart valve, severe nervous disorders, and weakness of the heart muscles, and sent me to well-known springs for the healing of heart trouble. Although my stay was of longer duration almost every year, the results were insignificant. Eight years ago, however, after an attack of influenza, a severe case of inflammation of the muscular part of the wall of the heart manifested itself, in addition to my other troubles, which rendered me bedridden for many months. To this was added inflammation and widening of the great artery. I suffered intensely and was nearly desperate. Although this condition improved somewhat, my heart was so weak that I was not able to perform even the slightest duties. The physician who attended me daily exercised his ability, but the hemorrhages would not stop.

In these darkest hours of my life I heard of Christian Science through a member of the household. At first I had very little confidence in this teaching, but after the first treatment I found my heart functioning with

more strength. As a result of a painful nervous eye trouble the eyes had become very much clouded, so that I was unable to read a single line. While turning the pages of *Der Herold,* after my first treatments, the type was perfectly clear to me, and to my great astonishment I was able to read several pages. Now improvement was very rapid. After the sixth treatment I was able to ride to Berlin and attend a Wednesday evening meeting there. This first service made a deep impression upon me, and it was evident to me that I had found the way which leads to Truth and Love here.

There were still some hours of discouragement, however, for the error which had after many years seemed to gain so firm a foothold in mortal mind was not yet completely destroyed. Still, with unending patience and faith the practitioner continued working for me. Gradually, with my growing spiritual understanding, the seeming power of error was decreased. Now I know that God is the only power, and is the great Physician. With deep felt thanks to God, who has freed me from the bondage of error, I think of our revered Leader, Mrs. Eddy, who gave us this wonderful truth, with gratitude.—(*Miss*) *Elisabeth Furch, Berlin-Steglitz, Germany.*

It is a privilege to express my gratitude for Christian Science through our periodicals. In 1906, after an illness extending over several years, and after going to the limit with materia medica and surgery, I was led to the study of Christian Science through the life of a dear friend. Although I needed the physical healing, I did not begin the study so much for that as with a sincere desire to know if Christian Science is the truth. I very soon found it to be a practical religion, the understanding of the Principle of which can be applied to every problem. I was healed as the result of the earnest study of our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I am indeed grateful, not only for the physical healing, but for the understanding of God as Principle and the understanding of the Bible which I have gained through the study of our Leader's writings. I am also grateful for every channel which she has established through which this truth is going out into the world to bless and uplift all mankind. "Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech" (Science and Health, p. 3). —(*Miss*) *Lydia A. Pringle, Reno, Nevada.*

Several years ago I was led to investigate Christian Science, and gradually there has taken place in my consciousness such an eradication of material beliefs that my outlook on life has entirely changed. I had become dissatisfied with my old theological teaching, and had long been searching for something better. I felt that there was a better way and so continued my search.

When Christian Science was first presented to me, two facts impressed me so strongly that I was satisfied

and began the reading of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The first fact is, that it is demonstrable; the second, that because God has created all, and that all His creation is good, there is no one or nothing to be lost. My gratitude for this second fact was so great that I was healed of a serious physical condition which had reappeared after having been supposedly cured under medical treatment. I have also been healed of nervous headaches from which I had suffered for several years. Hatred, sensitiveness, impatience, and kindred evils are disappearing, and with them physical difficulties. My progress for a long time was very slow, but that was because I did not realize the necessity and importance of careful study and application. During the past five or six years, while passing through a very trying experience, I have learned this necessity and my progress has been greater. On page 66 of Science and Health Mrs. Eddy says: "Sorrow has its reward. It never leaves us where it found us." This has been my experience.

For all these blessings I am very grateful. For our Leader, Mary Baker Eddy, whose noble, unselfish work has given to the world this healing truth, I have the greatest appreciation and regard.—(*Miss*) *Nellie B. Lacy, Seattle, Wash.*

It is with a heart full of gratitude that I give the following testimony. I have been interested in Christian Science since the summer of 1918 and have proved its power and received many blessings, all of which are very wonderful, and in the old way of thinking I should have said, "too good to be true," but I know now that the only things that are true are the good things. When I was first told of Christian Science by a kind friend, whom it was my privilege to work for, I was suffering from a belief of anæmia with its many complications, the worst of which in my case was a form of depression, which used to make not only me but every one around me very miserable. I was in a very depressed state at the time Christian Science came to my rescue. I gave up the doctor and went to a loving practitioner, and have gone forward ever since. I am now quite well and happy and know the trouble was caused through my own wrong thinking.

Christian Science is the greatest blessing that has ever come into my life. Several minor ailments have disappeared, one of which I will mention as I appreciate it so much. I have a tram ride of three-quarters of an hour to and from business every day, which I used to dread on account of feeling sick. That has been healed and I now enjoy the ride and usually spend the time reading the literature, which is very helpful. I think the greatest demonstration I have had was made last year. It was my duty to help my cousin (with whom I live) to wait upon some other members of the family, one of whom had influenza. I had only been home from business one day when my cousin took it, and about two days later her daughter also had to stay in bed suffering from what appeared to be

the same complaint. As none of them are interested in Christian Science, we had two doctors coming to the house. The next day I felt very bad myself and apparently had all the symptoms of the same trouble, but I telegraphed to a practitioner for help. I felt better during the night and got up just as usual the next morning and did my work. I continued to have help for about a week but was able to wait on the others all the time, and nobody knew that I had ever felt ill, except the person who sent the telegram for me. I know quite well that had it not been for Christian Science I would have collapsed. This all makes me feel so grateful and I long for others to benefit from this practical religion that has made me so happy.—(*Miss*) *E. M. Pattinson, London, England.*

FOR the past six years Christian Science has been my only physician and has met my every need. It is therefore with gratitude and rejoicing that I bring this tithe into the storehouse of Truth so that it may bear witness to the efficacy and healing power of Christian Science. For twenty-four years the claim of hay fever and asthma held me in bondage. During that time "many things of many physicians" were employed, but without lasting benefit. After all material methods had failed, the decision to take a stand for Christian Science was made and the healing followed. It was slow in coming because I came to know that there were many weeds to be eradicated from mentality—weeds of impatience, criticism, and selfishness. Materia medica had warned me of the material weeds that supposedly contributed to the causes of hay fever, but not of the mental weeds just mentioned, which were the real cause, and great was my rejoicing when these were uprooted and cast out.

The claim of overwork of the vocal cords while a voice student had resulted in a growth on the voice box. This, too, was healed through Christian Science study and treatment. In my business life Christian Science has been a never failing help—and here I wish to express deep gratitude for *The Christian Science Monitor* and the healing truth it is taking into the business world, where business conditions stand so in need of healing. The *Monitor* has proved a blessing "pressed down . . . and running over," at every turn of the business road. It is my earnest desire so to live each day that I may reflect only credit upon the great movement for good which our well loved Leader, Mrs. Eddy, has established in the cause of Christian Science.—(*Miss*) *Hazel L. Zimmerman, Chicago, Ill.*

I HAVE received so much good from the testimonies in the *Journal* and *Sentinel* that I should like to add mine. My occupation is grinding on an emery wheel. Last spring my partner got some dust in his eye and had to lay off a day; the doctor told him he came near losing his sight. I felt grateful at the time that divine Love was protecting me; and it became my privilege to prove it, for the next day I got something in my eye. I did not go to a doctor to have it taken out. It gave me a lot of trouble that night

but I held to the truth; I knew that the power of God could remove the dirt out of my eye better than any human hand could. It gave me no more trouble, although it was over a week before it came out; but I lost no time. In about another week I got another piece of dirt in my eye. It gave me great pain that night, which was almost unbearable, but I kept on declaring the truth. About nine o'clock I thought I would have to give up and go get a doctor to take it out but, thanks be to God, just then as if by magic it was removed. I could feel it go just as though some one were taking it out, but it was the power of God and not a human hand that removed it. Since that time anything that has got into my eye has not stayed, but has come out immediately.

I am very grateful for Christian Science and the little knowledge I have. This was but a small demonstration, but to me it was the dearest and sweetest demonstration I ever had, and I give it with loving gratitude, hoping that some hungry seeker for Truth may receive some good from it, as I have from the testimonies of others.—*Harry J. Houck, Peoria, Ill.*

THE realization of God's love, through the teachings of Christian Science, has freed me from a very painful trouble. Some time ago I suffered from neuralgia, which caused me severe pain. A year before I had suffered from this condition, and knew from experience that medical help could not afford me relief, and consequently did not resort to this means. I attended several Wednesday evening meetings and felt a deep interest in this new teaching, and was soon of the opinion that God alone is the Way, the Truth, and the Life. Through reading several copies of *Der Herold* I gradually gained some understanding of this beautiful religion, which taught me about spiritual healing. The pain was constantly increasing, so that I was unable to take nourishment of any kind. I told a practitioner of this, and help was lovingly given me. In a very short time I was completely healed.

I thank God daily that His wonderful message, which was revealed to us by Mary Baker Eddy, is our heritage. May all who search for it gain this spiritual knowledge which frees us from all troubles.—(*Mrs.*) *Sophie Aelmann, Hamburg, Germany.*

ABOUT twenty years ago, I fell from a window on the second floor of a burning building to the pavement, striking on my back, which was severely injured. I was treated by some of the best physicians in the eastern part of the United States, without any relief from the pain or curving of the spine. There were so many drugs that it caused ulceration of the stomach. I did not know which I suffered the most from, my back or my stomach. I was treated about four years; then the physicians said they could do nothing more for me. About that time I made a change, taking rooms that would be more comfortable, and found in the house a student of Christian Science, who was very anxious for me to try it.

She was very persistent and to please her I called on a practitioner, and in three treatments was healed of curvature of the spine and ulcerated stomach. I have been healed of many minor ills and of wearing glasses.

Words are weak to express my love and thankfulness to God for His protecting care, and my gratitude to Mary Baker Eddy, our revered Leader, for "Science and Health with Key to the Scriptures," that proves the allness of God and the power of Christ to cast out sin and heal the sick.—(*Mrs.*) *Jennie A. Ferguson, San Francisco, Calif.*

I WISH to express my thankfulness to God for all the blessings that have come to me through Christian Science and to tell of a few of the healings that have come to me and mine. About four years ago Christian Science was presented to me, but I was not ready for it. One year later I hunted up the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which I had put aside as an uninteresting book a year before. While reading the book I was healed of poor eyesight and was able to lay aside glasses that I had worn for fifteen years. Shortly after this healing my ten-year-old boy had a claim of inflammatory rheumatism. He was confined to his bed for two weeks, had to be carried from room to room, could not use his legs at all, and seemed in much pain. I declared the truth as best I knew how, but did not seem to help him any, so called on a practitioner for help. The healing was instantaneous; the boy walked and played one hour after the practitioner left the house. That is now three years ago and he has never had a return of the disease. My husband was healed of spinal meningitis in one afternoon. Another son was healed of a severe case of influenza, and my other three children have been healed of colds and minor illnesses.

Life seemed just a little bit of a struggle, raising a family of five children; there seemed to be financial lack, but after studying the textbook I learned that there was no lack of any good thing, that God is our supply and that we as God's children inherit all good. Realizing this truth has caused us to experience all good. Our needs have all been met, and there is a generous supply. A way was opened for a new position for my husband, with just double his previous salary. I am grateful to God for His loving-kindness to me and to all mankind, and my one sincere desire is to grow into a higher understanding of Christian Science. —(*Mrs.*) *Dorothy C. Gilbert, Germantown, Philadelphia, Pa.*

SIXTEEN years ago I was given the opportunity to become a Christian Scientist, but, while much in need of healing, my thoughts were so full of criticism, especially toward Mrs. Eddy, that after reading "Science and Health with Key to the Scriptures" and taking a few treatments, I rejected it with scorn. Six years ago I again sought Christian Science treatment and was cured in a few weeks of chronic indigestion, constipation, colitis, enlarged liver, and extreme nervousness. I had consulted over a

dozen physicians in America and one in London and finally an authority on such diseases in Switzerland. Each time I was slightly improved but always relapsed into my former condition. These treatments (some of them very painful) were followed faithfully and patiently and left me little time or money for anything else. I dieted, was inoculated, used electricity in several forms, took different kinds of baths, in fact did about everything but get well.

I have not taken one drop of medicine in over six years, make no study of foods as formerly, and am absolutely free from indigestion of any sort. All my family have been wonderfully benefited and blessed by Christian Science. The daily Lesson-Sermons are the greatest help to me, and the twenty-third psalm is my daily bread. My son loves his Sunday school. He is ten years old and has never said one cross or impatient word to me, so governed is he by Love. My whole outlook on life has completely changed since my healing and although I still have many faults to overcome, this beautiful religion of Christ Jesus, practiced, has given me great courage and a charity that I had not possessed. I now give God the credit for all of my blessings. In twenty years I had not memorized a single line, but since coming into Science have learned to speak, read, and write a foreign language, of which I knew absolutely nothing before.

I earnestly thank God, and my gratitude goes out to our beloved Christ Jesus, to our dear Leader, Mrs. Eddy, and to the faithful practitioner. I trust this testimony may cheer some one, as I have so many times been cheered and helped by reading the testimonies of others.—(*Mrs.*) *Isabel R. Mowry, New York, N. Y.*

When Christian Science came to me I seemed hopelessly adrift upon the sea of materiality, without anything upon which to anchor. I had given up going to church and had exhausted medicine. The last medicine resorted to for relief from stomach trouble was a patent medicine, but upon being told by a doctor that it was filled with opium, I threw what I had on hand away and stopped all treatment. When Christian Science came to me I was ready for it, and it has surely been a light shining in the darkness. I am more grateful than words can tell for the positive assurance Christian Science gives us that God is good and good is all. Christian Science has been my only physician for about ten years, and when honestly applied and studied it meets every need. It has brought peace and happiness, has overcome the belief of lack, and I am enjoying better health than ever before. I am truly grateful.—(*Mrs.*) *Laura B. Burkhalter, Tacoma, Wash.*

Eight years ago I took up the study of Christian Science hoping that I might help a dear one who at that time was struggling to know the truth. I was in great need of Science myself, but it did not occur to me that I might derive any help from it. My only thought was for the one who seemed unable to understand Chris-

tian Science and yet felt that his healing was beyond any material means. After I had been reading the textbook for a few weeks, and going to a practitioner regularly to ask questions that were constantly arising, I discovered that I was no longer wearing my glasses. As eye specialists had told me that my eyes were in very bad condition, and I had used glasses for ten years, this seemed very wonderful to me. On page 586 of "Science and Health with Key to the Scriptures" Mrs. Eddy defines eyes as "spiritual discernment,—not material but mental." I had not read this definition when my eyes were healed, but later when I came upon it I could see that the healing had been a result of spiritual awakening.

For several months I studied diligently, and had so many proofs of God's power that I became thoroughly convinced that Christian Science is the truth. At first I got the idea that I had reached the goal in Science, that I would never be sick again, would have nothing unpleasant enter my life, and that living would be an easy matter; but I soon learned that Christian Scientists did sometimes become sick, that problems of some kind were quite often presenting themselves, and this was a disappointment and hard to understand, until it dawned upon me that God did not keep Daniel from being cast into the lions' den, but he protected him through this seeming danger and brought him forth safe. This revelation has been a wonderful help to me, and I have had ample proof of God's protection and His deliverance from sickness and pain. Among the physical ailments of which I have been healed are chronic tonsillitis, sprained ankle, headaches, grippe, and pneumonia. My little daughter also has had many beautiful healings including the overcoming of colds, earache, measles, dysentery, and influenza.

By understanding God to be the source of all supply I have been healed of a severe claim of limitation. By knowing the law of supply I have been able to handle business matters successfully when to material sense it seemed impossible, and this law has been the means of placing me in good positions and providing pleasant living conditions. Thus I am learning daily that no matter what the problem calls itself, whether it be sickness, pain, sorrow, epidemics, injustice, tyranny, limitation, sick business, or what not, the application of Science gives the correct solution.—*(Mrs.) Lotta P. Logan, Minneapolis, Minn.*

HAVING been uplifted many times through testimonies given in our periodicals, I wish to tell of the great blessings derived from the study of Christian Science. The realization that my understanding of God was not such that it would sustain me in such trials as seemed to come to others about me led me to look into the teachings of Christian Science. At this time we were working actively in a denominational church.

Some degree of understanding has come, step by step, as I have been willing to give up old beliefs and to replace error with truth. Unrecognized faults have been brought to light, higher aims have been gained,

and a new sense of humility and love has been revealed. I am grateful to God, whom I now know to be ever present Love, and to Mrs. Eddy, through whose faithfulness and love for mankind this demonstrable truth has been again brought to the world, also for the loving assistance of practitioners and earnest Christian Scientists. I have been healed of the effects of a severe fall, of inflammatory rheumatism, and of other difficulties. Our two children, the eldest now eleven years old, have never had any treatment except that given in Christian Science, although one of them passed through all the symptoms of infantile paralysis. At times when the way has not been clear to human thought, Christian Science has taught us to rely wholly on God.—(*Mrs.*) *Elizabeth B. Mann, New Rochelle, N. Y.*

It is with a heart filled with love and gratitude that I give my testimony. Although I have been but a comparatively short time in Christian Science, during this period many blessings have come to me and also to my daughters, who have been greatly benefited through the study of the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

When I first read Science and Health I had, during a period of thirty years, tried several of the best specialists and most every patent medicine available for the relief of severe headaches and chronic bowel trouble. Each of these failed to give me relief for any length of time, but after taking treatments from a Christian Science practitioner, and through a great deal of studying, I have succeeded in finding the truth which has made me free. This healing took place in 1918 and has been permanent.

In closing, I wish to express my gratitude to the Discoverer and Founder of Christian Science, Mary Baker Eddy, through whose efforts all these blessings were made possible for me and mine.—(*Mrs.*) *Anna M. Bladt, Gustine, Calif.*

The efficacy of Christian Science to heal disease was first demonstrated to me in an instantaneous healing of appendicitis. For a number of years following, many benefits were received from a knowledge of Truth. Then arose a condition which might have seemed trivial to many, but because the physical is the manifestation of the mental, I knew the condition resulted from error in thought and I sought its correction. Ugly, blemishing warts appeared on one thumb, seeming to be tumorous in nature, until the thumb was twice its normal size.

After three and a half years had gone by, one day in talking over the telephone to a friend, a clear worker in the truth, on a subject in no way apparently pertaining to physical healing, a fear was uncovered which was seen to date back over many years. Great joy was felt and gratitude expressed for the uncovering. Then two days of constant rejoicing and study were spent with the Concordance and "Science and Health with Key to the Scriptures" by Mary

Baker Eddy. I read all the references which pertained to fear, and when at the end of this study the thumb was again remembered, great was my joy to find the warts fast disappearing. After a few weeks the healing was complete; the nail, which had failed to adhere, grew perfectly. Truth had reduced error to its native nothingness. Blessings, sought for years, poured into experience as fear vanished. Fear is indeed a false belief. Christian Science teaches that there are not two powers, but just one, God, good, and this truth uncovers fear and destroys it, and its seeming effects.

Although we desire always to heal quickly, yet I am grateful to God for the hope we have through the understanding of Science to work on and on, if need be, until the healing comes, which it surely will, if we faint not and "be not weary in well doing." Words are indeed a poor expression of our love to God for the revelation of Truth through Christ Jesus, the master Metaphysician, and again in our own time through our beloved Leader, Mary Baker Eddy.—(*Mrs.*) *Nellie Turner Pegram, Chicago, Ill.*

I WISH to express gratitude for the many blessings which Christian Science has brought to me. Two years ago I was healed of rheumatism, which was so severe I was unable to walk without assistance. The trouble was overcome in a short time and I have not had a return of it. Recently I was healed of pyorrhea, and severe suffering from a fractured jaw. For these and many other healings I am thankful to God, and to Mrs. Eddy, for this wonderful revelation of Truth.—(*Miss*) *Estella Mendenhall, Minneapolis, Minn.*

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Mass.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Mass.

INSTRUCTIONS REGARDING ADVERTISEMENTS

IN THE CHRISTIAN SCIENCE MONTHLY PERIODICALS

The Christian Science Publishing Society accepts for advertisement in the Christian Science periodicals only those cards which have first been approved by the Board of Directors of The Mother Church. Following this approval a notice is sent by the Publishing Society stating the amount due for the insertion of the advertisement in the *Journal, Le Héraut,* or *Der Herold.*

The annual charges for advertisements in the *Journal,* payable in advance, are $10.00 for each line or fraction thereof for the church advertisements, and $5.00 for each line or fraction thereof for the practitioners' and nurses' advertisements. The practitioners' and nurses' advertisements are published only in the January, April, July, and October issues of the *Journal.* The charge for practitioners' advertisements in *Le Héraut* or *Der Herold* is $2.00 for each line or fraction thereof.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner thereby requests its removal. When once discontinued, a new application and approval are required before an advertisement is accepted for reinsertion.

PRACTITIONERS AND NURSES

Practitioners whose cards are accepted for the *Journal, Le Héraut,* or *Der Herold,* it is understood, will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

Advertisers in *Le Héraut* are required to speak and write both English and French, and in *Der Herold* to speak and write both English and German.

Nurses whose cards are accepted for the *Journal* are expected to maintain in their advertisements an address through which mail will reach them at all times.

As the names published in the *Journal, Le Héraut,* and *Der Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

ORGANIZATION AND RECOGNITION OF BRANCH CHURCHES AND SOCIETIES OF THE MOTHER CHURCH

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, in accordance with Article XXIII, Sections 6 and 7, of the Manual of The Mother Church, they should write to The Christian Science Board of Directors for information concerning organization as a branch of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.

READING ROOMS

A reading room notice, giving the address and the hours when the rooms are regularly open to the public, is a necessary part of every church advertisement, and care should be taken to have the rooms open, with an attendant in charge, at the hours named. The notice of a reading room is published only in connection with the notice of a church or society.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XXXVIII SEPTEMBER, 1920 NUMBER 6

THE FREEDOM OF PROHIBITION

CLARISSE HALE

ALTHOUGH a cursory glance might cause some readers to think the freedom of prohibition a paradox, metaphysical reasoning indicates that instead of interfering with individual liberty, prohibition, by denying to man sin, sickness, and death, reveals him as the unfettered idea of Mind—free from the bondage of evil. Divine intelligence maintaining its likeness, the forever untrammeled manifestation of consciousness, prohibits man from wrong acting, speaking, or thinking. It is only by being thus prohibited from the mortal seeming that man is seen to express the freedom of harmonious action that confers health and happiness. Necessarily, understanding that man is satisfied with good, content to be the effect of perfect cause, it thus appears that forfending evil does not take away liberty; it only takes away a mortal's license to submerge himself in materiality.

The taboo of the primitives which was the early form of the present day prohibition was purely the result of fear in the guise of self-preservation. Had the Adam and Eve of the allegory obeyed the mandate of Mind, then the false supposition, matter, would have exercised no power over them, but fear being the basis of obedience to the taboo against the tree of the knowledge of good and evil, fear could not maintain the facts of Life, and the Adam, or mortal belief, which could never be anything but the product of materiality, yielded to the argument of the serpent, the desire of so-called individual liberty to deny man's birthright. It is never necessary to yield, as did Adam and Eve, to the illusory suggestion of a fallacy; for a supposition cannot claim power in the presence of Truth. Under no circumstances, then, need one be discomforted by a seemingly formidable problem, for the argument that one lacks sufficient truth to overcome the error fails before the metaphysical fact that one invari-

ably possesses adequate understanding to solve any problem that presents itself. In other words, no belief could suppose itself as consciousness unless the truth were first present as consciousness. That ever present Truth which is all the reality there is, unreversably heals.

With the growth of spirituality, the original taboo that operated against things and people is replaced by the prohibition of self from any supposed evil, the protection which reveals the real man. Present day laws and customs, indicating a higher understanding of Principle, not only protect the individual from the reactive effects of wrongdoing, but they include as well the unselfish protection of others. Anticipatory fear urged economic loss, whereas economic gain has resulted from the prohibition acts which by denying the senses have enlarged the capabilities of man. Mrs. Eddy bids us have faith in the omnipresent intelligence that is always operating, when she says in "The First Church of Christ, Scientist, and Miscellany" (p. 220), "Whatever changes come to this century or to any epoch, we may safely submit to the providence of God, to common justice, to the maintenance of individual rights, and to governmental usages."

Suggestions, yielded to, become outward acts. Knowing the truth is the only sure way of expressing active freedom. The control of acts often seemingly results from external authority or interference, but Christian Science inculcates that every right action is the direct result of Mind. Thus the acceptance of evil or good enslaves or liberates. Since there is nothing hidden that shall not be disclosed, the control of one's acts through suppression, while yielding to error in thought, will not prevent malicious, sick, and sinful thinking from becoming outwardly apparent. Mrs. Eddy elucidates this point in "Science and Health with Key to the Scriptures," when she writes on page 234: "Sin and disease must be thought before they can be manifested. You must control evil thoughts in the first instance, or they will control you in the second. Jesus declared that to look with desire on forbidden objects was to break a moral precept. He laid great stress on the action of the human mind, unseen to the senses." Having the outward seeming of a Christian life does not fulfill the requirements of Christian Science; one must prohibit himself from indulging any thought that does not measure up to the standard of Christ. The human mind argues that the unseen sin is inconsequential, that only overt sinful acts are punished, but Christian Science deduces that the mortal's problem is nothing but a claim of his own wrong thinking, that he cannot deceive himself, and that he suffers only from what claims to be his own hatred, his own malice, his own fear.

Excluding as consciousness these evil suggestions, the individual finds himself expressing the unlimited capabilities of Mind. Not only in his actions but in his speech, too, he finds himself reflecting the rightness of Principle. On page 146 of Miscellany, we read: "The Christian Scientist voices the harmonious and eter-

nal, and nothing else. He lays his whole weight of thought, tongue, and pen in the divine scale of being—for health and holiness." For those following Mrs. Eddy's advice, the prohibition of sin, sickness, and death would become the actuality of advancing freedom. Free speech, which is the only admissible speech, should not be construed as giving permission to riot in a redundance of lies about man and the universe; for truly free speech is the statement of man's relationship to God infinitely expressed. "If any man offend not in word," James tells us, "the same is a perfect man, and able also to bridle the whole body." Thus, if the understanding of God inhibits evil, the whole body will manifest the Life, Truth, and Love that is the subject of really free speaking and thinking. And so the student finds the "Thou shalt not" of the Mosaic Decalogue giving place to the "Thou shalt" of Christian Science. No longer is the admonition merely: Thou shalt not partake of "the tree of the knowledge of good and evil," but, Thou shalt partake of the tree of life, the understanding and acknowledgment of man as the perfect and harmonious image of Mind.

The enslaving senses, not a higher perception of law, are the source of man's seeming bondage. Mortals fear giving up false gods because they do not apprehend that man, being always at the standpoint of opportunity, experiences only the unfoldment of good. Nothing but a belief in matter prevents the realization of the joyous and happy freedom of Mind. There is no limitation to Mind and its idea, no thralldom for consciousness. So-called matter will be no more real, no more true one hundred or one thousand years hence than today, for matter has no entity, no power, and no reality, past, present, or future. Therefore, the prohibition of the supposititious opposite of Mind, taking the form of a denial of the power of matter to control mortals through sick and sinful beliefs, demonstrates the unvarying freedom and liberty of the one consciousness which is.

THE REAL MAN

IGERNA B. J. SOLLAS

SENECA tells of a great traveler who was complaining that he was never the better for his travels. "That is very true," said Socrates, "because you traveled with yourself." "Now," asks Seneca, "had not he better have made himself another man, than to transport himself to another place?" A similar thought was expressed by Horace when he pointed out the futility of one who is care ridden trying to escape his troubles by travel, instead of by shaking off the rider, care. The idea of making one's self another man comes near to Paul's "put on the new man." The closeness of the resemblance between Paul's thought and Seneca's depends on the concept which each had of the new man. Paul meant something very definite by "the new man;" he meant, in fact, man in God's image,

"the new man, which after God is created in righteousness and true holiness." The new man is thus the same as the real man, and one's concept of him will necessarily depend on one's concept of God, whom, as Christian Science teaches, the real man exactly resembles. This human need of renewal was no passing thought of Paul's. He adopted the idea, of course, from Christ Jesus, who spoke of the new birth to the rabbi and expressed astonishment that one who was called a master in Israel should not understand such things. Now if a man is born again he will learn all things newly, and this saying of Jesus is only a more emphatic way of putting what, on another occasion, he alluded to as the necessity of each seeker after truth becoming as a little child.

This power of any individual to reject wrong thoughts and so become another man is constantly recognized in the Scriptures, and this fact borne in mind explains passages which would otherwise be obscure. Thus in Psalms we find, "A froward heart shall depart from me: I will not know a wicked person," which clearly means that David was determined not to tolerate or entertain wicked thoughts, and the remainder of the psalm, continuing in the same strain, makes the meaning even clearer. The psalmist was indeed resolving to obey the First Commandment, as we may plainly see from Mrs. Eddy's rendering of this, her favorite text, which she gives us in "Science and Health with Key to the Scriptures" (p. 19), where she writes, "Jesus urged the commandment, 'Thou shalt have no other gods before me,' which may be rendered: Thou shalt have no belief of Life as mortal; thou shalt not know evil, for there is one Life,—even God, good."

When Jesus said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight," he was rejoicing in the simplicity of Truth, rejoicing that Truth is of such a nature that a man, to find it, does not need to depend upon that complicated structure which human wisdom calls education, but he needs the simplicity, humility, trustfulness, and freedom from the doctrines and experience of mortal mind, which belong to a little child. Jesus was not rejoicing that Truth was hidden from any individual. Truth is not hidden from any one, but Truth does demand a certain attitude on the part of the seeker. Truth demands that as a step toward vision, one shall cast away reliance on human wisdom, which "is foolishness with God." Jesus, being filled with true wisdom, could see the ugliness of "the wisdom of this world" and its obscuring faculty, and he also discerned the beauty of understanding; he saw what God had made and beheld that it was very good and rejoiced in it. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him," but that which is termed the natural man can be cast off and "he that is spiritual" can be put on in his stead.

Mrs. Eddy, the Discoverer and Founder of Christian Science, quotes

on page 340 of Science and Health this verse from Ecclesiastes, "Fear God, and keep His commandments: for this is the whole duty of man." She points out that the word *duty* is not in the original. "In other words," she continues: "Let us hear the conclusion of the whole matter: love God and keep His commandments: for this is the whole of man in His image and likeness." That being so, our whole business is surely to achieve the new birth, to awake. The psalmist sang, "I shall be satisfied, when I awake, with thy likeness," and that which is thoroughly satisfying must be the one thing needful,—that is, understanding.

The traveling, then, with which we are to concern ourselves, involves no change of place, but it is the passage from materiality to spirituality, it is to "depart from evil, and do good; and dwell for evermore;" it is to travel not with, but away from our false sense of self. Of this passage Mrs. Eddy has much to say. Indeed, it might be called the whole burden of her song; for what is this awakening but resurrection leading to salvation and the kingdom of heaven? In setting forth the true view of God and the universe as she has done in her writings, Mrs. Eddy has put before us that which leads thought from material sense to spiritual sense and thus, beginning the process of at-one-ment with God, heals of sickness, of sin, and of all materiality, as the last chapter of Science and Health, called "Fruitage," so abundantly testifies.

In this teaching that there is a necessary pilgrimage to be undertaken, Mrs. Eddy is absolutely in accord with the older Scriptures and with Jesus. Summing up many passages in the Old Testament the writer of Hebrews says of the offspring of Abraham that they "confessed that they were strangers and pilgrims on the earth. . . . But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Jesus taught how to find this city, and Christian Science has made his teaching clear to us to-day. As one writer has recently pointed out, when Jesus said "Be ye therefore perfect," he meant: Recognize that man, the effect of a perfect cause, must likewise be perfect; and in proportion to the clearness of our recognition, we shall know ourselves, or put on the new man.

Mrs. Eddy on page 316 of Science and Health writes, "The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship."

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Pygmies are pygmies still, though percht on Alps;
And pyramids are pyramids in vales.
Each man makes his own stature, builds himself.
Virtue alone outbuilds the Pyramids;
Her monuments shall last when Egypt's fall.

Edward Young.

"IN THE GRASP OF MATTER"

HUGH A. STUDDERT KENNEDY

THE tendency of the human mind has ever been to imagine that it has achieved something if it can only thrust back its explanations a stage. Thus, the ancient, who to the generally accepted theory that the world was supported on the back of an elephant added the confident assertion that the elephant stood on the back of a tortoise, imagined, no doubt, that he had contributed very considerably to the explanation of things. As a matter of fact, he had contributed, of course, just nothing at all. And yet all material explanations of man and the universe partake of this nature. The bacteria theory was hailed as a great advance of human knowledge. Nevertheless it did not advance the explanation of disease one iota. The bacteria theory is simply the tortoise. For the inevitable question, What causes the germ or the microbe? remains unanswered.

Now this tendency of the human mind to rest satisfied with an explanation, that is, with a position attained, is fundamental, for it represents the inevitable resistance of the human mind to its own destruction. It is one of the great rocks of offense in the path of human progress, and it is by no means absent from the path of the student of Christian Science. The human mind is forever seeking a place wherein to rest. Being a counterfeit of the divine Mind, it seeks in matter that state of rest which is attained and can only be attained in the ever activity of Spirit, and it is forever eagerly on the lookout for that manifestation of law of which matter is really incapable. Its great aim and desire is to envisage a future, to have an objective, the attainment of which is desirable as an end in itself, and to evolve, meanwhile, a desirable *modus vivendi*.

In order in some way to secure this end, the human mind, when hard pressed by Truth, constantly changes its ground. Thus, with apparent joyfulness the student of Christian Science will give up some gross material belief, but unless this renunciation is followed by watchfulness begotten of a fundamental understanding of why the renunciation was made and a determination to hew to the line all along the line, before very long the same material beliefs will be found fully enthroned once more, in a different form. It is merely the tortoise taking the place of the elephant. Thus Mrs. Eddy writes, in "Science and Health with Key to the Scriptures" (p. 449), "A grain of Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be gained in order to continue in well doing." The healing of body and mind which comes to so many from the first glimpse of divine Principle in Christian Science is a wonder indeed, but it ceases to be a wonder the moment the student ceases to press faithfully on along that line of the unreality of matter and the allness of Spirit which effected the healing.

The human mind stands ever ready with a shift to save itself. There is

no sickness, it may be admitted, no disease, no sorrow in matter; neither, of course, is there any pleasure in matter. And yet—such is the argument—happiness, joy, pleasure, recreation, wealth, health, social intercourse, are all expressed through matter. And this once admitted, the human mind straightway commences the construction of its new earth. The old god of chance is thrust out, but a new god, the embodiment of this new belief, masquerading under the name of Christian Science, is enthroned. The "demonstration" of material possessions and material pleasures takes the place of praying for them. The right adjustment of circumstances "through demonstration" so as to "produce happiness;" the achievement of certain ends so as to create joy; the working out of certain means so as to bring pleasure; the cessation of work so as to secure recreation; the achievement of wealth so as to gain all things; the attainment of health so as to "enjoy" health and social intercourse,—all these become ends in themselves, and whilst they claim to be "proofs" of Christian Science, they mark the limit of vision and aspiration. This, however, is not Christian Science.

Mrs. Eddy says on page 192 of Science and Health: "We are Christian Scientists, only as we quit our reliance upon that which is false and grasp the true. We are not Christian Scientists until we leave all for Christ." And she says again on page 60, "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul." But it must be sought in Soul. And in this search there is no room for any hypocrisy, for Principle is not mocked. If happiness is sought in Soul, all the rest will be added; but if all the rest is sought so as to achieve happiness, then the door is closed on progress. The grasp of matter is still complete, and before he realizes what is happening, the student of Christian Science is thrust back more surely than ever before into the material round. True, it is a house with new trappings. He has exchanged diseases for claims; "my doctor" for "my practitioner," and a personal devil for a mental malpractitioner. But he has really lost his glimpse of Truth, and, instead of Principle, the reality of all things, ever present and omnipotent, he has accepted something perilously like a formula by which he hopes to achieve all manner of ease in matter.

"We are not Christian Scientists until we leave all for Christ." There is no room in this great departure for halfway measures. And yet this demand of Principle involves no asceticism and no gloomy abstention, for its fulfillment must ever be accompanied by all the blessedness which is summed up in the word "satisfied." In this process of fulfilling the demand of Principle, however, there must be no expectation of resting for a season, of achieving houses and lands and material sufficiencies and settling down into a happy routine, even in what is sometimes called "Science work." For not rest, but infinite progression is the being of man.

And so the real Christian Scientist must be ever ready to leave the old landmarks for the new, and to recognize that the new landmarks of today will be the old landmarks of tomorrow. Viewed materially, better health and better circumstances are the back of the tortoise. Viewed spiritually, they are that taste of heaven which Mrs. Eddy shows will dispose mortal man to cease clinging to earth. Not until better health and better circumstances are viewed spiritually, and not until the determination is taken, and carried into effect, to find happiness and all that it must mean in Soul, can one fully understand what Mrs. Eddy means when she writes on page 28 of Science and Health, "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love."

SOCIAL ORDER

G. G. WYANT

OUR modern social organization, wrought out in elaborate detail under the discipline of the industrial revolution of the last century, is now everywhere being subjected to the test of self-justification. Some of the charges against it are proved and many modifications and adjustments are being made in its methods and processes. While in America the main fundamentals of the industrial order still prevail, such for example as the wide difference between the profit-getting class and the wage-earning class, there is a growing tendency, more obvious in continental Europe, for society to break up into its component, local, or class divisions.

The intricate and vast forces of an order functioning on a basis of material wealth are like a modern Frankenstein monster—they are overpowering their own creator, the human mind. The human social tissue cannot stand the strain of the diversified loyalties and impersonal forces under whose domination it is called upon to function; for with stock companies, holding companies, absentee control, intricate legal relationships understood only by the specialist, the man in the street has little real knowledge of whom he serves or what are the forces that control and direct his employment and activity. Instead of this complicated and impersonal machinery, men are now seeking the simpler and more direct methods of contact which they can understand and which will prove more elastic and conformable to the immediate needs of the community life. The banding together of trades into unions, wide geographically but narrow mentally, is but a manifestation of the effort to delineate the modern community and to protect its interests.

Again, as a force probing into the modern industrial order, we have the awakening of men's consciences throughout all levels of society. The restlessness that pervades the world is to no small measure the result of the striving, in our blind human way, for better things—for a larger measure of happiness and liberty. The war has aroused us to an awareness

of the industrial and moral injustice which our apathy and ignorance had permitted to grow up under the conditions of a crude, mechanical, dehumanized economic system; many of us have been temporarily freed by war activities from the routine and seeming necessity of the burdensome industrial *régime,* and we look back with loathing upon the mental bondage of our former "jobs" and with a determination to get something better and freer for ourselves and our children.

Working in strong relief in our struggling world to-day, then, we find two factors: the self-destruction of evil, as evidenced in the breaking down of what is wrong in our social machinery, and the dynamic vitality of the striving to apprehend and reflect Principle. What the immediate result will be is, of course, of importance to human sense—whether democracy as exemplified by American institutions will prevail, or whether the dictatorship of the proletariat will spread out of Russia further to confuse the world. But to those who understand man's real position in the universe, his function and his opportunity, the factor of importance is not the coming temporary, human order of society, but rather the understanding of the ever present divine order of creation and its demonstration in the healing and regeneration of the nations.

The Christian Scientist sees Spirit, Principle, as the active cause, foundation, and reality of the true and only social order that exists. Man, in turn, is the compound idea of the all-knowing Mind, which is God; he reflects the infinite variety of infinite intelligence; his activities are in perfect accord with each other and with Principle. As Paul rather graphically puts it, "Now there are diversities of gifts, but the same Spirit," and, "so we, being many, are one body in Christ, and every one members one of another." The individual with his special "gift" of unlimited understanding and reflection of Mind has his own rightful orbit in the harmonious activity of Mind, as truly and as accurately as the earth has its free, unhampered orbit about the sun, and he is sustained in his right function by the same divine force that sustains and directs the music of the spheres. True social order, then, is the complete and harmonious relationship and interaction of man as the reflection of infinite Mind, forever unfolding and manifesting the development, in perfection, of its infinite ideas.

How is it possible to bring this perfectly running social being within the common observation of men? Mary Baker Eddy has once and for all solved this problem in her discovery and elucidation of Christian Science. The answer is through individual salvation and individual demonstration, —a seemingly lengthy process,—but there is no short cut via any economic or social system devised by human ingenuity. The individual, however, need not wait for the so-called millennium, to begin to realize true social order. "The kingdom of God is within you," and, "The kingdom of heaven is at hand." Jesus, the greatest teacher who ever lived, did not waste his time with human theories

and social systems; instead he went right to the heart of the matter and told his disciples to look within and purify the inside of the cup, and then, with hearts and minds purged of human desire, to go out into all the world, spread the tidings and heal—heal the sick and sorrowing, bring peace to the broken-hearted, comfort to the poor in spirit, light and more abundant life to those that dwell in darkness. He did not instruct his followers to preach a democracy or the soviet; instead he told them to preach the fatherhood of God, the brotherhood of man, and the kingdom of heaven, harmony, on earth. Mrs. Eddy clearly foretells the dissolution of the human miasma of social "disorder" and the disclosure of the divine order preached by Jesus when she says in "Science and Health with Key to the Scriptures" (p. 340), "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

How, then, may we achieve individual salvation and at least a beginning in demonstration of true order? First, by the surrender of human theories. We cannot fill vessels already full. Now, this surrender does not at all mean forgetting the human learning one may have acquired; it means simply the relinquishing of all personal infatuation with human speculations and all personal will to impose some pet scheme upon an "ignorant" and "stupid" world. It means the abandonment of the sense of human self-sufficiency, human pride (intellectual and otherwise), self-will, self-justification, material ambition; and then it means the gentle and peaceful emergence of a sense of openness of heart and soul, a true and deeply sincere humility of spirit, a grateful acceptance of the flood of divine Love that is ever waiting with tireless patience to pour its cool and living waters of peace and inspiration upon the arid wastes left by the human mind. When such a healing transformation takes place, an individual is indeed "saved;" he is "born again" into an understanding of God and of man's true relation to Him; and the work of God is by so much advanced in the world.

But one cannot rest here. "Faith without works is dead," and demonstration must follow as inevitably and as gently as day follows night. This demonstration is simply the proving of that which is spiritually apprehended. Now, in the field of social relations, what are some qualities of Principle the demonstration of which will bring healing to the social order? First, harmony. When men are agreed to consider their problems dispassionately and harmoniously, half the trouble is over. Second, loyalty. Loyalty to Principle alone will satisfy human craving for justice, and it alone can coordinate human activity. Third, proportion or balance. Men must surrender self-seeking and instead see themselves in their rightful membership,

each according to his own "gift," doing his proper work in the "one body." Fourth, an understanding of true substance. Knowing Spirit as the only reality is seeking truly to live the law, "Thou shalt have no other gods before me." Fifth, the reflection of that supreme quality which cannot be placed in any category, which pervades and illumines all right relationships, inspires all right activity. As Mrs. Eddy so beautifully describes it, "Love inspires, illumines, designates, and leads the way" (Science and Health, p. 454). Love can melt away all human error; Love "never faileth."

Individual salvation and the demonstration of the divine order through Christian Science alone can regenerate the human race and bring healing to the agonized and distracted world. On page 3 of Science and Health Mrs. Eddy writes, "The Divine Being must be reflected by man, —else man is not the image and likeness of the patient, tender, and true, the One 'altogether lovely;' but to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire." Let each one of us, then, this very moment begin to understand God better and to bring Him into our homes, our work, and our play. Let us learn from the simple thought of that "very meek" man who talked with God when the world was young, and whose advice concerning God's words is, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Then truly as man's individual unlimited consciousness shall we begin to realize that dawning "when the morning stars sang together, and all the sons of God shouted for joy."

"ALL THESE THINGS SHALL BE ADDED UNTO YOU"

FRANK W. GIBSON

THE tiller of the soil plants and harvests that the body may be fed; the garment worker toils that it may be clothed; the laborer builds houses to protect it from the elements; and millions give time, thought, and effort to the preparation of countless contrivances catering to its so-called needs. At some point in their experience all see the hopelessness from a material standpoint, and ask themselves the why and wherefore, and cry out to be delivered.

While civilization was not as complex in Jesus' day, yet the same thought and attention were directed to the things the body seemed to need. For many years his explanation of the situation and the remedy therefor given in the sixth chapter of Matthew have been before the world, but because of the materialism and blindness of mankind the things of the body have been sought first and the kingdom of God last, notwithstanding that Jesus placed "the kingdom of God and His righteousness" before the things of the body. Jesus recognized the human need for food, clothing, and houses,

but plainly said that the seeking of such things should be secondary to the kingdom of God.

To those believing that the universe is material, that man is a material being confined in a material body, —put into it by an unknown power without his consent, and dependent on material food, clothing, and housing for its maintenance and preservation, and finally taken out of it in the same mysterious manner,—and that the kingdom of God is a state beyond the grave, the mystery of human existence has seemed beyond explanation.

Restating the simple, spiritual teachings of Jesus, Christian Science explains this seeming mystery and teaches that God is not unknown and unknowable. As Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 596), "Paganism and agnosticism may define Deity as 'the great unknowable;' but Christian Science brings God much nearer to man, and makes Him better known as the All-in-all, forever near." It teaches that man is not a material being confined in a material body, but the blessed child or idea of God; and that the kingdom of God is not a state beyond the grave but the divine state of Mind here and now. To gain a correct understanding of the kingdom of God, a correct understanding of what God is must necessarily be gained first.

The Bible teaching of the nature of God is completely summarized on page 465 of Science and Health, where Mrs. Eddy says, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." The Revelator tells of seeing "seven lamps of fire burning before the throne." The purpose of a lamp is to give light, and, mentally considered, a lamp represents a thought which enlightens a subject. Through using these seven synonyms for God, as Mrs. Eddy describes them, we are enlightened; we realize that these terms are synonymous, and that "they are also intended to express the nature, essence, and wholeness of Deity" (Science and Health, p. 465), and reveal what and where the kingdom of God is. To illustrate, take the synonym, Mind. Any definition of Mind must include "that which thinks," and when it is realized that there is only one God or Mind, then "that which thinks" must be "incorporeal, divine, supreme, infinite."

Such a power could not be at the same time both incorporeal and confined in a corporeal body, both divine and human, supreme and yet at the mercy of any untoward circumstance, infinite but limited by the size of a brain. Reasoning along these lines shows clearly that Mind is not in matter, the kingdom of God or Mind is not a condition of matter but a state of Godlike thinking, and to seek this kingdom a man must change his thinking from a material, helpless, and limited basis to a spiritual one that is at the same time "incorporeal, divine, supreme, infinite."

Matthew in his gospel makes this very clear when he tells of John the Baptist preaching that the kingdom of heaven is at hand and calling men to repent and believe the gospel. The word repent implies a turning from a

course of action, and must naturally be predicated upon a change of thought. To those of his day who were willing to repent and so alter their thinking, Jesus promised that the things the body needed and toward which time and thought were so greatly given would be added, but that right thinking was the more important. Paul tells us that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Righteousness means right-mindedness, including, of course, right thinking.

That this teaching of the Master, restated in our day by the revelator to this age, Mary Baker Eddy, is practical and demonstrable has been proved many times in the experience of Christian Scientists who have learned that a sincere seeking of God's or Mind's kingdom unfolds the reality concerning food, clothing, houses, and all the seeming necessities of human existence, and that they are added as a natural consequence.

When it is realized that one cannot plant a seed, cut a piece of cloth, or build a house without first thinking about it, more thought will be given to right mental concepts of work, and when our thinking is based upon the spiritual fact, we will then be about our Father's business as was the Master when only twelve years old. This true or real knowing is true or real business, whether a man is a farmer, tailor, laborer, or capitalist, and is the only remedy for the ills of business.

When the Christian Scientist's thought of food has so changed that he prays, "Give us this day our daily bread; *Give us grace for to-day; feed the famished affections*" (Science and Health, p. 17), he is not concerned with material theories concerning the value of certain foods or the effects they have on the body. When he desires above all else to be "clothed in white raiment"—to have his thoughts purified—this will be manifested in an improved personal appearance, with no element of carelessness or untidiness; and when, as the idea of Mind, he knows that his house or home is a mansion in Mind, as the Master said, "In my Father's house are many mansions," this will be expressed in everything that goes to make his home beautiful and harmonious.

ADVERTISING AND HEALING

PAUL HARVEY

THAT Christian Science is a divine revelation can be doubted by no one who has been able to heal disease and discord through its application, or even by one who has been healed through the understanding of another. A divine revelation is in its very nature complete for the purpose to which the revelation pertains, for nothing incomplete can be of divine origin. That Christian Science is divine, that the revelation to Mary Baker Eddy of the plan by which it was to be given to the world was complete, cannot in reason be doubted by a Christian Science

healer or one healed thereby, nor by any honest investigator, because the preponderance of evidence of its healing power over disease, inharmony, lack, sorrow, indeed over evil of every name or nature, is overwhelming. Throughout the length and breadth of this great land, in every country where the English language is spoken and in many countries of foreign tongue, are thousands of intelligent people who gather every Sunday to hear read the Lesson-Sermon which they have studied throughout the week, and on Wednesday evenings to testify to the innumerable benefits and healings which they have received through Christian Science—miracles to human sense—hopes renewed, homes remade, hearts made glad by the healing power of this Science of sciences.

Now Christian Science is exact Science, and halfway measures will not do in its application. Every avenue which Mrs. Eddy provided must be utilized in order that one may receive the full message. Just as no man could go far in mathematics who would attempt to use only a part of the multiplication table, so to receive the full spiritual development which Christian Science affords, one must use every channel provided by its Discoverer and Founder. Those who are in earnest in Christian Science must put on the whole armor. The Lesson-Sermon, the church services, the Wednesday evening meetings, the lectures, the periodicals,—each and every one of them,—distribution work, in fact, every activity our Leader provided had its purpose not only for the promotion of the cause of Christian Science but as vitally necessary for the growth of the individual student. Thus the neglect to avail one's self of the blessings which flow through all the channels which our Leader has provided must of necessity be costly to growth and to demonstration.

One channel for healing which the periodicals afford is found in the advertising columns of *The Christian Science Monitor*. When Mrs. Eddy founded the *Monitor,* a daily newspaper which was to carry advertising, she did that which was most quickly to carry Christian Science standards into the business world. A great international daily newspaper, international not only in viewpoint but in circulation and advertising, going into the homes of an intelligent class of people throughout the world, will quite naturally come into contact with the business organizations of a legitimate character everywhere.

The object, of course, of every branch of Christian Science work is to heal; that is, to lead thought out of the belief in matter into the understanding of the allness of Spirit. The ways in which this redemptive work is accomplished through *Monitor* advertising are so numerous that they can only be hinted at here. One way this healing has been manifested is in the raising of the standard of advertising everywhere. When *The Christian Science Monitor* came into being in November, 1908, the larger percentage of the advertising in the United States was of medical preparations, liquor, tobacco, tea, coffee, and questionable real estate and in-

vestment ventures; in a word, of advertising of a type wholly unacceptable to a newspaper of such high standards. Much of the advertising copy of acceptable products was unsuitable because of exaggerated statements, extravagant language, offensive illustrations, and superlative claims. When the announcement was made that this newspaper would carry no such advertising but would confine itself to giving publicity to products only of a constructive value, and would insist that the truth be told about these products without exaggeration, and that the use of the superlative be omitted, an incredulous smile spread over the journalistic world and many expressed wonder as to where such advertising could be secured. Inside of ten years our newspaper was carrying the advertising of a multitude of commercial concerns, representing a considerable list of national and international advertisers throughout the world, an unprecedented but inevitable result, considering the spiritual origin of the *Monitor,* which represents the fruition of a plan Mrs. Eddy cherished for twenty-five years before its establishment. As such it is under the protection of Principle and possesses unlimited power to bless its readers and its advertisers. The advertiser through its columns, is turning to Mind for his supply when he considers the use of the *Monitor* in his business. His thought and consequently his business attains a higher plane as the revelation expands before his mental gaze of what the spiritual idea is.

The fact that this newspaper carries the advertising of business firms from perhaps a wider range of communities than any other publication in the world, would mean nothing at all were it not the result of demonstration, and for the fact that practically every one of its advertisers has not only been required to offer some proof of the constructive value of his merchandise, but to live up to the high standard of truth in statement and to avoid superlative claims; also to have displayed sufficient humility to be willing to allow the wording and manner of illustration of his advertisement to be made to harmonize with the spirit of Christian Science. Some appreciation of the mighty wrestlings which have been necessary to bring this about will be gained if one but stops to recall the pride of authorship of the human mind and how tenaciously this so-called mind clings to the desire to claim something a little better for itself and to induce people to buy its wares by representing that they are better than any other.

Through these mental wrestlings, explanations are required as to why the *Monitor* will not accept certain advertisements and permit certain phraseology "accepted by other high class periodicals." As the rules of acceptability for *Monitor* advertising are based upon metaphysical considerations, metaphysical explanations must be given, and so the Christian Science gospel is preached to corporations, business firms, stores large and small throughout the world. This is one of the ways that the "Christian Science gospel" breaks through "the clouds of darkness," and, continuing

the quotation from the familiar hymn (Hymnal, p. 137):—

> May it go across the ocean,
> And be known in every land.
> Till our sisters and our brothers,
> Are united in one band.

It is not an uncommon experience for an advertising representative of this newspaper, after being indignantly asked to explain why such and such a change in an advertisement is required, to be requested in all humility, after the explanation has been given in its metaphysical meaning, for help to gain some understanding of this great subject.

The theory of the big battalions, of superiority of numbers, or the belief that strength can be computed by the numerical standard of measurement is one of the strongholds of material thinking. This false belief is being daily bombarded throughout the world by advertising standards of *The Christian Science Monitor*, for this newspaper does not offer advertising space on the basis of circulation nor does it give circulation figures in the various cities which it reaches, as do all other publications; so that business firms are being taught to see that the strength of a publication for advertising is not so much in the number of copies sold as in the degree of fidelity to Principle which a publication maintains. It is brought to their attention that just as in battle, because the thin red British line was standing for Principle, fighting for the freedom of the world, it could not be permanently swept back by the big battalions of the German army, so *The Christian Science Monitor* by virtue of its spiritual conception, because it is founded on the Rock, Principle, and stands for the highest ideals in journalism, is able to set up a standard in the journalistic and advertising world and exhibit strength which cannot be computed by any material means.

A few illustrations typifying some of the various kinds of healings being wrought in the business world as the result of contact with the *Monitor* through its advertising may be helpful. After the advantages of this newspaper as an advertising medium had been presented to a certain advertising agency, the head of the contract department turned to the *Monitor* representative and asked if he would be willing to answer some questions in regard to Christian Science. After explaining that his spiritual needs were wholly unsatisfied in the church he had been attending, he asked many questions and listened eagerly to the answers. That afternoon the reading room called up to say that this gentleman had asked to borrow a copy of Science and Health. A call made six weeks later revealed the fact that in the meantime Science and Health had been purchased and had been read through nearly three times; that a relative of this seeker after Truth had been healed of a chronic illness and raised from the bed to which she had been confined for many months. This man's brother had also become interested and was studying the textbook. The following incident illustrates the tremendous opportunity each reader of the *Monitor* has to cooperate with Mrs. Eddy's great purpose which she expresses in the

words (Miscellany, p. 353), "The object of the *Monitor* is to injure no man, but to bless all mankind." In a certain small city the *Monitor* was going into a home which had been greatly blessed by Christian Science through the healing of disease. The belief in lack had not been fully overcome, but there existed on the part of one member of the household a great desire to give back to the cause of Christian Science some of the good which she had received. She had thought of contributing to the various Christian Science funds but had believed this to be impossible to her. While preparing for breakfast a certain food product which had lightened her household duties, and which was appreciated by all the family, the desire came that her friends (most of whom were *Monitor* readers) could enjoy the benefit of this good product, and at the same time that the manufacturers could enjoy the benefit to their business by having the product advertised in our daily newspaper. Accordingly she wrote a letter to the manufacturer expressing very beautifully this thought. Simultaneously a representative of the *Monitor* advertising department was purchasing a ticket to go to the city in which this product was manufactured. Upon entering the advertising manager's office the following morning he noticed the *Monitor* on the desk and exclaimed, "I am glad to see that you are a reader of the *Monitor*," only to be told that the paper had never been seen before and that it had just come in the morning's mail with the letter which he was holding in his hand. The advertising manager read the letter aloud and turning said, "I should like to hear all about a publication that has even one person who is thinking about it as this writer thinks." The result was the prompt introduction of this product to *Monitor* readers. After the advertisement had been running three or four weeks the orders for the product began to come from householders and dealers throughout the world. The advertiser reported this unprecedented result to his advertising agent, who in turn was so impressed that he at once placed an order with the *Monitor* for another client for nearly three times the space. Thus this sincere desire to do something for the cause of Christian Science bore fruit far beyond the limited vision of the contributor. Whereas she thought she had nothing to contribute, her gift of loving cooperation, like the widow's mite, has already gone beyond any mere money contribution, and its good is going on as it must infinitely go on, in an ever widening circle.

Throughout the advertising world Science and Health has found its way into the desks of many as a result of the contact with the advertising columns of our newspaper. Cases are recorded where even the girls who clipped the advertisements in the stores have been healed and have brought Christian Science to their families. It should be borne in mind that the thought actuating the advertising activity of *The Christian Science Monitor* is one of healing. Its activity is not that of selling space but of introducing the Christ-idea into the business world, for the *Moni-*

tor has something to offer to the advertiser, perhaps not comprehended by other publications. It is in deed and in fact a messenger of Truth, and every advertisement secured must be obtained on the basis of demonstration or it is of no value. Also, the quality of thought of the advertiser in placing the advertisement must be a potent factor in the result to be secured. Those advertisers who are using the *Monitor's* columns as a result of metaphysical understanding, by no means indulge in the belief of limitation which would outline the way in which the results of good to their business are to be manifested, never thinking of limiting their returns to orders received. Such advertisers report healing to their entire business, in the way, perhaps, of greater harmony in their organization, of a freer supply of raw materials, of the changing of apparent business failure into understood business success.

Students of Christian Science should never lose sight of the purpose which our Leader had in mind when she founded our daily newspaper, and of the distinct part which its advertising columns play in fulfilling that purpose. These columns were given to the world as the result of our Leader's spiritual revelation, as the pure channel for publicity of all that is legitimate in the transactions of men, to spiritualize business and raise up a standard for the people. Metaphysically seen, advertising in *The Christian Science Monitor* is nothing less than a turning to Mind for our supply.

Were our Leader's purpose better understood by students of Christian Science who have anything to offer to the world, they would realize not only the spiritual blessing which would flow from a larger comprehension of her purpose, but also the paramount value of this spiritual channel. What if every student of Christian Science in loving obedience to Mrs. Eddy's desire expressed in Miscellany (p. 352), "My desire is that every Christian Scientist, and as many others as possible, subscribe for and read our daily newspaper," would not only subscribe for, read, work for, and write for her periodicals, but would use the advertising columns of the *Monitor* in accordance with the purposes for which this department was established; what if all the students of Christian Science when in need of a house, or help, or a position, would turn to this Christian Science channel first; what if every reader of the *Monitor* realized and acted upon his responsibility to the advertiser, understanding our Leader's purpose to "bless all mankind," thoughtfully sought to make his purchases from *Monitor* advertisers whenever possible,—in view of what has already been accomplished, what would the harvest be? Mrs. Eddy says in "The First Church of Christ, Scientist, and Miscellany" (p. 131), "The divine law has said to us: Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

"RIGHT IS RADICAL"

HELEN E. BRIGGS

ON page 452 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy we read this concise and impressive sentence, "Right is radical." When we thoughtfully consider the meaning of these words we find a positive declaration which convinces us of the truth of its statement, and the statement admits of no argument. Consequently the practice of Christian Science must be radical, and excuses for error in any degree are not scientific and do not demonstrate Principle. No less than perfection is the standard set for us. In "The First Church of Christ, Scientist, and Miscellany" (p. 242), Mrs. Eddy writes, "Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom." So, in following our Leader, which she admonished us to do in the Message for 1902 (p. 4) where she says, "I again repeat, Follow your Leader, only so far as she follows Christ," are we striving earnestly to gain this point of perfection?

We know that Mrs. Eddy proved positively for herself the correctness of the truth she gave us. When she stood alone, courageously lifting on high the word of Truth, scoffed at and ridiculed, did she waver for an instant, or did the universal belief that she was not right interfere with the demonstration she had made for us? It did not, for she knew she was right and had the courage of her inspiration and conviction. She had learned what we all must know sooner or later; namely, that "one with God is a majority," and she heeded the admonition of the apostle, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

The fact that this truth is always at hand, no matter where we are or under what conditions we may be laboring, gives us an assurance and comfort which nothing else ever has or can. This truth is always ready and available because it is spiritual; so whatever is accomplished must be done by reasoning, which is activity and consequently must have expression. How soon we learn to guard our thinking so as to bring about right results is our individual problem. It is our privilege and duty as students of Christian Science to take a radical stand and maintain this position by our knowledge of right reasoning. This position does not imply holding stubbornly or using will power, for these qualities of thought do not belong to Mind. Will power destroys itself, while Christ-like thinking is constructive and is consequently the practice of Christian Science.

If we have not demonstrated Christian Science in its entirety at the present time, that is no reason why we should be lax in practicing whatever of it we may understand. By being correct in our statement of it and earnestly desiring more growth, we prove spiritual unfoldment in pro-

portion as we apply and prove the truth of what we know. In Proverbs we find, "With all thy getting get understanding." Knowledge, which is infinite and limitless, is the scientific understanding of God, and to attain this point of experience requires consecrated thought and study attended by trials of our faith. But every trial overcome fortifies us and makes it easier to conquer the beliefs of the flesh,—sorrow, limitation, sin, sickness, death,—and free ourselves from them.

In studying all of Mrs. Eddy's writings we soon learn how to know the truth and experience a freedom of action wholly new to us. "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free," Jesus said, and this becomes an applicable and living activity to us, no longer a dead letter. Knowledge is power; that is, what we know of truth is the power that frees us from sin, disease, and death.

There is much discussion over the belief that Christian Science demands a giving up of much we deem most dear. This is not true, for when we learn that God is the giver of all good and withholds nothing from us, we then realize that what we thought "giving up" is only the dropping away of false beliefs because of our improved thinking. The regeneration of thought which Christian Science teaches, replaces wrong thinking with right thinking and is constructive and healing. Jesus said, "I am not come to destroy, but to fulfil."

Man is not a material concept, but is immortal idea, made in the image and likeness of God, and at no time is this idea discordant or inharmonious. All that one ever needs to be healed of are the false beliefs of mortal mind, which, claiming to be consciousness, have no place in true consciousness, which is God; consequently their existence is only suppositious and temporal, while the joys of Truth are real and eternal.

In doing the healing work we must watch closely not to be mesmerized into believing that we are dealing with matter. If, as we know, both sin and disease are mental, why wish to diagnose matter to find a way to heal disease? Are we not then looking to matter instead of Spirit? It is Truth which heals, and on page 167 of Science and Health we find what covers this point: "It is not wise to take a halting and half-way position or to expect to work equally with Spirit and matter, Truth and error. There is but one way—namely, God and His idea—which leads to spiritual being. The scientific government of the body must be attained through the divine Mind. It is impossible to gain control over the body in any other way. On this fundamental point, timid conservatism is absolutely inadmissible. Only through radical reliance on Truth can scientific healing power be realized."

We cannot make concessions to error in any of its phases, or be incorrect in our understanding and application of the Principle of Christian Science, and expect to heal. It is healing along all lines that demands our attention. "Wherefore," as the Master said, "by their fruits ye shall know them."

"THE GREAT QUESTION"

GERTRUDE D. LA MOTTE

WHEN Jesus asked his disciples, "Whom do men say that I the Son of man am?" his works before men were many. He had stilled the tempest, raised Jairus' daughter, fed the multitude, and in countless ways proved the allness and oneness of God and the divine idea. He was not seeking a deeply metaphysical answer to his question, and spoke of himself simply as the Son of man. He knew he asked concerning those whose ears were spiritually dull, and whose eyes were spiritually closed; but to a people looking for the fulfillment of prophecy, the evidence he had offered should have been overwhelmingly enough to have startled them out of their material slumber, and the question was as though he laid a hand upon them for a sign of life. John the Baptist had sent the Master much the same query: "Art thou he that should come, or do we look for another?" Jesus had answered John's disciples thus: "Go and shew John again those things which ye do hear and see," and he pointed them to the fruits of his Messiahship.

In turning directly to his disciples with the question, "But whom say ye that I am?" Jesus demanded a deeper recognition of the Christ than that gathered from the logic of his works alone. To them he had explained the word of God openly, whereas to others he had spoken in parables. The question now was the absolute demand for the scientific and spiritual knowing of Truth, and Peter's inspired answer won the Master's approval: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." This incident is deeply fraught with meaning to the metaphysician. It is the great question coming to us insistently, and answered not in words but by the purposes and intents of our thoughts. It is answered only by constant spiritual knowing coupled with inevitable proof.

A scientific statement cannot be limited to time or place, since such a statement is the declaration of Principle, and Principle is without beginning and without end, eternally operative and eternally true. This demand, then, is as imperative to-day as when Jesus strove to awaken the vision of the Christ in the lives of his disciples. It is the forever demand of Principle to know one God and one Christ, and to know nothing else. There is no more significant and far-reaching statement in the Bible than Jesus' characterization of the spiritual insight revealed in Peter's answer. Peter beheld the Christ. He was not thinking of the man Jesus, but his thought, enlightened by the spiritual companionship of the Master, discerned man's unity with Principle and saw that this at-one-ment with the Father, so fully exemplified by Jesus, was the Christ.

There is one Christ, the divine idea of Mind, the ideal of omniscience, the invisible Truth, incorporeal and infinite. Being infinite, Principle can have no expression but the all-inclusive Christ, and there can be no true concept outside of the infinite concept of good, or the Christ. "For other foundation can no man lay than that is laid, which is Jesus Christ." John, the beloved disciple, who so clearly understood the Christ, named him "the only begotten of the Father." He beheld the oneness and allness of the infinite idea and from this exalted perception was able to declare: "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Man's individual, spiritual selfhood must be found in the Christ; otherwise it cannot stand the test of reality. All true and conscious recognition, whether thought rests upon the lilies of the field or "the moon and the stars, which thou hast ordained," must be the recognition of "the Christ, the Son of the living God;" for what can be found outside the expression of infinite reality? If thought, however, does not rise above the testimony of flesh and blood, or the suggestions of animal magnetism in its concept, it has nothing in common with the Christ. The truth about everything is in Mind, and must be revealed by the "Father which is in heaven;" therefore, true consciousness being at-one with the Father, finds everything as God expressed, or "God with us."

There is but one Christ Jesus. There could be but one who first, through recourse to Principle, guided his steps and conformed his acts with such absolute coincidence to invisible Truth that he proved himself identical with it. There is but one Way-shower, guided by Principle alone, though all may follow in the way through Principle and example; for "no man cometh unto the Father, but by me [Christ]."

All that could claim to obliterate the image of the Christ in our daily walks and keep us from answering the great question with Peter's vision is ignorance of God, which may ultimate in the deliberate denial of Principle, and it is from this that the truth eternally saves man. Ignorance of God is all there is to evil and it constitutes the suppositional realm of animal magnetism. Animal magnetism, then, is simply an erroneous mode of thought. It is the suppositional thinking of an unreal mind, and, since it has no scientific foundation or origin in fact, it becomes a belief operating as an effect without a cause, and therefore is utterly lacking in precedent, prestige, or consequence, and can have only the suppositional activity of a lie. The Master recognized no precedent but Principle, for he constantly declared his oneness with the Father. That, of course, which springs from Truth, endures and satisfies, because it is never separated from its justification, or Principle. The argument of animal magnetism has nothing that can justify it, nothing that can father it,

but in order to simulate existence it cloaks itself with precedent and promulgates itself by harking back to something it calls analogous. Repetition, it is clear, is not in itself a modus of power. If that which is erroneous seeks to establish itself through repetition, and reiterates itself a thousand times, it remains but a vacuous zero. Error is unreal. It never originated anything, for there is no originality in supposing the opposite of a specific truth, and so evil has nothing it can call its own. A lie, since it lacks all substance, thrives only on whatever prestige it can gain for the negative through specious and unrestricted arguments. Prestige, though it has come to have a fair seeming, is a word of ill reputed ancestry. Its parent word means deceptions, or jugglers' tricks, and its own primitive use was in the sense of delusion, or enchantment, which well expresses the fabric of a lie and at the same time should prick its efforts.

A mistake is a negative inference drawn from a fact, and always requires the existence of the fact about which the mistake is made. Therefore the truth, or Redeemer, is all that can intelligently be known about anything and is the only reality and presence that can rightfully and eternally be discerned. It does replace every wrong concept, because it always precludes the wrong. "All power," Jesus declared, "is given unto me in heaven and in earth." The only true condemnation of evil is that which replaces the thing condemned with the Christ discerned spiritually. If the Christ is not found so redeeming thought, we are having no part in the resurrection. Condemning a mistake without furnishing thought with the corrective truth must result in a state of confusion and loss. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

The potency and necessity for keeping thought the expression of Principle is variously brought out in the Bible through types of refuge and salvation. A primitive explanation of this Christ-fact appears in the story of the flood. Noah, or spiritual understanding, had refuge in the ark, wherein was included Mind's full representation. That in which spiritual understanding rested from the cataclysm of animal magnetism is defined in Christian Science as, "Ark. Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter. God and man coexistent and eternal; Science showing that the spiritual realities of all things are created by Him and exist forever" (Science and Health, p. 581). In entering this ark Noah did not go alone, but took with him the right and complete sense of everything. Nothing was lost, nothing left to perish, except the corrupted sense. As thought is liberated and purified through grace, this refuge from wrong thinking is seen, through the interpretation of Principle, as the Messiah, at first dawning as a distant event, but finally revealed in the full-orbed demonstration of Jesus, who swept away every limiting concept of the Christ.

From the Bible record, it is evident that there never lived one concerning whom so many and conflicting opinions were held as concerning Jesus, the Christ. The whole gamut of good and evil is swept from exaltation to denunciation in the attempt to explain him. Into the narrow way of spiritual discernment few entered. The vast majority took the broad and ill defined way of flesh and blood, mistaken human opinion. Yet that alone was true which Peter discerned from the Father. All this makes clear that the difference between good and evil is not the difference between a good and a bad thing, but is purely a matter of viewpoint, whether the discerning is done through the mists of ignorance, or mortal mind, or through the enlightenment of Principle. The flat earth and the sphere were in reality the same object. The difference lay in viewpoint. The one never existed; the other antedated every ignorant concept.

Beginning on page 476 of Science and Health we read: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy." Again, on page 407 the admonition is given, "Let the perfect model be present in your thoughts instead of its demoralized opposite." Thus is the judgment day constantly with us. Are we thinking from Principle and obtaining the correct view, or is thought drifting into the realm of animal magnetism, where we shall inevitably be swayed by the bitter experience of the "demoralized opposite"?

Should the argument arise that in correcting, or redeeming, every mistaken sense by seeking its reality in Principle, we might be found palliating evil, whitewashing wickedness, or spiritualizing matter, this confusion arises in the mind of the student because, in his corrective endeavor he has started with evil, matter, or the thing to be corrected, instead of with the preexistent fact of Christ. Through the right process all that is erroneous is precluded and never appears as consciousness. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." To know God and His infinite expression is to know all that is, and therefore to have all that is, and in this having there is no room for the opposite,—for what is not,—for unreality, or death, and against the rock of this knowing "the gates of hell shall not prevail."

Mrs. Eddy has emphasized this great necessity in the paragraph on pages 307 and 308 of Science and Health, the marginal heading of which is "The great question," in which she says, "Above error's awful din, blackness, and chaos, the voice of Truth still calls: 'Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind, or art thou in the living faith that there is and can be but one God, and keeping His commandment?'"

PERFECT ACTION

D. ALLYN GARBER

THE law of God is ever active, right here and everywhere, this minute and eternally,—and that is the only real activity there is, ever was, or ever will be. Now, if you can conceive of anything that has power to obstruct, check, clog, or oppose this omnipotent, omnipresent law of God, then you have a false concept, wholly mental, to contradict and correct. When this is done, there can be but one result—perfect manifestation of perfect action. There is nothing so near to us as the law of God; it is nearer than anything we can see or touch, encircling us every minute of the day and night, and leaving no room, not the slightest cavity or crevice, for any opposing power.

Every seeming woe of the universe is but the same lie in some form or another; namely, that there is interference of some kind with the perfect action of God's law; and it needs only the clear realization of absolute oneness to banish the false belief with all its attending fears, subjective states and conditions, regardless of how evident they are to the senses or how long the lie has been accepted. What is this thing that claims to come between the ideas of God, causing friction and strife? Was friction ever caused by one power? Does it not take two objects or powers opposing each other to cause friction? Then are we not abandoning our belief in oneness when we accept the thought of friction?

How about the belief in sickness? Is it not a thought of destruction, one power opposing another? From whence cometh the opposition to Life when Life is infinite, omnipotent, omnipresent? There is no opposition, and the sooner we prove this for ourselves in the simple everyday problems, the sooner will we gain the confidence and understanding which are the invariable reward of earnest seekers.

A man who believes in indigestion believes that something is interfering with perfect action; but what is there to interfere, if perfect action is the law of God and is omnipotent? The same thing applies to all cases of material discord. They can always be traced to a belief in some power opposing, retarding, obstructing, wearing away,—a belief in the supposed dualism of powers, and there is not one trace of truth in any such belief.

To the uninstructed to-day, popular thought calls out from all directions, "Be careful!" and well may we all give serious thought to the inward search for our own weak compliance to this beckoning for attention, which, if analyzed thoughtfully usually means, "Be fearful," an intimation of the possibility of God's law ceasing to operate at certain times and under certain conditions. Mortal mind claims to be a lawmaker. We are told of inevitable results from doing this thing or that, and while some of these seem foolish to us, they may not seem quite so foolish to others who have long ago, perhaps, overcome other mortal mind

beliefs to which we still cling. We may surprise ourselves if we turn the searchlight within and discover the numerous little acceptances of these false laws with their various disguises and noms de plume, beliefs we have accepted for such a long time that they have seemingly become a part of our daily thinking and acting.

There is but one standard for all of us, and that is Principle; and when through constant thought, earnest endeavor, and radical reliance we arrive at the point where we unceasingly subscribe to this standard, then we can have no possible fear, no possible thought of the presence of any condition which denies the ever presence of Truth, Life, and Love.

There can be no condition without a cause, and there assuredly is but one cause, and that one is infinite; hence the conclusion that there can be but one effect. And since cause can produce nothing unlike itself, and God is the only cause, there is no creation, no effect, no activity that is unlike or opposed to God, good. This is the absolute truth, present right now and always, the activity of which, the moment it is wholly accepted and fully realized, will banish the most persistent of mortal beliefs as readily as light dispels darkness. Truth does not discriminate between errors; it dispels them all alike and with the same ease, spontaneity, and completeness; nothing can defy or oppose because we have already proved that there is but one right activity.

Well may it be accepted that "one with God is a majority," when we realize the meaning of omnipotence and omnipresence. Christian Scientists have all seen the proof of the availability and invincibility of Truth at times when it would seem that an immovable barrier was confronting them. Indeed it is frequently the case at this point that a man's humility more quickly leads him to place absolute reliance on the one power, with the inevitable result —dominion.

What was it but this knowledge of the singleness of power, and reliance thereon, which prompted Hezekiah to ask protection against the Assyrian army, and which resulted in the destruction of their entire forces? Likewise was the Ethiopian army conquered by Asa's God-loving followers, who were outnumbered two to one. Then with unmistakable clarity we read in II Chronicles how Jehoshaphat, the king of Judah, led his people into complete victory over the Ammonite and Moabite armies, and it is very interesting to note the spiritual understanding expressed in numerous places throughout this text. "Be not afraid nor dismayed by reason of this great multitude," his people were told; "for the battle is not your's, but God's. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the Lord will be with you." We are told a little farther on of the calm assurance and joyfulness with which they took up the battle, appointing singers to precede the army and "praise the Lord;

for his mercy endureth for ever." They not only won their battle over the invaders, but were further rewarded with material wealth in greater abundance than they could carry away.

As far back as history records, the seat of all evils has been mortals' belief in the dual reality of good and evil, something apart from God's omnipotence; and on the other hand, we have records of the overcoming of every condition the world has believed itself heir to, by the clear, demonstrated knowledge of the infinity of good and the consequent nothingness of evil.

Strangers sometimes wonder why Christian Scientists so frequently express their gratitude to Mary Baker Eddy, the nineteenth century Rediscoverer of this ever operative spiritual law, but there will be no strangers some day, and the world will realize its great debt to this noble woman, whose devout consecration enabled her to be the channel for this demonstrable Science, which brings absolute harmony, joy, and the faculty of helpfulness into the life of every conscientious student. No matter how little of this truth we know, to demonstrate that much is our present work and such demonstration will open the way for higher attainment.

Under the sub-head of "Improve Your Time" ("Miscellaneous Writings," p. 230), Mrs. Eddy says, with remarkable insight into the frailties of the human mind: "Success in life depends upon persistent effort, upon the improvement of moments more than upon any other one thing. A great amount of time is consumed in talking nothing, doing nothing, and indecision as to what one should do. If one would be successful in the future, let him make the most of the present." And on the same page she quotes from Longfellow:—

> Let us, then, be up and doing,
> With a heart for any fate;
> Still achieving, still pursuing,
> Learn to labor and to wait.

To acquire the habit of thinking of all true action as perfect action, spiritual action, and of admitting no thought of any possible interference with this one and only law, is the work that has its real reward, reward that awaits us wherever we are and at all times.

"PROVE ALL THINGS"

STUART SESSIONS

IT often occurs that a first impression of a particular subject, person, or thing is an indication of a future line of conduct or attitude, though at the moment of the impression no particular significance attached to the incident. The writer well remembers his first impression of what little he grasped of Christian Science and its meaning, when it was explained that Mind is the only real power, the only energizing force or cause of existence, and that Mind is infinite good. The revelation which followed has remained fresh in memory and is oft repeated in

experience to this very day. That these things were capable of being brought into one's experience, of being demonstrated and proved true was an immense uplift. Further, it was seen that if one is honest and straightforward in motive and ambition there is no limit to the capacity for good which the individual can gain or demonstrate. Here in Christian Science was found an infallible implement or means of combating the evils and accidents which so constantly appeared in the daily human experience. The sickness which tried to rob the home of happiness and content, or the sin which made itself one's bosom companion, were given short shift, and expelled from thought and so stifled in their inception.

That, however, which stood out above all else was the sublime simplicity of Mrs. Eddy's discovery, the beauty of its logic and philosophy. And as one's knowledge of the Science and Christianity of her demonstration broadens and expands there are so often times when, speaking in Scriptural metaphor, it seems necessary to take the shoes off one's feet, for the place whereon we stand is holy ground.

One of the first statements which are a part of the early impression of Christian Science is that saying of Paul's, "Prove all things; hold fast that which is good." That saying paraphrased is simply the admonition to accept only that which one is capable of understanding,—only that statement of Principle, in other words, which appeals to the understanding should be acceptable or admitted. All else is sheer fiction, unless it be that a particular statement is in advance of our point of progress in the understanding of the Word; in which case, if it is of God, Principle, it will unfold itself as the revelation of the Christ develops and becomes better understood. If the statement is not of God it will fall through lack of support in Principle; for only that which Principle sanctions can stand the test of experience.

In this effort to accept only that which makes its appeal to the understanding, lies the safeguard to the individual in his advancing knowledge of Christian Science. In no other way is humanity protected from the inroads of evil or the seeming attacks of so-called organized evil. Christian Science provides a Principle, a plummet line or T-square by which every statement made can be tried and tested. An invariable rule and immutable law is found to exist by which every thought and every act can be judged or governed.

Mankind is not asked to accept any belief or particular phase of thinking. No effort of the imagination is required. All that is expected is that one shall endeavor to understand in some degree the character of the divine Mind. "Acquaint now thyself with him [God], and be at peace," the Scriptures say. To what extent has humanity in the past become "acquainted" with God? Are we not often more willing to say we know the character of a friend better than we do the character of God? And yet scientifically that is impossible because only what we know of God do we know of any individual

or friend. In Christian Science it is required to investigate Mind or God. The pursuit of the knowledge of Truth is enjoined upon us and it at once becomes plain that Truth is not only to be believed in but to be understood. In the gospels there is an instance where the kingdom of heaven is likened unto a merchant seeking goodly pearls, who having found one pearl of great price went and sold all that he had in order to obtain it. It is that seeking which Christian Science enjoins upon every one who takes up the study of that subject. It is not possible for any individual to shift his responsibility in that respect. Mrs. Eddy, the Founder of Christian Science, in discovering the Science of Mind created no monopoly in so doing, but rather, as the study of her works shows, does it become incumbent upon every earnest student to make the same discovery for himself. The student, however, has this advantage, that Mrs. Eddy has pioneered and blazed the path by which he has to go; but the same obligation remains for each one of us.

It will be remembered that on the walk to Emmaus, one of the means by which the two disciples recognized Jesus was their hearts burning within them as a consequence of his expounding the Scriptures. Is it not a fact that this experience occurs to each one who in any measure touches the hem of the revelation of Christian Science? As each one follows the path of divine Science and denies self and so loses his material sense of life and living, he finds the divine idea, he becomes acquainted with the Mind which is God, he begins to think as Jesus thought; in other words, the expressed image of God is revealed and as a consequence the sick are healed. As this thought process progresses, what is happening? What is the natural outcome of thinking as the great Metaphysician thought? Must it not be the drinking of the cup which he drank and reaching the crowning demonstration which he made? Must not the signs following this gospel and which were witnessed in the Master's mission necessarily be coupled with the expounding of the Word in our midst to-day? The fact also cannot be lost sight of that Jesus' crowning demonstration—the victory over the grave—is a thing for each one of us to consider and endeavor to make his own. Jesus distinctly pronounced the overcoming of death as the final victory which must be won. This victory cannot be made for us but it is the privilege and duty of every individual to achieve it for himself. In the light of this understanding, how futile is the old theological belief that Jesus died to save the world, in the sense of saving the world from having to achieve that victory over the final enemy. Surely each one must learn to think as the Master thought, and so prove his dominion over material life and its concomitant, death. Christ's Christianity must be demonstrated and his understanding of life eternal gained and retained. The need to acquaint ourselves with God, divine Mind, is therefore imperative. That oneness with God, Principle, must be ours here to-day. How is man to accomplish this unless he

gains the full vision of the Christ as Jesus did, unless he makes the discovery Mrs. Eddy made?

The inspiration which was the motive of the Leader of the Christian Science movement was her love for God and humanity. It is well known how that noble woman toiled for years to give mankind the opportunity of saving itself, to show mankind how to save itself. She toiled that she might point the way in living letters, the way which she discovered the Judean Prophet had walked and taught, that man might gain life eternal. Speaking of Christ Jesus Mrs. Eddy writes in Science and Health (p. 18), "He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility."

Thus it comes about that it is impossible to be content with ignorance or belief. Man must sooner or later take up his individual responsibility of self-government, and for this an understanding of Principle is an essential requisite. How else can the plummet line or T-square be applied in one's thinking and acting? What other test is there, what other guide or day-star have we in the government of self? Is it not the law of Love that man be governed by self-existent Principle? How otherwise can the real democracy of Christ's kingdom be demonstrated? Mrs. Eddy writes on page vii of the Preface to Science and Health, "The time for thinkers has come." It should be noted that Mrs. Eddy uses the word "thinkers," not believers, and Solomon wrote in Proverbs, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

UNFOLDMENT

MARTIN WACHS

MANY of the world's greatest discoveries have been unfolded to some one through the simplest of experiences. An event, perhaps of everyday life, which had never before meant anything, has suddenly been the means of opening up new vistas of thought. It is thus that Truth is ever revealing the beautiful, grand, and pure, so that all may sometime, and in some way, know and believe that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

One may walk past the same spot frequently for years and never note the beauty of nature which lies in the near background. Is it to be thought strange, then, that a young tree set out in the grounds of a Christian Science church should have occasioned much profitable food for thought, or be deemed peculiar that the lesson learned therefrom should not have been unfolded in some other way? Planted under what seemed to be just the right conditions, this sapling had developed into a scraggly looking tree. Shortly after a refreshing shower, the attention of some on-

lookers was directed to the spot where it was. It was at this time that there was seen to be something radically wrong either with the tree or the way in which it had been planted. The first impulse was one of condemnation. Seeing its appearance, it was very easy indeed to blame some one for not having properly prepared the plot where the tree was planted. Then it was realized that to condemn any one without question is not in accord with the teachings of Christian Science. Upon further consideration it was reasoned out that perhaps the sapling had grown until its taproot had met with some resisting obstruction which prevented it from obtaining its natural nutriment. Still further reflection, however, revealed that both of these arguments were erroneous.

Nurserymen have for years attached labels to small trees, bushes, and oftentimes, flowers. This is usually done by means of a copper wire, because it is very pliable and also resistant to the weather. This young tree had been treated in this way. Its forlorn appearance was due entirely to the restricting influence of the copper wire, which remained just as it had been placed, in spite of the fact that the tree had been developing and unfolding each day. To recognize what was the contributing cause of the impairment was the first logical step in remedying the difficulty. The next, and most important one, was to remove the offending restriction. When this was done, the change was noticed almost immediately. The tree is now a thing of beauty.

Are we not all very like this young tree? Does not the indulgence of a false material concept of life hamper us with restrictions, labels, and so-called laws? Are not these a bar to our natural unfoldment—the growth which is out of sense and into the sure realm of immortal Mind? Is it not these restrictions which we must discern by means of the spirituality which we have already attained? We must surely remove and destroy them if we would rise to "the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This must be what Paul means when he says: "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."

Whether or not we gain that clear realization which was so demonstrably evident to Christ Jesus as to what properly constitutes man, the idea of divine Principle, the image and likeness of God, he nevertheless remains just as divine Mind made him. Every demonstration of the Master was based upon the infinity, boundlessness, and freedom of all that really exists—that which is. If we, too, would attain to that freedom from earthly restrictions which Jesus demonstrated time and time again, we must learn to discern the methods by which the belief we entertain in the power of evil seems to fasten upon us the many restrictions, all of which come from the ignorant belief that matter is possessed of life and intelli-

gence. We must not blame any one for what we are doing, or where we find ourselves, although to blame is what mortal mind would have us do. God never made a single idea which was not for all time, eternity, just where He wanted it to be, and doing just exactly what He wants it to do. The only restriction which Principle places is the stringent one which is incorporated in the First Commandment, "Thou shalt have no other gods before me."

The copper wire symbolizes limitation, the suppositional opposite of infinity. We must learn to discern how unreal is the finite concept with which mortal mind, if unrestrained by a knowledge of Truth, would try its level best to retard or obstruct our spiritual unfoldment. How impotent, however, in the light of Christian Science, are its futile attempts to place restrictions and limitations upon every object in the universe. The wire had to be seen before it could be removed. We then need to learn how best to see, by means of spiritual discernment, with what the offending senses are making an effort to hamper and hinder. Once we detect it, we can effectively remove it in the way of which Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 392), "When the condition is present which you say induces disease, whether it be air, exercise, heredity, contagion, or accident, then perform your office as porter and shut out these unhealthy thoughts and fears. Exclude from mortal mind the offending errors; then the body cannot suffer from them. The issues of pain or pleasure must come through mind, and like a watchman forsaking his post, we admit the intruding belief, forgetting that through divine help we can forbid this entrance."

We saw, in the case of the growing tree, how the little wire was retarding its unfoldment. In the lives of men the hindrance is always some offending thought entertained, some thinking which has ignorantly been accepted as real and true, some concept which never had even the most distant relationship to Truth, God; for truth is of God, and what He made, the Bible assures us, shall be forever. "Christian Science," Mrs. Eddy says on page 68 of Science and Health, "presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe." On page 69 of "Miscellaneous Writings" she says: "Christian Science is the unfolding of true metaphysics; that is, of Mind, or God, and His attributes. Science rests on Principle and demonstration. The Principle of Christian Science is divine. Its rule is, that man shall utilize the divine power."

Unfoldment, then, is a perpetual process,—that is to say, without any retardation, resistance, or restraint. This is so, because it is of God, and whatever is of Him must inevitably be like Him. The mandate of Mind is ceaseless unfoldment. There is nothing in His kingdom which can act or operate in opposition to His unerring command. If we accepted no other creation than that which He made, we could never be hampered or hindered from unfolding in the right

way. It is only because the finite conception of creation is accepted as God's, that mortals are forced to discern and remove the fetters, which at times seem as real as did the wire which choked the sapling.

The Bible is filled with lessons which prove that we must follow in the footsteps of Christ Jesus if we, too, would do the works that he did. We must learn that the claim of evil is lessened just in proportion as we strive to discover what is impeding our spiritual progress. Having discovered the nature of the false claim, let us be active in removing the devastating theories from the mental realm in which we live. Then we will clearly see that a lesson is waiting us everywhere,—a lesson which will conclusively demonstrate that unfoldment is indeed God's unchanging law, which cannot be interfered with, nor hindered in any way.

[Written for the *Journal*]

A PRAYER

HAROLD C. LEWIS

O HEAVENLY FATHER, let me know
Myself, and see
The faults and sins that separate
My heart from Thee;
And let me see above, beyond
The mists so dense,
My own real self, the blessed child
Of Soul, not sense.

And as this vision, calm and clear,
Dawns on my sight,
Let selfishness and earth-born pride
Die;—and contrite
My heart bring this, in man's
Extremity;
Its only sacrifice the gift,
Humility.

And give me love to heal and lift
The fallen up;
To loose the captives' chains and share
The healing cup.
For Truth has taught me kindly this
Precept of Thine:
Self-knowledge, love, humility—
The way divine.

THE CHRISTIAN SCIENCE JOURNAL

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EDITORIAL

THE NECESSITY FOR UNDERSTANDING THE MEANING OF THE UNREALITY OF MATTER

WHEN Mrs. Eddy wrote, on page 480 of Science and Health, "When the substance of Spirit appears in Christian Science, the nothingness of matter is recognized," when she embodied a somewhat similar statement in the fifth tenet, on page 497 of the same book, when, on pages 9 and 10 of "Unity of Good," she demanded, "What is the cardinal point of the difference in my metaphysical system?" and immediately answered her own question as follows, "This: that *by knowing the unreality of disease, sin, and death,* you demonstrate the allness of God. This difference wholly separates my system from all others," she offered a scientific challenge to the sects and to the schools, and one which Christian Scientists must be prepared to defend logically and to demonstrate practically, unless Christian Science is once more to be lost to the wayfaring man, in his struggle to understand God, Principle.

To say that matter is unreal because Spirit is infinite is merely to beg the question, enter the field of dogmatic assertion with the exponents of a material heaven and a material hell, and to shift the argument from one point to another, from the question of the unreality of matter to that of the infinity of Spirit. Obviously nothing can result from such tactics except a weakening of conviction, for, as Peter so truly told the scattered Christians in Asia, a man must have a reason for the hope that is in him. Peter, indeed, went further than this. He wrote of a scientific knowledge of God, Principle, and by so doing demanded from his readers a scientific reason for the hope that was in them. Such a reason is demanded all the more strongly from Christian Scientists. Eighteen centuries of Christian endeavor have given the opportunity for testing the truth of the gospel, and accumulating evidence of the demonstration of that truth, so that if ever the Christian is to be able to set forth his hope upon a scientific and demonstrable basis it should be now. That, surely, is why Mrs. Eddy has said, upon page 461 of Science and Health, "Christian Science must be accepted at this period by induction."

That statement makes it perfectly clear that Mrs. Eddy knew that the world was not ready to accept Christian Science by deduction, no matter how accurate the deduction might be. Therefore, she herself drew attention

to the inadequacy to-day of the deduction that because Spirit is infinite, there is no matter, and so threw Christian Scientists back upon the necessity for accepting that fundamental statement of James, "Faith without works is dead." Now induction is the accumulation of a large number of results, all of which can be traced and attributed to a common cause. If, then, the healing effected in Christian Science can be traced and attributed to the postulate of the unreality of matter, the soundest possible evidence of the truth of that postulate will have been supplied, and the necessity for grasping the meaning of the postulate, in its full scientific significance, redoubled. What, then, is meant exactly in Christian Science by the unreality of matter? For it is obvious that it is not just what Plato intended, what Abelard taught, what Berkeley contended for, or what the idealistic philosophers of to-day are insisting upon. It is the philosophy of the New Testament, the gospel of Jesus the Christ.

What the great schools of philosophic idealism have always contended for is very roughly this: that matter is the subjective condition of the human mind, the manifestation of energy, and so subject to every change in that mind and every variation in that energy. Henri Bergson, the most modern exponent of the theory, has, naturally, gone further than any one before him, and has adumbrated the theory that this human mind, being independent of its subjective condition—brain and body—is eternal, and goes on clothing itself once more after death. In other words, that the old antithetical rhyming epigram,

> "Charles the First walked and talked,
> Half an hour after his head was cut off,"

is true whichever way you read it. Now superficially regarded, there is not a great deal of difference between this teaching and that of the gospel, and yet there is really the unbridgable gulf between reality and unreality, between the tree of life and the tree of the knowledge of good and evil. The Bergson theory, like every theory of the schools of idealistic philosophy, satisfies itself with the attribution of unreality to the material phenomenon, and confounds the material noumenon, the human mind, with God, Principle, and so carries evil, or the elements of discord and disruption, into Principle, whilst Christian Science includes the material noumenon and phenomenon in a common unreality, the first as the counterfeit of divine Mind, and the other as that of spiritual creation, and so preserves good as absolute.

It is precisely here, in ignoring the difference between absolute good and a relative human sense of good and evil, which was so evident to the writer of the Elohistic document of Genesis, that the later preachers of creeds and philosophies have seen the structures they have raised sink, one after another, into the sands. It is as impossible to demonstrate life on a basis of birth and death, as it is to demonstrate healing on a basis of sickness and health. Eternal life and divine health can only be proved the reality, on the basis of the unreality of sin,

disease, and death, of matter and evil. The moment, consequently, that the reality of matter is admitted, every property of matter has to be taken into account, and the philosophy of Shakespeare is reached,

"Imperious Cæsar, dead and turn'd to clay,
Might stop a hole to keep the wind away."

There, in a couplet, is the whole theory of the conservation of matter, just as that other couplet,

"The evil that men do lives after them;
The good is oft interred with their bones,"

sums up the doctrine of the powers of evil.

It is impossible, in other words, to retain the human mind as a reality, without retaining its attributes of materiality and evil. Only as the whole complex interweaving of Spirit and matter, good and evil, Principle and its negation, is repudiated and exposed as a scientific impossibility, and so understood, can the demonstration of the omnipotence and omnipresence of Principle be effectually made; and this demonstration can never become even a possibility except in the proportion in which the temptations of the flesh vanish in the understanding of the nothingness of matter. It is quite useless, that is to say, for a man to indulge the senses, to lay farm to farm, to pull down his barns so as to build greater, whilst proclaiming the unreality of matter. A realization of the unreality of matter is shown in precisely one way, in a disregard of matter; and only as a man becomes conscious of this disregard of matter, need he congratulate himself upon an acquirement of any realization of its unreality.

Now the realization of the unreality of matter cannot be reached through reason alone: it must be reached simultaneously through demonstration. When a man's declarations of Truth, based on the unreality of matter, are followed by the healing of sickness and sin, it is clear that matter is truly becoming unreal to him. But it is perfectly certain that any healing which may seem to be accomplished on another basis than the unreality of matter cannot be metaphysical healing but only some phase of mental suggestion, endeavoring to change a mental phenomenon. It is just here that the gulf between Christian Science and mental science, in any form, gaps so wide. The mental scientist, believing the noumenon or human mind to be real, sets to work to change that mind so as to bring about a corresponding change in its phenomenon, body. But it is obvious that a mind which can change one minute one way, can change the next minute another way, so that no certainty of a permanent view can ever be attained. The denial, in Christian Science, of the reality of the noumenon, human mind, and the insistence that nothing exists but infinite and harmonious Mind, Principle, destroy the lie of false belief, and so prevent the possibility of a relapse. This is why the human mind is a factor in mental science healing and only the cause of disease in spiritual or Christian Science practice. And it was to these mental theories that Mrs. Eddy was alluding when she wrote, on page 185 of Science and Health, "Such theories have no relationship to Christian

Science, which rests on the conception of God as the only Life, substance, and intelligence, and excludes the human mind as a spiritual factor in the healing work."

All this makes evident the necessity for a clear metaphysical understanding of the teaching of the unreality of matter and of the futility of undigested and unrelated assumptions of its unreality, and explains why Mrs. Eddy insists so strongly on a knowledge of the metaphysics as well as an expression of the Spirit of Christian Science.

FREDERICK DIXON.

PARTY POLITICS

DURING the war, those who understood something of what constitutes working for Principle expected eagerly and rightly that, with the coming of peace, there would be a very thorough overturning of the old systems of party politics in every country. This overturning has, of course, begun. Its manifestations, however, are so various and so different from what any one had foreseen that many people are as yet hardly aware of what is really taking place. The more cynical observe that the spoils of war seem to have stimulated the professional politicians to a grosser materialism than ever before. Even the most humanly optimistic find little to encourage them in such phenomena as American party conventions or European elections. It does indeed require more than mere human optimism, more than any attempt to look on some supposedly better side of material conditions, to comprehend truly important development. Exact knowledge of divine Principle, rather than any mortal theory about policies, must be the basis for discerning progress.

To the casual observer, it is evident that the great events of yesterday overshadowed rather than developed personalities. Hardly a notable person, no matter how great his work appeared in the thick of the war activity, has escaped without being at one time or another the center of a storm of adverse criticism. Cooperation and coalition for war purposes seem to have come to an end. Instead, even the two or three main political parties in nearly every country have more or less disintegrated into many smaller groups which are continually recombining and realigning themselves. Indeed, each man of prominence is almost a party to himself, with little in common with any of his adversaries. A faction clings for the moment to one shade of opinion, and the next moment reacts from it. In other words, the personal element in all human affairs, including especially political campaigns, is undergoing some sort of a vital readjustment. More of what this is remains to be seen.

Five hundred years ago, Machiavelli declared, "There is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success, than to take the lead in the introduction of a new order of things; because the innovator has for enemies all those who have done well

under the old conditions, and lukewarm defenders in those who may do well under the new." Now Machiavelli's whole treatise on government was based on a system of personal domination. Viewing the ways of princes from that standpoint, he naturally had to be pessimistic. Only as such a theory as his, which included the dogma that "it is necessary for a prince wishing to hold his own to know how to do wrong, and to make use of it or not according to necessity," is replaced by the understanding and practice of genuine Principle, can the politics of the present be purified. Every sense of personal manipulation and control is medieval and has to give way to the guidance of infinite intelligence.

The mesmerism of the crowd, whether it be in a party convention or a preelection mass meeting, comes about simply through the belief that there are many units of animated matter which have congregated in order to increase their animation and expand its supposed influence. Since, however, Mind is the only real power, and the true, divine Mind never does inhabit or animate any such a fraud as matter, the worst that the so-called mesmerism of the crowd can do is really nothing whatever. All the while, Principle remains Principle and governs its actual manifestation in perfect order. Every one who sincerely wishes to see the truth demonstrated practically in all experience must accept this spiritual fact and rejoice in the overcoming of merely personal policies by the infinity of Principle.

In a political campaign, as in anything else, what is necessary is the turning away from human emotionalism to the consideration of Truth alone. The so-called magnetism of much personal oratory, for instance, like any other appeal to the physical senses, is never adequate. Inciting bitterness and hatred is not intelligent. Democracy must be actual government of all by Principle, through the consecrated dependence of all on the one spiritually governing power. What must always count is the revelation of true good, straight from the one Mind, and subject to no mortal influences.

The great issue of any campaign is not what human policy shall prevail but how much of spiritual intelligence is to be demonstrated. To the student of Christian Science it must be clear that the replacement of all forms of materialism with reliance on Spirit is the only way of progress. As Mrs. Eddy says on page 492 of Science and Health: "These two contradictory theories—that matter is something, or that all is Mind—will dispute the ground, until one is acknowledged to be the victor. Discussing his campaign, General Grant said: 'I propose to fight it out on this line, if it takes all summer.' Science says: All is Mind and Mind's idea. You must fight it out on this line. Matter can afford you no aid."

Now for any human sense of things there must be the true idea. There must be, for instance, true economy of administration, the true way of preserving peace, true regulation of business, and so on. By earnestly reasoning for one's self as to what the divine Mind knows in every con-

nection, each one can discern and have the full advantage of the right idea. There is the true, divine concept of policy and even of partisanship. One needs simply to be partisan to the policy of following demonstrable Principle in all circumstances. This is the one right side to choose. Whoever in any government has really expressed Principle in any degree is deserving, to that extent, of our gratitude, though not of any abject adulation; and whatever has veritably been of Principle in any activity endures forever, while its suppositional opposite lapses into its native nothingness.

Something of the need for the true partisanship, which is a standing for the right, Mrs. Eddy indicates on page 266 of "Miscellaneous Writings," "To be two-sided, when these sides are moral opposites, is neither politic nor scientific; and to abridge a single human right or privilege is an error." On the preceding page of the same article she writes, moreover: "Diverse opinions in Science are stultifying. All must have *one* Principle and the same rule; and all *who follow the Principle and rule* have but one opinion of it." The fact is that the one, infinite, divine Principle requires and maintains one infinitely right action. Each one who demonstrates this for himself is aiding in the permanent purification of politics.

GUSTAVUS S. PAINE.

FOR many years I suffered very much from throat trouble and was under several different doctors, who, after trying various remedies, each in turn declared he could do no more for me. I was also going to two specialists in London, one of whom I was under for many months. After submitting to varied treatment I went under an operation, but all to no purpose, for the specialist eventually told me he could do no more for me, as the other physicians had. In 1916 I was again much worse and went to another doctor, who declared my throat to be in a very bad condition. In addition to this I was in a very weak state of health generally and the doctor advised an operation for internal trouble. I went into a nursing home in January, 1917, and after several weeks there returned to my own home and had to go to bed for another three weeks. While lying there I had "Science and Health with Key to the Scriptures" brought to me and I started reading, and then began to see how useless all these material so-called remedies were. After a day or two I refused to have my throat treated or to take medicine, and had gained help from the book. Directly I could go out I went to the Christian Science church and a few days after saw a practitioner, who promised to help me. This was toward the end of March. My recovery from the throat trouble was very rapid. Early in May I went to see my doctor to pay my bill. He asked me how my throat was. I said quite well now. He seemed very surprised and asked to see it. He examined it and said it was most marvelous as there was not a trace of either congestion or inflammation and it was extraordinary for it to have cleared so completely.

The operation which I had undergone for internal trouble was also unsuccessful, and it was the great disappointment over this that finally decided me to turn to Christian Science. In October of the same year this condition was absolutely overcome and there has been no recurrence whatsoever. I have also been healed of quinsy, pleurisy, varicose veins, and hemorrhoids, and am stronger and happier than I have ever been before. I am very grateful to say the healings mentioned are permanent.

In February, 1919, our son, a boy of eleven, was taken ill. His temperature was very high, and I became fearful, so telephoned to a practitioner and asked her for help. This was answered with loving encouragement not to fear but to know that God is all-power, and whatever was trying to manifest itself had no power and was not real. The boy passed a very restless night, breathing with great difficulty and many times I was tempted to doubt, for it seemed he must pass on. I decided, however, that I would trust only in God, and the next morning he was better, the temperature being normal. My joy and gratitude were great, as I knew it was claiming to be a serious lung trouble. Just after this, symptoms seemed to point to infectious trouble, so in order to comply with the law I

asked a doctor to diagnose the case, stating I was a Christian Scientist. He sounded the child's chest and said he had very bad congestion of the lungs, also there were very decided traces of tubercular disease. The child had been coughing very much for several months, but I did not realize it meant this, though I had suffered from this myself from the age of nineteen, and until I knew of Christian Science had believed in the law of heredity. The doctor said he must not go to school for at least six months, that he must live in the open air and be well nourished; also that an eruption on his face was due to septic poison, and asked if I wished him to prescribe. I said no, I would just trust him to Christian Science treatment and asked the practitioner who had lovingly stood by me to go on helping him. One day later my trust seemed to falter, but in reality I knew God was all-power, and when I retired that night I determined I would not sleep until I had peace and knew my boy was healed.

I read Science and Health, also my Bible, and received much help from the ninety-first psalm, with all its beautiful promises. Finally I turned to the lines above the chapter on "Prayer" in Science and Health,—lines from the Bible, which had helped me on several occasions before: "Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. Your Father knoweth what things ye have need of, before ye ask Him." Less than an hour after I started my study I felt sure the Father had answered my prayer. Next morning the boy's father called to him and asked how his face was. I answered, saying, "His face is healed," and it was. All trace of inflammation had gone and before the end of that week every trace of the disease had disappeared. As I had promised, I called on the doctor in order to allow him to examine the boy's chest again. He went over it very carefully and said there was no trace left of the trouble, that the lungs were perfectly sound, that he could go to school and I need not worry about him at all.

Words fail me to express my gratitude for these healings, and I shall be ever grateful to Mrs. Eddy, the Discoverer and Founder of Christian Science, and to the practitioner who so lovingly helped, and I pray this testimony may help some mother as another mother's helped me.—(*Mrs.*) *Alice Marsh, Portsmouth, England.*

HAVING received constant benefits since I began the study of Christian Science, about four years ago, I realize it is my privilege to share a few of these experiences with others. I was led to take up Christian Science for the healing of a skin disease which had been manifested almost without interruption since I was a small child, as I could find no remedy to relieve it and had tried everything that was offered. Finally the physician said I would probably have it all my life.

When Christian Science was first presented to me as a religion that heals, it seemed too good to be true, nevertheless I was willing to investigate. I am grateful that the practi-

tioner to whom I first went was so patient with me, although I was not obedient and did not read as requested. However, he soon told me his work was done, and though I had not as yet seen any proof, I continued to read a little in Science and Health, and occasionally went to church. Within the next year I moved to another city and I took up the study more earnestly. As soon as I realized that I should try to work out my own salvation, I found I was free from this physical error and also free from a sense of resentment that had been uncovered by the practitioners. When I first took up the study I was told that it was my privilege to know the truth for myself and I soon perceived that this teaching is applicable to all inharmonious daily occurrences.

One of my early experiences which seems worth relating comes to my thought. I did not attach much importance to it as a demonstration at the time it took place, but I know now that I never put forth more consecrated effort in trying to solve any problem than I did in this instance. I was one of a large party climbing a mountain near the Columbia River, when one of the party fell, the fall causing a painful injury to his knee. At first he thought it would not be possible to go any farther, but I applied the truth which I had been learning to this situation and presently he was able to go on, though slowly, as the snow was deep. I with two others remained with him, and since our progress was so slow we decided to return home without attempting to reach the summit. Returning, we lost our way and found ourselves on the foothills that run parallel with the river, and we could not find a trail leading down to the highway, which I believe is more than a thousand feet below. We went up one after another of those foothills till it seemed as if we could not go a step farther. Occasionally we would get a glimpse of the highway like a ribbon below us, but strive as we might there could be found no path, no "short cut." I was glad I had learned the scientific statement of being (Science and Health, p. 468), for that and a few other simple truths I knew were with me all the day. My companions knew nothing of Christian Science so I helped them as well as I could mentally, keeping the thought uppermost that God takes care of all His children and it makes no difference where we are, He is right there.

It was surely an odd situation and I am reminded of its similarity to our pilgrimage from materiality to spirituality. It is impossible to reach the path until we overcome the obstacles which seem like mountains in our way, separating us from our goal, which in this instance was the highway. Even when we found the trail, though the way was plain we had to struggle over huge ice-covered boulders and slide down steep banks, the wind and sleet stinging as it beat against our faces. We were beautifully taken care of through it all, finally arriving home just in time to intercept the searching party that was being sent out for us.

I am grateful to say that I have never felt antagonistic toward Christian Science. Instead, it always

seemed to be a blending of the ideal and practical which I had longed for but supposed I would never find, as mankind seemed so helpless from the old point of view. When I first began to study I had proofs in the healing of the fear of so-called oak poisoning and very severe burns; and from the time I had my first Christian Science treatment I have never since been troubled with tonsillitis or quinsy or any other ailments of the throat. I had suffered a great deal every winter with my throat and had several small operations for this trouble, but they did not benefit me in the least.

The definition of God as Principle was a revelation to me, but it has always seemed a very clear and natural way to explain the only cause and creator. I had only been reading our Lesson-Sermons a very short time when our older boy was born, and I am glad to say that I relied absolutely on Christian Science, and all fear was eliminated after the first treatment. When our second boy came, about eight months ago, the demonstration was even more complete, in accordance with my increased understanding. These were both beautiful proofs of God's ever presence.

Recently I had the opportunity of again proving the unreality of fear. The dentist said I should have a wisdom tooth removed as it was partially broken. After having help from the practitioner my thought was so uplifted that the result was complete freedom from pain when the tooth was extracted. A belief in ptomaine poisoning was recently met for my elder boy and myself when I realized the true meaning of our daily prayer, on page 41 of the Manual. This healing was instantaneous. My husband, the children, and I rely on Christian Science for all our needs, and I am so grateful to the loyal students of Mrs. Eddy's teachings who are letting their light shine so the way will be illumined for younger students.—(*Mrs.*) *Edna L. Tettlebaum, Seattle, Wash.*

Deep gratitude for Christian Science impels me to testify to some of the experiences passed through during the warring years, demonstrating the practical applicability of Truth and Love. In 1914 I went to the front, and in February, 1915, was wounded by a revolver shot. The bullet struck and splintered the upper part of the arm, and had also injured a blood vessel, causing an internal bleeding, so that according to mortal belief the condition was serious. I was sent to a hospital and while there requested Christian Science help, and absent treatment was given me. Soon the swelling of the arm ceased and the arm was placed in a plaster cast after having an X-ray examination to show the condition of the bone. After about five weeks the cast was removed, and the bullet, which had entirely escaped the attention of the physician, and of the presence of which I myself had no knowledge, was found to have left the body at the elbow in a very natural way and was lying in the bandage, thus making an operation unnecessary.

Also later, while at the front, I often had the opportunity of experiencing the protecting power of Truth and Love. In the course of the warring years, of which I had spent most

of my time at the front, I was buried twice, due to grenades and mines, without suffering any after effects. One day in 1917, during the battle of the Aisne, all the dugouts of my regiment were destroyed and I, with about twenty others, was buried in another dugout. We were completely cut off from the upper air and scarcely heard the mine explosions which were taking place in our section. The entrance had been completely closed through falling pieces of earth. While in this position I clung steadfastly to the truth, and after hours of assiduous effort we were finally successful in again getting air and being released from our captivity. Upon looking about we noticed that the dugout had been completely leveled and was transformed into a shell-torn field. When I approached my dugout, however, I found it intact and also found the textbook, "Science and Health with Key to the Scriptures," open upon the table, just as I had left it.

There would not be room enough to enumerate all the blessings received during this time, and I wish to limit myself by testifying that at the time I was taken prisoner in 1918 God proved to be my protection and my Life. With the exception of a slight injury received on this occasion, which healed in a very short time, I passed through everything unharmed, and after being prisoner for sixteen months returned to my family. During these years of war, thanks to my efforts constantly to think right and to reveal a demonstrable knowledge of Truth, I was never placed in a position where I was obliged to harm my fellow man. I frequently read the Bible and Science and Health while in the trenches and often realized the fact that God is our Life while "in the valley of the shadow of death." Mrs. Eddy says on page 340 of our textbook: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed." These words point out that Christian Science is the way to peace and the great brotherhood of man.

I am ever grateful to God, as well as to the Discoverer and Founder of Christian Science, Mrs. Eddy, for a knowledge of Christian Science and for its blessed activities which are expressed throughout the world.—*Hans Struss, Hannover, Germany.*

I MUST express just a little of what I feel for what Christian Science has done for me. At a time when I felt that I was not long for this world, I was led by that "still small voice" to ask for something to read on Christian Science. I had never known anything but to make fun of what I thought Christian Science was. I had been an invalid for several years, and had given up all hope of ever being well again, as doctors had said nothing could be done for me. But such is the power of Truth that through reading the *Christian Science*

Sentinel I was healed. That was six or seven years ago, and I have been a well woman since.

I have not the words to express what I feel for that grand woman, Mary Baker Eddy, for the good work she has done, in giving us the new-old truth that opens the prison doors and sets the captive free, and for the two faithful students who were so patient with me, and helped me so much on the journey from materiality to spirituality. I am striving each day to live my gratitude. I am so thankful for the *Sentinel* and *Journal,* and for our Lesson-Sermons. They are a daily food we could not do without. I have had many wonderful healings, and have also been able to help others, for which I am truly thankful. I thank God daily that one was found pure enough to show us the way to this healing truth.—(*Mrs.*) *Josie A. Swinney, Haskell, Okla.*

I AM truly grateful for the opportunity to write my testimony and share with others my individual experience in proof of the fact that Christian Science heals the sick. In the spring of 1912 I had nervous prostration, and my attending physician so declared it. I believe that from his point of view he did all he could, and he expressed much kindness. I fully realized that materia medica could not help me and was really very glad to turn to Christian Science, for I felt it would help me, although I knew little about it. I had suffered all my life from weak nerves, and a law of recurrence had been held over me by many of my friends, this being the fourth time that I had broken down. My husband and I talked the matter over and he was quite willing for me to send for a friend with whom I stayed one time before when I had been condemned as a nervous wreck. This friend had metaphysical help when needed and at one time had called a practitioner in for me when I needed help very much. I realized it was through divine Love that better conditions came about, but did not study the Science at that time. When this experience came to me again I was willing to read the Bible and the textbook, "Science and Health with Key to the Scriptures," the Lesson-Sermon, and the authorized Christian Science literature, and tried to apply what I learned from them, and I can truly say I am grateful for all of them.

I am healed but was not healed instantaneously. If I had been I might not have studied the works as I was given opportunity. I have since established a home and am able to do what seems necessary. I have had the privilege of class instruction, for which I am grateful and had opportunity to help some others. I am grateful to have gained some knowledge of Christian Science, which was so lovingly given us by our Leader, Mary Baker Eddy.—(*Mrs.*) *Catherine Hirsch, Ayer, Mass.*

WHEN I first heard of Christian Science I had been in poor health for over sixteen years. I scarcely knew a day in that time when I was free from pain. I often wondered if there was any one in the world quite as miserable. A friend told me of the healing of her sister, gave me some

literature, and encouraged me at least to give Christian Science a trial. The following week I went to see a practitioner, fully expecting to have an instantaneous healing, as I read so many did. I gained a little and after a few weeks discontinued the treatment as I felt I was not gaining fast enough. I had to go through deep waters before I found that I had been far from willing to give up all for Christ.

For two more years I suffered and found the old medicines did not give me even temporary relief. About that time my youngest daughter had hernia, and was very nearsighted and quite deaf. I hoped the latter trouble would pass away, but instead the deafness increased rapidly. The school teacher wrote me about once a week that the child must have glasses fitted to her eyes. I felt that Christian Science was the only way and the right way and I went to a practitioner in a little more humble spirit than before and asked for help. In a week the deafness and eye trouble had vanished, the child was healed, and I have never since had any desire to seek help except through Christian Science. This was twelve years ago and there has never been any return of either eye trouble or deafness.

The specialist and surgeon said I would never see a well week or one free from pain, without an operation, but I have had many weeks and years of freedom in that respect and an increasing thankfulness that I have even a slight understanding of Christian Science. I am most grateful that I have been able to have class instruction; I feel it is a great privilege and help. I deeply appreciate all the literature we have and all the channels through which Truth works.—*(Mrs.) Lelia A. Jones, New Britain, Conn.*

LIKE many grateful ones I desire to send my testimony of spiritual and physical healing, hoping it may be of help to others. About fifteen years ago I was healed through absent treatment of nervous prostration. I have many times since been very grateful for this healing, as it is certainly a proof to me that Mind alone is the Healer. I have also been healed of stomach trouble, colds, hay fever, and many aches and pains that seemed to make up the mortal belief of life in matter. I have had instantaneous healings, also have seen others instantaneously healed, and know that Christian Science when applied without fear or doubt does heal quickly and permanently. I am grateful for the spiritual unfoldment that is being revealed to me through the study of Christian Science.

Words cannot express my gratitude for the comfort received through the inspired words of our beloved Leader. She says on page 246 of Science and Health, "Life is eternal," and again on page 427: "If it is true that man lives, this fact can never change in Science to the opposite belief that man dies. Life is the law of Soul, even the law of the spirit of Truth, and Soul is never without its representative. Man's individual being can no more die nor disappear in unconsciousness than can Soul, for both are immortal."

I am grateful for all good that has been unfolded to me through Christian Science. The literature received daily, weekly, and monthly, is most helpful to me and I am grateful for the privilege of having it. I am also grateful for the understanding of the Bible that Christian Science has unfolded to me; for the right idea of church which I have gained from Mrs. Eddy's definition of church, on page 583 of Science and Health; for the privilege of class instruction and for valued friendship, which I know is the result of the understanding of God and His idea. I have proved that Christian Science is the truth, which the Master said would make us free (from all material belief).

My daily prayer is for greater understanding, that I may be more obedient in word and deed to the teaching of our dear Leader, Mary Baker Eddy, which I know is the reestablishment of the teaching of the Master, Jesus the Christ.—(*Mrs.*) *Sadie F. Milbery, San Francisco, Calif.*

WHEN my little girl was first presented to me I remarked that she had peculiar looking feet, but the nurse laughingly said she was very fat and I rejoiced in the thought that my baby was perfect. When she was ten days old, however, another nurse, who was bathing her in my room, told me the baby had crippled feet. A few moments later one of the members of the hospital staff came to me and told me that the condition was not really bad, for it would only be necessary to have the tendons cut and irons put on her feet and legs when she was old enough to walk, and that these could be removed when she was eight or ten years old.

When I was left alone the only thought that would come to me was that it was not true and that I did not believe it. All day this thought stayed with me and that night I was taken home. The next day, after telling those in my home that I had been informed of the condition, I was lovingly advised to call a Christian Science practitioner, which I did. After hearing my story she said to me, "Don't you know that God made man perfect and that therefore your baby is now perfect?"

Loving work was taken up, with the result that two months later when the physician looked at the baby's feet he expressed great surprise at the improved condition. When she was thirteen months old she walked, and now at the age of seven she attends the gymnasium and runs and plays with the same ease and is as active on her feet as any other child. Truly this is a proof of that beautiful promise, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." I am filled with gratitude to Mary Baker Eddy for the new understanding of God which she has given the world.—(*Mrs.*) *Belle Titus Steele, Detroit, Mich.*

I WISH to express my gratitude for Christian Science. While I was preparing to leave on a trip there were several things which needed my attention, and in attending to one of these duties I had occasion to use a very strong corrosive (lye), and in

ignorance of its nature used it very freely. While using it I felt my hands burn, but paid no attention and went about performing the remainder of my duties before leaving for the train. When I got on the train and was seated comfortably in the Pullman I began to remove my gloves, but they seemed to be fastened to my hands so that I had to pull them off with force, and on looking at my hands I saw that my fingers were raw. Instantly I declared the truth and my hands were practically instantaneously healed. For this demonstration I am truly grateful.—*David Hamilton-Campbell, New York, N. Y.*

My gratitude for the wonderful healing, chastening, and uplifting, yet divinely natural light experienced through even the least understanding of Christian Science, is quite beyond expression either in word or deed. Only through striving to attain to a closer walk with God and with some measure of loving service can gratitude be expressed. I wish I could tell of the blessed change which Christian Science has brought into my life, so that it might help another who perhaps is longing, as I was, for something deeper and truer than she has ever known. My mother passed on shortly after my birth, and my father a few years later. Although I was with those who loved me, I grew up with an intense hunger for mother love, which literally amounted to mental starvation, and this condition of thought was externalized on the body in innumerable physical ills. I would not dwell on the barren years full of physical suffering save to show the transformation that took place when Christian Science came to me as a ray of light penetrating an almost hopeless darkness. My healing was very, very slow because there were many ills of disposition to be overcome, and there had to be a sufficient degree of willingness for healing to take place, but the new birth has steadily gone on year by year until my thought has been lifted from a sense of death unto life, limitation to expansion, want to plenty, and best of all from starvation for mother love into a growing, encircling sense of the transforming, all-protecting and soul-satisfying love of the Father-Mother God. We are all children of the one Father-Mother, and above all else I am grateful for an increasing knowledge of this fact.

Our great Leader, Mrs. Eddy, knew the truth, and suffered that we might attain, and I am so glad to have a growing appreciation of that beautiful, service-giving life, for the truly marvelous work which she did in persevering until she saw the glorious truth, which is so rapidly saving the world. My constant prayer is that I may see the truth clearly enough to do my part to sustain the work which she finished, and so be found on the side of God.—(*Miss*) *Elizabeth Jacob, Washington, D. C.*

Feeling the great need of expressing my gratitude to God for Christian Science I submit this testimony. When I began to investigate Christian Science I had no great need of physical healing, but I was healed of many erroneous thoughts and beliefs through the reading of "Science

and Health with Key to the Scriptures," by Mary Baker Eddy. Since then I have been healed of a disease of the cheek bone; the wonderful spiritual uplift from this healing will never be forgotten. The greatest healing of all to me is the healing of fear, to know God as Love and not the author of evil nor a God of vengeance. I shall never cease to be grateful for this knowledge of God, to know that in Science there is no past, no mistakes or failures, but an ever pressing forward to the goal of perfection, to the full realization of God's perfect man.—*Mrs. Wesley W. Jones, Texarkana, Tex.*

It is now six years since I first heard of or learned anything about Christian Science. I was then living with a family in Switzerland, one of whom had been healed through Science. She spoke to me frequently of Mrs. Eddy's wonderful rediscovery of the truth of being, and as I became gradually more interested I read some of Mrs. Eddy's works and the Lesson-Sermons with her. One day, as I was attempting to skate, I slipped and to mortal sense fractured my ankle. At this time, my parents strongly objected to any influence being brought to bear upon me by Christian Science, because they believed that I at that time, at the age of seventeen, was too young to be capable of good judgment upon a matter so serious, and would not allow me to continue attending the church services. I was obliged, therefore, at their earnest desire to have the attendance of a medical doctor, but I was also determined to have Science treatment, with the result that instead of being laid up for three weeks or a month unable to walk, as the doctor had told me, I was up and about within the week. When I returned later to my home, I discovered that any mention of Christian Science created such discussion that I resolved to say no more about it, not then having grasped the fact that reflected Love overcomes all opposition, so that I unwisely dropped the study of Science altogether. For this cowardice, I paid "the utmost farthing" during the ensuing five years, during which I scarcely had a moment's peace. My views of life became so cynical and black that I was indifferent to everything and everybody, and wished heartily that my existence here might speedily end. Three years ago I had a bad attack of influenza and since then had suffered from constant neuralgia and severe pains in one ear. I sought the advice of throat specialists, ear specialists, physicians, and surgeons, and not one could give me relief. Last winter I fell a victim to the prevalent influenza and was ill for three months, after which time the neuralgic pains, from which I had suffered for three years without cessation night or day, extended to my back, so that singing (which is my profession) became agony to me, and I began to doubt whether I should be able to continue with my work.

Last autumn, as I was in great pain, my mother said to me, "Why don't you try Christian Science again?" Needless to say, I was astounded to hear her say such a thing. As the realization was borne

in upon me that here was my only chance of recovery, I immediately accepted such an open invitation to the truth; whereupon my mother herself communicated with a practitioner, who paid me a visit, and I was healed instantaneously of all pain and also of advanced anæmia to which I had always been subject. I asked the healer to continue her treatment for a week, at the end of which time I went to see her, and told her how well I felt and how very grateful I was for what had been done, but I felt constrained to add that I still relied upon drugs to heal inaction. She pointed out to me the error of my ways, by assuring me that an inanimate drug could not possibly have any power of itself, when God is all-powerful. I left her with the firm intention of making a complete demonstration over the nothingness of this evil, and after two days of stubborn resistance, of mortal suggestions, and clinging steadfastly to the knowledge that "there is no death, no inaction, diseased action, overaction, nor reaction," as Mrs. Eddy says on pages 427 and 428 of Science and Health, because God is all-action and with Him everything is harmonious and eternal, I discovered that I was completely healed of all inaction, and have had no trouble since. During the last three weeks I have accomplished more hard work and endured more so-called mental strain than ever before, without any ill effects, solely by realizing that I am reflecting and using only God's power, and am sustained "by His right hand;" therefore nothing is impossible.

I am profoundly thankful to God and to Mrs. Eddy for her enlightened understanding of the Bible, and above all I am grateful to be able to add yet another testimony of the healing power of this truth, with the hope that it may serve to help some brother in distress.—(*Miss*) *Olga Haley, London, England.*

I HAVE so much for which to be grateful that I scarcely know how to begin. About nine years ago I was healed through the clear thinking of a dear sister, after being told by two of our best surgeons that without a surgical operation I would never be well. On a Friday one of the surgeons told my sister what the nature of the operation would be. She denied mentally all that he said, and affirmed the truth. The doctor told me to return the following Monday for a final examination so that he would know just what was to be done, expecting to find me much worse as a result of a long drive I was going to take. (I had not been out even for a drive for months—most of the time being spent in bed.) When I went to his office again he told me that on the previous Friday an operation had been necessary but that he could not now say that it was. I was healed instantaneously, though not a Christian Scientist at the time, simply through my sister's right thinking. I have never been in bed for a day or a portion of a day since.

On our way to church one Wednesday evening recently, our pet dog's foot was caught in the automobile door. She screamed with pain. I picked her up and repeated audibly the scientific statement of being

(Science and Health, p. 468). In less time than it takes to tell it she stopped screaming but could not use her foot. The following morning there was not even a sign of a limp. One person in the car, who is reaching out for Science, told me she was very glad she was present, as it was to her an added proof of what Christian Science could do. She was particularly impressed with the attitude of my small daughter, who was very calm, and quietly knew the truth. I could go on and on, for I have had no end of wonderful and mostly instantaneous healings.

I am deeply grateful to God, to our revered Leader, Mary Baker Eddy, and to Christ Jesus the Wayshower, also for all our periodicals, for the splendid Lesson-Sermons, and our church services. I want to take this opportunity to express my thankfulness to the Christian Science practitioners who have always so lovingly helped me and mine.—(*Mrs.*) *Lucie Stern, Atherton, Calif.*

It is with much gratitude that I send in this testimony of the healing of my eyes. It is seven years or so since this demonstration was made, and I have awakened to the fact that it is well nigh time I was sending it in to the *Sentinel* or *Journal*. It was but a short time after I became interested in Christian Science that I left Riverside, California, where I first took up the study, and went with a young man, also interested, twenty-two miles or so into the foothills in search of farm work, which we got. While up there, having an opportunity to be out alone at one place herding cattle, I had most of the day to read and it seemed that I fairly devoured "Science and Health with Key to the Scriptures" by Mrs. Eddy, for the soil (the receptive thought) was prepared for the seed (the treasures of the truth of the Scriptures). As our Leader tells us in Science and Health (p. 361), "A germ of infinite Truth, though least in the kingdom of heaven, is the higher hope on earth, but it will be rejected and reviled until God prepares the soil for the seed." The result was that shortly after arriving in the foothills I was enabled to lay aside (yes, I buried them) my glasses, after wearing them over eleven years, during which my eyes were almost continually more or less distressed, so that I was able to do but very little reading. From the day I discarded my glasses to this day, I can recall no time when I had any desire or need for them. Since then I have been able to read and study at all times and any length of time, without the least difficulty or annoyance, and I attribute this practically instantaneous healing to my having so freely imbibed the truth from our textbook.

Were it not for the necessity and joy of expressing gratitude for this healing it would seem as though my eyes had always been in as perfect condition, even to mortal sense, as now. The physical healing means much, but the spiritual understanding gained from each demonstration indeed means much more, as we truly learn in Christian Science. I am indeed thankful to God for having given to us such an unselfish, coura-

geous Leader, Mrs. Eddy, and am grateful to all those who have been the means of helping me along the upward pathway.—*Lewis Hyde, Ontario, Ore.*

WITH a grateful and happy heart I wish to testify to the wonderful manner in which God's love protected and guided me during the war, and the help which I have received through Christian Science. As I was going to the front, this serious question confronted me: "What stand shall I take toward my opponent during the battle?" The answer was the simple statement made by Mrs. Eddy in "Miscellaneous Writings" (p. 9): "'Love thine enemies' is identical with 'Thou hast no enemies.'" It became clear to me that if I had no enemies I would never be placed in a position where I would have to defend myself against them or be compelled to injure them. With this firm assurance I departed, not to the war, but to work in the vineyard of the Lord. And this assurance was not in vain, for, although I was in the front line and had to patrol far into enemy territory, I was never placed in the position where it was necessary to use weapons. Beliefs of sickness vanished almost immediately through the declaration of the truth. Poisoning from the strong French gas was harmless and left no after effects. None of my men, during the whole time they were under my command, were killed, wounded, or captured, this being visible evidence that God was protecting and guiding me. At one time I was in the same camp with a good comrade with whom I frequently spoke of Christian Science and read the Bible and the textbook. Many a night we sat there speaking of God's love and faithfulness, while the others were sleeping; and while we were spending beautiful hours in our narrow quarters, a terrible battle was raging to the right of us and to the left of us, but our quarters were quiet. We were both somewhat disappointed when we had to leave these quarters, but a short time afterwards the enemy made an attack in that exact place, took possession of the trenches, and captured our entire station. Several times I escaped being captured in like manner.

Frequently, while reading the Lesson in the rest quarters at night, I saw the cannon light up and the shells strike in the distance. Then I exclaimed involuntarily: "Through this fire you must again pass when you resume duty." But I had no sense of fear; spontaneously the comforting promises of our Master came to my mind. Never before had I realized their deep, practical meaning as clearly as then. Through these trying hours and the severe hardships of this warring time, Christian Science helped me wonderfully. I hardly noticed them and often wondered when my comrades were dissatisfied and complained. I have been able to encourage many a one who was worrying about his dear ones at home, or who feared for the future. I was ever prepared with advice and comfort, for I myself was being so wonderfully sustained and comforted. Only once did my faith seem to desert me. Like Peter, I had

not looked upon the Christ, but upon the storm which had arisen. Then one inharmony after another came over me, and I wished myself far away from these terrible surroundings. Wholly discouraged and physically weary, I threw myself upon my bed and pondered what I could do to get away from the front. Suddenly, as a bright light, the passage from our textbook came to me: "Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God" (Science and Health, p. 569). So strong was the power of this illumination, that the recent sense of lassitude and the depressed state of mind vanished instantly. I felt quickened as never before and became conscious of rest and peace—the true, pure peace of God.

Often when a severe problem confronted me and our position appeared dangerous, a sudden thought would come as an angel to me and lift me above the current of fear and horror. Never in my life will I forget these times, and never again will I doubt the truth of divine Science, which our beloved Leader has again given to us.—*Oskar Seitz, Braunschweig, Germany.*

NEARLY two years ago the clothing of my little two-year-old daughter caught on fire from a gas stove and she was badly burned. My very first thought was of turning to God for healing. A practitioner was called, and the child did not once after that cry with pain. It was found necessary for a physician to dress the wounds. He said at once she would not live. He came again later to dress her, asking that three women be called to hold her, as she would struggle with pain. We asked him to proceed with the dressing, with one woman attending. The baby did not even murmur, nor mind being handled in the least. The physician said it was "miraculous." Even with this evidence, however, he stated she would be a nervous wreck, one arm would always be stiff, and that hair would not grow again on the back of her head. The physician was dismissed as soon as we could handle the dressings. The child never suffered and all the neighbors came to see if it were possible. She was not nervous for she did not experience pain, her arm has always been limber, and the hair is thick on the back of her head. She was up and walking about in three weeks, every material law having been broken. It was absolute proof to me that God is her Life. Some time later she had piles, and the healing was slower, but she did not suffer, and when we understood that there is only the perfect child, God's idea, we found one morning that the protrusion had slipped back into place. She was also healed of influenza this winter, after a stupor of two days and many people thought she could not live; but God's power was again relied upon and she was healed. I am grateful beyond words to God for these healings, but can truly say I am more so for the understanding that God *is*.

My husband and myself have both experienced much help in Christian Science. I have been healed of ex-

treme nervousness, sleeplessness, also of influenza, and have learned to be grateful to Mrs. Eddy that she was pure enough to discern the truth of God and man, and to the many who have helped us to a better understanding.—(*Mrs.*) *Winifred Cox Owens, Horton, Kan.*

In gratitude for Christian Science I am sending this testimony. I have been healed of a great many discordant conditions. I was given up by the doctors so I took up the study of Christian Science for healing, and was cured. I have been healed of sore eyes, manifested in sties, also of stomach and bowel trouble and the fear of storms. We have had a great many beautiful demonstrations in our home. I have had the opportunity of class instruction and am more grateful every day for the little understanding I have of this beautiful truth, the healing power of which has been proved many times to me and mine.—(*Mrs.*) *Olga M. McMahill, Omaha, Nebr.*

I began to study Christian Science in December, 1916. I had been very ill for four years, suffering from bronchitis, weak stomach, anæmia, and other troubles. I was taking three kinds of medicine from the doctor, but when I heard about Christian Science I decided to give the medicines up. I am very grateful for the loving help which I received at that time. Some of the troubles disappeared very quickly, others after a little while. During the last three years my health has been splendid. I was also healed of influenza, with help from a practitioner, in a little over a day, with no after effects. I am still more grateful for the peace of mind which Christian Science has brought, and for the spiritual understanding which is taking the place of wrong beliefs about God and His creation. I also wish to give thanks for the authorized literature, and membership in a branch church. I feel that only by walking in the way of Principle can I be worthy of the good which I am receiving.—(*Miss*) *Alice Oddy, Bradford, Yorkshire, England.*

When I read the testimonies in the *Journal* and *Sentinel* I am filled with gratitude to know that the word of God is as potent to heal now as when Jesus lived and worked among men. I have read many testimonies which told how the writers had wondered, before studying Christian Science, why healings were not done now, as in Bible times; but those healings were to me altogether in the past, and seemed too miraculous for this age; and so I could not understand much of the Bible. Even when kind friends told me of their own benefit through Christian Science, I did not realize what it meant, and tried one kind of treatment after another. The doctors were kind and earnest, but they promised only a measure of comfort, not health or strength. I had fifteen years of illness, severe nervous prostration with constant suffering, and almost every organ affected. At last I bought a copy of "Science and Health with Key to the Scriptures," by Mary Baker Eddy, and began to read. I

did not understand much, but sickness, to which was added sorrow, pressed heavily, so I began to study in earnest, and soon glimpsed what was meant by God as Mind, and man as idea. With the help of a practitioner I experienced healings and gained more understanding, and as the Christ Science became clearer I began to wonder why certain ailments did not disappear at once. Then I learned that I must prove what I knew, that merely believing was not enough; just as reading over an example in arithmetic is not enough, it must be worked out to be understood. So I progressed and was healed of severe headaches, indigestion, tonsillitis, neurasthenia, and several minor ailments; I was able also to leave off glasses, which I had worn constantly for eight years.

Besides these physical healings I am grateful to Christian Science for an understanding of the Bible, and find the spiritual interpretation so uplifting; also for the peace which this study brings, not only through the day, for it has taken away the terror of a wakeful night. Now, by turning my thoughts to the ninety-first psalm, with its beautiful meaning, or to some of our Leader's hymns, calm reigns, and restful sleep follows. Another great comfort is in knowing that I have an absolute, unchanging Principle in accordance with which to work out every problem; none is too small, none too great for a perfect solution.

I had learned that the doctors had no remedy for sorrow, the church had none for sickness. In Christian Science I have found healing for both. How grateful I am that I have been able to help myself and others. My desire or prayer is to grow in understanding, to be able to do better work. Even when discord appears I know there is a sure remedy at hand, so I am constantly thankful to God for His goodness to men, and grateful to Mrs. Eddy for showing us how to know and to utilize the Christ, Truth, which is ever present; for her great love for mankind in giving us the textbook and her other valuable writings; also for the periodicals, which are a great help and comfort, each filling a need.—(*Mrs.*) *Adell Foy, Berkeley, Calif.*

I HAVE long wished to express my gratitude for what Christian Science has done and is still doing for me, also am more than grateful that there lived one so pure as Mary Baker Eddy; that we could be shown the way to this wonderful truth, that makes free, for I have been made free from all kinds of error. The healing for which I am most thankful, it seems to me, is of a violent temper as well as of love of revenge for those who provoked it. As for the spiritual uplift, my gratitude cannot be measured. I try to live each day by expressing the one Life, Truth, and Love.—(Mrs.) *Lucy A. Haskell, Tracyton, Wash.*

I AM very grateful to give my testimony to the efficacy of the healing power of Christian Science, which for the past four and a half years has meant more to me than all worldly treasures. I cannot remember ever having been really strong. Even as a

child I was always troubled with anæmia, sore throat, insomnia, and stomach trouble, and then intestinal trouble, which resulted in paralyzed intestines for ten years. I also suffered from chronic colitis and varicose veins; for twenty years I either wore a rubber stocking or had my limbs bandaged, as on two occasions the veins had burst. I had periodical attacks of nervous breakdown, liver trouble, and appendicitis, all of which have been overcome in Christian Science. Of course the healings, and there have been many more, have always seemed marvelous, but far more to me is the knowledge that I have an ever present God who meets my every need; that God is Love and that all day and every day love just pours into my life from this unlimited source.

Upon the loss of a very dear one I was called upon to go into business, although I was altogether unqualified. Every day seemed filled with overwhelming problems, but I just knew that since divine Mind is all intelligence and I was created in God's image I would reflect as much intelligence as was necessary. The seeming knots are all unraveled and out of chaos came harmony. This harmony Christian Science brings to me daily and I am indeed most grateful—*(Mrs.) Blanche F. Lowenfels, New York, N. Y.*

We have had so many beautiful proofs of the power of divine Love to heal that I would like to tell of one which has been a constant source of inspiration and gratitude to us. About a year ago my little son caught his hand between the rubber rollers of an electric washing machine while it was in motion. By the time I could reach him and stop the machine his little hand had become apparently badly mangled. Instantly I declared over and over that God is our help in every need, and man's extremity was surely God's opportunity, because we both became calm and fearless. I found I was not able to free him from the machine so called up a practitioner, who came to us immediately, then I telephoned for mechanical help. During the time before the help came the child hardly whimpered but listened intently to the story of Daniel in the lions' den. To me then, it seemed a case for a surgeon, but when the doctor saw the hand we told him to wash it, dress it, and we would take care of the rest. After examining it closely for quite some time the doctor said he did not see how the hand could possibly be saved. He also expressed the belief that if he did sew it up blood poisoning would surely set in and thus endanger the whole arm. We were firm and he took some stitches and bandaged the hand. The next morning he took the stitches out because the hand had healed during the night. Some of the predictions were that the child would suffer from shock and should be kept quiet for several days; that the hand would slough, be deformed and absolutely useless. He was playing around the house on his kiddie-kar the third day, with his hand bandaged. With the exception of a slight scar, which is fast disappearing, the hand is just as normal in every way as the other, in appear-

ance as well as strength. The doctor could not believe what had taken place and suggested that we have an X ray taken, which we did not think necessary. We were accused of being inhuman in having Christian Science treatment for him, but I am more grateful every day when I think how really inhuman it would have been to have followed the doctor's advice and to have accepted his predictions.

Words fail to express what Christian Science means to us for this and the many other beautiful proofs that we have experienced in our home. I am truly grateful to Mrs. Eddy and for all the loving help that has been so generously given us.—(*Mrs.*)*Hazle Lawton Shurtleff, Oakland, Calif.*

[The following testimony is republished because of a misprint which occurred in it when it appeared in the July *Journal*.]

SHORTLY after coming into Christian Science I noticed that Christian Scientists did not use tobacco. I asked a Scientist the reason why. He answered, because it was not cleanly. This caused me to quit chewing tobacco, but I continued to smoke for quite a while after, until I read in Science and Health (p. 454), "It need not be added that the use of tobacco or intoxicating drinks is not in harmony with Christian Science." I then concluded to stop completely. I had used tobacco for over forty years, but the desire left me and for about a year and a half I abstained, until one day out of idle curiosity I bought a cigar and was again in bondage to the habit. I then mesmerized myself into the belief that there was no harm in it, that it did not hurt one, also that I was getting great pleasure and enjoyment out of it. After a while I noticed that I was not advancing in Science; instead was slipping back. I also noticed when meeting a Scientist that I tried to hide the cigar because I was ashamed to have a Scientist see me smoking.

I realized that the tobacco habit was not doing me any good and I again concluded to quit, but could not make the demonstration. For several years I struggled and fought; I tried to overcome it with will power; I would quit for a few hours, then I would be worse than ever; I had resolved not to ask for help from a Christian Science practitioner but to fight it out by myself. I would declare the truth and then undertake to stand fast, but would fail disgracefully. I arrived at the point at last where I had neither peace nor rest; I then asked for help, which was lovingly given. My healing was delayed but glorious when it came.

On page 241 of Science and Health Mrs. Eddy says, "The corner-stone of all spiritual building is purity;" the evil of the tobacco habit was seen to be its impurity; all craving and desire vanished, and I can now sit in a room filled with smokers and have no craving or desire for the weed; in fact the thought never enters my mind. I find I am overcoming error in my daily life more quickly and that I am advancing in Christian Science instead of slipping back. I am sending this thank offering, as a testimony of gratitude for Christian Science, for Mrs. Eddy, and to my

God for the many blessings received, and know that this cup of cold water given in Christ's name will help to break the mesmerism that may seem to bind others.—*J. Zollinger, Phœnix, Ariz.*

With a deep sense of gratitude I wish to testify to the healing power of Christian Science. When about fifteen years of age I began to have stomach and bowel trouble, for which medical treatment was resorted to for a number of years. During this time other complications presented themselves and I grew steadily worse. Then began the search for health, wherein I wandered from one kind of physician to another, including hydropathic, osteopathic, chiropractic, electric, hypnotic, and naturopathic treatment. I also gave much time and effort to physical culture, fasting, and change of climate. At the completion of this search for health, during which seventeen years had elapsed, I was not only a physical wreck but in a very serious mental condition. Christian Science had been offered to me on several occasions but was not accepted until this time, and, needless to say, man's extremity proved to be God's opportunity, for in three days I was healed. Words cannot express my gratitude for the radical change which took place in my life. Having been so accustomed to illness, health seemed like a dream which would soon vanish.

During the four years since Truth was revealed to me, I have traveled a different pathway, seeking to know more of God, good, and turning to the Bible and the writings of our beloved Leader, Mary Baker Eddy, for every need. Class instruction has been my great privilege, for which I am deeply grateful. *The Christian Science Monitor,* bringing daily news, instruction, and healing, supplies me lavishly. For this and all the Christian Science literature I am indeed grateful and hope to prove my gratitude daily by living as closely as possible to Principle.—(*Miss*) *Rosa A. Zinsley, Portland, Ore.*

It is my desire that the following experience may prove helpful to some who are in the wilderness, and are in doubt as to whether Christian Science can heal. I am a linotype operator in the printing trade, and in July, 1917, began to manifest a number of symptoms of consumption. Although I had great fear of this disease, I believed from the start that Christian Science could heal me, and so engaged the services of a practitioner, who helped me for a short period, after which I went to Ohio for a visit. Here I had help, but gave little cooperation, working only half-heartedly with the practitioner and experiencing little improvement. At the end of three weeks I had to decide whether I would go to Colorado and put my trust in climate, or continue with Christian Science. It was an easy matter for me to decide in favor of the latter course; but I was convinced that the practitioner could not do it all and that I would have to do my share of the work. I knew that a quick healing was possible, but I realized that it was up to me to keep my consciousness free

from the beliefs and fears of disease, which are oftentimes expressed through newspapers, friends, and anxious relatives, and to fill it with the teachings of the Bible and those of our beloved Leader, Mrs. Eddy. I came to New York City, engaged the services of a practitioner, and spent nearly all of my time for the next few weeks in the Christian Science reading rooms, where it is so quiet and restful. I read nothing but authorized Christian Science literature, and was grateful that I could keep up with events through *The Christian Science Monitor*. The very first week of this kind of cooperation showed results, for one of the symptoms disappeared. In less than six weeks I was back at my work, and six months later a physician on examining me for the National Army pronounced my lungs perfect.

During the first week of my rapid recovery the practitioner told me that on page 393 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Be firm in your understanding that the divine Mind governs, and that in Science man reflects God's government." This was reassuring and comforting, destroying a great deal of fear and giving me hope and courage. Another thing that helped me later was the twelfth verse of the tenth chapter of Daniel: "Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." It was pointed out that this was meant for me also, and it had the effect of bringing me closer to God, by giving me a better understanding of God as ever present Love. One thought that helped me especially was the following on page 184 of our textbook: "Belief produces the results of belief, and the penalties it affixes last so long as the belief and are inseparable from it." It was rather difficult to understand this at first but I soon learned that the discordant conditions I seemed to be expressing were but the results of an erroneous belief, and that it was impossible for me to entertain this belief without experiencing the penalties.

I am very grateful to God and to Mrs. Eddy for Christian Science, and I want to express my gratitude for the work the practitioners did for me, and for their loving-kindness. —*George W. Compton, Brooklyn, N. Y.*

About two and one-half years ago, and after having been under the care of different medical practitioners for some years and having received no relief from stomach trouble, chronic appendicitis, and headaches, I decided to try Christian Science. A friend of the family who had heard of some one who had been healed through Christian Science suggested that I try it, although she had never attended a Christian Science service nor had she read any of the literature. On this suggestion I made inquiries at a reading room in this city and was directed to a practitioner, who indeed started me on my way rejoicing. Relief was gained at once, and in a very short time my physical ailments dis-

appeared like the lifting of a mist or fog. I was also healed of the tobacco and liquor habits of twenty years' standing, and have had no desire for tobacco or liquor since. This healing took place within one week after I had started to read Science and Health. Through the study of the Bible in connection with our text-book, "Science and Health with Key to the Scriptures," I am gaining daily a clearer understanding of man's relation to God.

I also wish to express my gratitude for all the good that has come to me, and it is my desire that I may express in deeds the gratitude I owe to God and to our revered Leader, Mrs. Eddy, for the understanding I have gained of the truth, through the teaching of Christian Science.—*J. A. Kerr, Detroit, Mich.*

One Wednesday evening on my way to our weekly testimony meeting, after working all day in town, I was suddenly conscious of an unusual sense of mental and physical fatigue. It was early, as I had to be on duty as usher, so I decided to go first to the reading room for a little while, but found that I could not see to read, the page before me appearing quite blank. I thought I had better ask somebody to usher for me, but could not remember anything clearly, even my own name, and could not speak sensibly. I tried very hard to remember something, and the only thing I could grasp was the word "God." I hung on to that, repeating it over and over again. Soon, feeling a little better, I was able to ask somebody to do my work as usher, and returned to the reading room intending to remain there during the meeting; but I felt a great longing to be at that meeting, so went, and, although I could see nothing clearly and was unable to understand any of the reading or the testimonies, I felt a great sense of peace. All the time I kept repeating to myself the one thing I could remember—the word "God." After the meeting I had to see several people about committee work, and, though I could not see anybody's face, I believe I spoke intelligently to all who came up to me, and I do not think anybody knew that I could not see clearly. I had arranged beforehand to return with a friend to spend the night at her home. When I remembered this, for a moment I felt that I could not go, and would rather return to my own home and get to bed; but, realizing that this would be making a reality of it all, I went with her. Soon after we arrived at the house I told her that I was not feeling well and would like her to give me Christian Science treatment. When I got into bed I tried to read the Bible, but could not see the words, so I lay down, knowing that I was in God's care, and that all was well. I slept soundly, and awakened in the morning perfectly healed, and went to work as usual, feeling particularly fresh and well; it just seemed as if the whole experience had been an unpleasant dream.

About two years or more before I knew of Christian Science, I had a similar experience, and a doctor was called in. Although the symptoms were not so alarming, I was in bed for some time, and the effects lasted

for several months; I would frequently awaken in the night with a great dread of the symptoms returning. I look back at this last experience, not with dread or fear, but with gratitude for the proof of the healing power of Christian Science. Although it seemed alarming I was not a bit afraid, and was quite confident all the time that, though I could not think clearly enough to do the work myself, God would heal me. I am very grateful for the loving help so readily given when I asked for treatment. I find that Christian Science just makes all the difference to my work and pleasure—both becoming purer and more real as the desire for spiritual understanding grows stronger.—(*Miss*) *Anita Reed, Twickenham, Middlesex, England.*

I DESIRE to express my gratitude for the blessings received through Christian Science, and to testify briefly to the wonderful healing received. In October, 1914, I became ill with liver and gall trouble. I received medical aid, but in spite of all remedies given I was not healed, and my condition was constantly becoming worse. While under treatment at a bathing resort, in August and September, 1917, the treating physician advised me to give up my position, which was confining, for otherwise I could not be cured. In the summer of 1918 my condition was particularly bad, and I was obliged to remain away from my work repeatedly. As I was only permitted to take scant nourishment, on account of the severe pains which followed, my strength disappeared steadily and the worst was feared. My physician advised an operation, but my family objected to this, owing to my great weakness. At this time, July, 1918, a dear neighbor called my attention to Christian Science and asked me to attend a Wednesday evening meeting. Until that time I had never heard of Christian Science, consequently knew nothing of this teaching, and as my wife persuaded me to try it, I did so to oblige my family. I attended the meeting, but must confess, without hope. Having listened to the reading attentively, I became a little happier, and it seemed as though the pressure upon my liver lessened. On this night such wonderful testimonies were given and I received so much confidence that I went to a practitioner, who willingly and lovingly treated me. A complete transformation began to take place. In a short time I learned to have so much confidence in the all-power of God that the sense of fear vanished completely. In November, 1918, I had another attack of colic and since that time have been free from the liver trouble, also from a tenacious bowel complaint.

I thank Christian Science for my healing and for a firm faith in God, in whom I found the great Physician. In Christian Science the truth which makes free is taught. For these proofs of divine Love I am heartily thankful to God, and with sincere gratitude I think of our Leader, Mrs. Eddy, who herself experienced God's healing power, and in consequence gave us this beautiful teaching. I also owe much gratitude to the practitioner through whose loving work

the great transformation took place in so short a time. May my words encourage those seeking help to follow in the same path, for then God's help will not be withheld from them. I shall also try to express gratitude through striving daily to follow in the footsteps of our Master.—*Albert Neumann, Berlin-Tempelhof, Germany.*

It is only right that we should acknowledge blessings already received through Christian Science, so I sincerely hope that this testimony will be helpful to other seekers for peace and happiness,—which includes health and strength.

From the first reading of Science and Health I received benefit, being healed of neuralgia, although I did not understand the book and had only read it partly through. Later I took up the study in earnest and a severe cold was overcome and I found that my lungs had become sound. Colds that were very common with me became a great rarity. On being examined by a physician for railroad work, I was pronounced in "A 1" condition, although some years before I just scraped through. One morning after sharpening an ax I repaired to the woods with my son. While cutting some poles to make a raft my ax glanced through a rotten alder and landed into my right ankle bone. I sat down and removed the shoe, bound up the wound and started to rise, but found that I was lapsing into a state of unconsciousness. By holding to the truth I was able to rise, walk a mile, have breakfast, and attend a meeting at which I read the Lesson-Sermon, afterwards walking home. The wound, though terrible to mortal sense, healed perfectly within a week, and all sense of pain disappeared on the evening of the accident. My son was healed of measles within forty-eight hours, without any material means; and for many other healings, such as smoking and fondness for liquor, I am unable fully to express my gratitude.—*William Arthur Ball, S. Vancouver, British Columbia, Canada.*

Now, when the world is looking for light but seemingly beholding darkness, a testimony in praise of God as revealed through Christian Science seems most fitting.

The individual who through Christian Science has been healed of fear and extreme mental depression, because of physical illness, has truly seen the light and can no longer behold darkness; for with the understanding that depression, doubt, and fear are but suggestions of the absence of God or light, one soon finds the clouds of error dispelled. Then, as Mrs. Eddy tells us (Science and Health, p. 503), "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe."

Through Christian Science treatment I have been healed of severe headaches, extreme weakness, and physical disability, and have been brought out of bondage to sickness into comparatively unlimited freedom, physically, mentally, and spiritually. I have truly been born again. That which physicians claimed to be

a condition which must become worse as I grew older, has been wholly and permanently cured through the treatment of Christian Science. Each day is bringing added cause for rejoicing. I am finding that the opening statement in the Preface to "Science and Health with Key to the Scriptures," the textbook of Christian Science, is indeed true, "To those leaning on the sustaining infinite, to-day is big with blessings." My gratitude to God and to Mrs. Eddy is unceasing.—(*Miss*) *Nettie A. Levison, Chicago, Ill.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will take place on November 5, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, October 22, 1920. Consideration of any applications received after that date will be deferred until the June 3, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Boston 17, Mass.

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Mass.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Mass.

INSTRUCTIONS REGARDING ADVERTISEMENTS

IN THE CHRISTIAN SCIENCE MONTHLY PERIODICALS

The Christian Science Publishing Society accepts for advertisement in the Christian Science periodicals only those cards which have first been approved by the Board of Directors of The Mother Church. Following this approval a notice is sent by the Publishing Society stating the amount due for the insertion of the advertisement in the *Journal, Le Héraut,* or *Der Herold.*

The annual charges for advertisements in the *Journal,* payable in advance, are $10.00 for each line or fraction thereof for the church advertisements, and $5.00 for each line or fraction thereof for the practitioners' and nurses' advertisements. The practitioners' and nurses' advertisements are published only in the January, April, July, and October issues of the *Journal.* The charge for practitioners' advertisements in *Le Héraut* or *Der Herold* is $2.00 for each line or fraction thereof.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner thereby requests its removal. When once discontinued, a new application and approval are required before an advertisement is accepted for reinsertion.

PRACTITIONERS AND NURSES

Practitioners whose cards are accepted for the *Journal, Le Héraut,* or *Der Herold,* it is understood, will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

Advertisers in *Le Héraut* are required to speak and write both English and French, and in *Der Herold* to speak and write both English and German.

Nurses whose cards are accepted for the *Journal* are expected to maintain in their advertisements an address through which mail will reach them at all times.

As the names published in the *Journal, Le Héraut,* and *Der Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

ORGANIZATION AND RECOGNITION OF BRANCH CHURCHES AND SOCIETIES OF THE MOTHER CHURCH

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, in accordance with Article XXIII, Sections 6 and 7, of the Manual of The Mother Church, they should write to The Christian Science Board of Directors for information concerning organization as a branch of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.

READING ROOMS

A reading room notice, giving the address and the hours when the rooms are regularly open to the public, is a necessary part of every church advertisement, and care should be taken to have the rooms open, with an attendant in charge, at the hours named. The notice of a reading room is published only in connection with the notice of a church or society.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XXXVIII OCTOBER, 1920 NUMBER 7

ASSIMILATION

HARRIET BRADFORD

PERHAPS the last though by no means the latest outpost on the field of strife and divisions among men is so-called racial antipathy. A study of the Old Testament on this point reveals that, early in the Adam-dream chronicled in Genesis after the first chapter, mankind divided into hostile camps. Cain slew Abel; jealous of its own prestige, materiality aims to destroy the thought advancing toward spirituality.

Commenting on this in "Science and Health with Key to the Scriptures" Mary Baker Eddy writes (p. 541), "The erroneous belief that life, substance, and intelligence can be material ruptures the life and brotherhood of man at the very outset." Thought is then ripe for the separation of men into nations, as narrated in the history of Shem, Ham, and Japheth, of whom "was the whole earth overspread." Here enters the sociological discussion of theories of population and of so-called inferior and superior races, whose claim to favor or disfavor, according to the Bible narrative, has its seat in the attitudes of Noah's three sons toward his drunken debauch. Still further on in the book of Genesis enter property interests and limitation of natural resources to complicate the belief of matter as substance, as a factor in division among mankind. Lot parted from Abram, for the reason that "the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together."

Each of these Bible incidents shows that division followed as a result of the acceptance by the individual of matter as power. Abel, Abram, Japheth, and, in a less spiritual sense, Shem, stand firmly for the one right solution of the problem as it presented itself. Separation is not due to such thought; it is Cain, Lot, and Ham, types of materiality, that would disprove the brotherhood of man. And so down the ages the

supposititious opposite of the one infinite spiritual creation makes human history the story of a divided mankind, struggling toward progress while accustoming itself to modes of thought differing with each division, these differences manifest in what are called racial characteristics, which in turn determine so-called races. That the seeming loss of the spiritual oneness of creation is accountable for all manifest evil, Mrs. Eddy makes clear in discussing the practical value of understanding the commandment, "Thou shalt have no other gods before me." On page 340 of "Science and Health with Key to the Scriptures," Mrs. Eddy writes as follows: "The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the triunity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

This spiritual unity whose Principle the human mind knows not, it counterfeits in attempts at unity according to its own light. The historical progress from tribal wars to tribal alliance, the formation of states, their federation into nations, is simply the expression of the more or less blind groping of the human mind for something better than its chaotic mortal self. One after another it seeks out inventions, only to find them inadequate to forestall its machinations, its ceaseless reversion to discord. Even to-day, when most of the world stands ready for the international bond that shall secure world peace and unity of action, there murmur whispered fears of failure in the questions immediately arising out of international cooperation, and looming large for answer. One such that cries for solution in several corners of the globe is that of race assimilation, and the statement is often heard in America that one race or another is "nonassimilable." The world, so the theory runs, is divided into groups, certain of which, in juxtaposition with others, do not readily assimilate with or become like those that consider themselves in a position to incorporate outside elements into their civilization. The practical application of this theory is the rise of a host of political and economic questions determined by the local situation of the races concerned.

The average voter, with his basic fear of inevitable separation from good, is confused and discouraged by the erroneous but generally accepted opinion that the answer to such questions is far to seek. The metaphysician, however, knows that question is simply the opportunity for answer, for proving the avail-

ability of divine Mind or Principle. He knows that question and answer are one in essence, since both exist to bring to light individual truth. When and wherever such a question as that of race assimilation clarifies and ripens for settlement by ballot, there the metaphysically thinking citizen joyfully sets himself to understand the issue. Where the average man is confounded, the metaphysician replaces material illusion about fact with spiritual reality and goes about his civic duty as his "Father's business." Confronted with the suggestion that there are races many and nonassimilable, he seeks the answer through the question, in metaphysical definition of its terms.

In the Latin, *assimilare* means literally *to make like,* with a derived meaning, *to feign or counterfeit*. In the English, the derived meaning has been dropped and the literal meaning amplified to signify the process of transforming or incorporating one body into the substance of another. Thus, according to material law, individuals are said to be stout or slender according as they assimilate the food they eat, and races are said to be assimilable or nonassimilable according as they give over easily or hold tenaciously to social characteristics incompatible with those of the race which would incorporate them. Both such uses of the word are obviously material and therefore inaccurate. The only real meaning of assimilate or any other word is of course original with Mind as its idea and must be sought at its source, first cause, God, of whose omnipotence as creator the Scriptures give abundant record.

In the very first chapter of Genesis it is stated that all creation is God's work, and that He makes man in His own image, "in the image of God created he him; male and female created he them." Here is the original record of making like, or assimilation. With God as the assimilator, the assimilation is purely spiritual, hence diametrically opposed to the process of change in matter usually signified by that word. Where the material so-called mind accepts the existence of a body foreign to it that must undergo actual forfeiture of individuality in order to be assimilated, the metaphysical definition recognizes no foreign substance. Since the essence, the very being of God is Spirit, and since God is one and All-in-all, therefore Spirit is the only substance. True assimilation, then, is a process neither of creating new substance nor of transforming substance already created; it is simply the continual process of spiritual reflection. In reality, therefore, man is not the assimilator but in striving to understand the relation of man to God, human character seems to assimilate, become similar to the divine. It is in this sense that Mrs. Eddy uses the word on page 4 of "Science and Health with Key to the Scriptures," where she writes, "Simply asking that we may love God will never make us love Him; but the longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mould and fashion us anew, until we

awake in His likeness." This use of the word also describes what Paul meant when he wrote to the Romans: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

When the individual that helps constitute a political unit awakes to the understanding that the power of divine assimilation knows no discrimination and consists wholly in following the command of Christ Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect," he sees the absurd arrogance of mortal material so-called mind in assuming power inherent in itself to mold and fashion man according to its likeness. Turning from such supposititious power, he answers the question of assimilation at once in the practice, as he sees it, of the commandment to "love thy neighbour as thyself," and he knows that his neighbor is the spiritual idea of individual, nation, or race that comes to him as consciousness expressed. Whether or not assimilation is manifested as the amicable dwelling together of two so-called races on this planet depends entirely on the earnestness with which each is striving to put on "the new man," the divine likeness. The answer to the question is, then, not that one race becomes like another but that both become Christlike.

As commonly used, the word race evidences the careless inaccuracy of the human so-called mind and its ignorance of itself. It is interesting to note that those who concern themselves with the study of human society are agreed that they do not know what constitutes race, and that racial differences are more often the effect of what they call "social inheritance" than of so-called "biological inheritance," since it has been observed that the best established biological characteristics of a race will undergo marked modification within a short period under changed social environment. Here sociological ignorance of race and the hitherto vain search for knowledge upon the subject plead eloquently the case for mental causation. One sociologist, Professor John R. Commons, in a book entitled, "Races and Immigrants in America," has made the following statement: "It is not physical amalgamation that unites mankind; it is mental community. To be great a nation need not be of one blood, it must be of one mind."

In such a statement as this, sociologist and metaphysician meet on common ground. Both recognize the importance of being "of one mind." On what Mind is, however, metaphysician and sociologist part and their information about man diverges from this point. The sociologist learns of mankind by studying men; the metaphysician learns to know man by studying God. Approaching history in the light of divine metaphysics, he replaces false hypotheses with the truth about the one divine Mind and man in His im-

age and likeness. Thus he learns that generic man is the true race, whose distinguishing characteristic is the full light of spiritual reflection, and whose inheritance is dominion. Mrs. Eddy defines race when she defines man (Science and Health, p. 591) as "the compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind." The likeness of God is not divided or grouped into tribes, nations, races, since difference in effect would presuppose more than one cause. Unique cause cannot produce dual effect; therefore man is one in quality with God. The essential unity of man as the idea of God constitutes real assimilation, an established metaphysical fact independent of human organization, and manifested in proportion as the so-called races, nations, and peoples understand more of God as divine Principle, through practicing the Christianity which was taught by Christ Jesus.

The race that learns to obey Jesus' admonition, "Call no man your father upon the earth: for one is your Father, which is in heaven," fears no dangerous inheritances. Loving its neighbor as itself it need fear no dangerous neighbor. Faced with the question, "Is this or that race assimilable or nonassimilable?" the race that acknowledges Spirit as the only substance and Principle as law recognizes that the question is not "Can certain biological and social characteristics be transformed or eradicated?" but that the answer unfolds: Man as the reflection of Mind assimilates only what God as consciousness creates. Man's social inheritance is his understanding of his spiritual relation to the God-created universe, a relation always complete and never less than perfect; his biological inheritance is spiritual anatomy, which is never structural but is the complete expression of Mind.

Such an answer lays bare the lie of supposed superiority and inferiority of races,—a theory resulting from the fear consequent upon the ignorance of the human mind, whose desire to transform and incorporate matter that thereby some material group may dominate another, is simply the fear of annihilation and the lust for self-perpetuation. He whose vote expresses his understanding of metaphysics as applied to politics will therefore look well to see what legislative measures are aimed to perpetuate. Is it material aspiration or spiritual ascendancy? Whatever the intent of the measure, his vote will be cast on the side of justice and mercy and he will laugh at the threats of racial or political destruction, knowing that God's creation, reflecting all the divine attributes of power and dominion, is eternally perpetuated because of the inexhaustibility of its source. Such a voter is the continually joyous citizen, since he recognizes in Christian Science the hope of the race, and joins fervently in the hymned prayer as given in the Christian Science Hymnal (p. 137):—

> May it go across the ocean,
> And be known in ev'ry land.
> Till our sisters and our brothers,
> Are united in one band.

PLACE

HELEN M. INMAN

THE year 1920 witnesses the commemoration of the tercentenary of the Pilgrim Fathers' departure from the Old World for the shores of the New. In the summer of 1620 a little band of men and women after much careful thought and prayer left their homes and country for a new place where, as pioneers of a freer and less material thought, they could worship God according to the demands which enlightenment made upon him.

Had they been concerned with themselves alone they might have enjoyed tolerance and a degree of material comfort as guests and ultimately as citizens of Holland. For twelve years after they had fled from the persecution in England they had lived in Amsterdam and then at Leyden. But this experience forced upon them the conclusion that if they were safely to keep the particular heritage of spiritual knowledge of which they felt themselves the God-appointed guardians, they would need effectively to protect their little community from being submerged in the active life and thought of the Holland of the seventeenth century. Settlement either in busy Amsterdam or in the more secluded and scholarly Leyden involved, therefore, a very serious consideration to the English exiles.

Prolonged residence in any country is followed by the adoption of its language, and these English people cared as much for their language as for their nationality and they resolved to lose neither. It was therefore decided that, putting aside all considerations of material comfort and the dread of the unknown, the Pilgrims should once more go forward to preserve that which in heaven-born clear-sightedness they felt was indeed worth a supreme adventure.

Unshackled by any sense of a holy place in matter, they were free to seek and to find a new home offering security for that type of thought which claims as a right, precious as life itself, freedom from state and hierarchical domination—a land in which the worship of God according to the leadings of Spirit should provide such conditions as would allow, in the fullness of time, of the fulfillment of the promise of Scripture, a further revelation of the Mind that is Truth. From the time when God commanded Abraham to go into a country which he knew not, to that time when the wise men were led by the star to make their way from distant lands to Bethlehem, and which years later saw Paul in Rome preaching the gospel to the multitudes of the capital of the Roman Empire, place has been shown to fit circumstance in accord with the purposes of Mind.

On page 291 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we read: "Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immor-

tal, because sin is not there and man is found having no righteousness of his own, but in possession of 'the mind of the Lord' as the Scripture says."

The dictionary defines place as a particular part of space. Space viewed scientifically,—that is, from the one and only standpoint of the one cause,—is seen, however, to be infinite idea in Mind. There can be, according to the logic of Truth, but one place and that is the one consciousness, in God and of God, having neither boundary nor limitation. The more willing mortals have been to cast aside the traditions attached to a finite concept of God and the worship conducted within four walls—material concepts of any sort—the more favorable have those conditions become for that unfoldment of the Mind of God through spiritual idea.

Christ Jesus in his conversation with Nicodemus, given in the third chapter of John, makes use of the wind as a simile by which to give most clearly the sense of the freedom of man, whose being is found in Principle. "The wind bloweth where it listeth, and thou hearest the sound thereof," we read there, "but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Idea alone is born of Spirit, and spiritual idea is omnipresent, knowing nothing of the coming and going of human sense. But to the only partly dissolved human mind the revelation of Truth appears as the glow of morning followed by the shades of evening or as the sudden gleam of sunshine in the darkness of mortal belief. To the man who makes divine metaphysics his only interpreter, even storms and darkness serve to emphasize spiritual actuality.

One of these tremendous moments in the history of the human race forms the culmination of the seventh chapter of Acts. Stephen is described in the sixth chapter as a man full of faith and of the Holy Ghost. This provides the key to all that follows. Mrs. Eddy gives the metaphysical interpretation of Holy Ghost on page 588 of "Science and Health with Key to the Scriptures": "Divine Science; the development of eternal Life, Truth, and Love." Stephen's thinking was therefore scientific. He was one of those whom God, divine Principle, owing to their true service in accordance with spiritual law, crowns with joy above their fellows.

In his work as an active practitioner of the truth which he knew, he had—it is to be inferred from the nature of the accusation brought against him—denounced that local worship which resulted on the part of the Jews in an exaggerated fanatical sense of the temple as the center of their religious worship. At the instigation of the Hellenic Jews Stephen was arrested and brought before the Sanhedrin. In his address in defense he pointed the council to the lesson that the one infinite Mind had been teaching right down the centuries.

With Spirit there could be no more respect for place than there could be for person. Quality alone could be recognized of Mind. The immanence

of Spirit, which when recognized immediately begins to reduce material sense to the null and void, was the evidence which spiritual apprehension gained from Mind. Idea with divine Mind as its cause was revealed as the focus in which heaven and earth were to be understood.

In later centuries the unfoldment of eternal Life—the movement of the spirit of God on the face of the waters of mortal mind—led Mrs. Eddy to make a communication to *The Boston Herald,* in March, 1905, in which she said, "This time-world flutters in my thought as an unreal shadow and I can only solace the sore ills of mankind by a lively battle with 'the world, the flesh and the devil,' in which Love is the liberator and gives man the victory over himself" (The First Church of Christ, Scientist, and Miscellany, p. 268).

The metaphysics of divine Science interprets that which appears merely as objective locality as a condition of thought the variations of which, known to mortal sense as place, are produced by a recognition of some quality reflecting Mind. All there is of place is that one consciousness which is God's omnipresence. To such knowledge material structure could only be a temporary device of which mortals might as well beware, since though having its temporary uses it constituted but an attempt to give concrete expression to that which by its very nature must ever remain materially unexpressed. Solomon, Stephen reminded the Sanhedrin, built a temple unto the Most High. "Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?"

Stephen stated the great truth of the oneness of Spirit and idea and denounced mortal mind's fatuous attempt to thwart the unfoldment of divine purpose, even of the revelation of the nature of divinity expressed by Stephen himself, when he said: "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it." Here he especially named God as "the Just One." This testimony to the oneness of Principle brought its immediate and glorious reward.

Stephen, joyfully conscious of God as One and All, was enabled to demonstrate his oneness with Life in the face of the claim that life could be something less than God and consequently subjected to the fluctuations of mortal sense. Hate found no place in Stephen's thought. He knew that the law of divine Love could not be broken. The nothingness of supposititious human mind could not infringe the somethingness of infinity. Thus he realized for himself that "secret place of the most High" which is the only place spiritual consciousness can know now and eternally.

In a letter on page 188 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy says, speak-

ing of the church whose foundation is on the rock, Christ, "'Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.' Your feast days will not be in commemoration, but in recognition of His presence; your ark of the covenant will not be brought out of the city of David, but out of 'the secret place of the most High,' whereof the Psalmist sang, even the omniscience of omnipotence; your tabernacle of the congregation will not be temporary, but a 'house not made with hands, eternal in the heavens;' your oracle, under the wings of the cherubim, is Truth's evangel, enunciating, 'God is Love.'"

The writer of the epistle to the Hebrews, in the eleventh chapter, speaking of those who "confessed that they were strangers and pilgrims on the earth," continues: "For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." When Mind is not ashamed to be called our God it behooves each one to be ready, for the divine behest is certainly nigh, even at the door.

Thus, as Stephen and the writer of the epistle to the Hebrews realized something of the true place, so the Pilgrims were realizing it in their own way centuries later. In the same way, each one has to prove for himself to-day that the true place is in Mind. Thus each one can commemorate properly the tercentenary of the Pilgrims by following the example of all who have understood the truth and by proving the unfoldment of this truth of place to-day.

THE FUNDAMENTAL LAW

FLORENCE KING ALLEN

MOSES, in the Ten Commandments, gives us instruction as to what is the very basis of Christianity. These commands were not given to us as arbitrary rules showing divine authority, with a demand for blind obedience thereto, but, on the contrary, they reveal to us, through Moses' tenderest solicitude for the welfare of the children of Israel, in accord with his inspiration from on high, the law of God, which when understood and obeyed results in absolute freedom from all that claims to bind and oppress. This point is made very clear in the verse just preceding the First Commandment, which says, "I am the Lord thy God, which have brought thee out of the land of Egypt [darkness], out of the house of bondage." The fact that the Commandments were engraved on stone is an indication of their enduring quality and also of their importance as the foundation for righteous living throughout all ages.

In the study of the Command-

ments the first important point is a correct concept of God, and naturally of the word "Commandment" itself. The two concordances to Mrs. Eddy's works refer us, under the words "Commandment"—"Commandments"—and "First Commandment," to a wealth of material upon which to base our study. One helpful thought is that the first four Commandments set forth man's relationship to God, and the remaining six, man's relationship to man, and that Jesus summed up the entire ten in two; the first four as follows: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and he added: "This is the first and great commandment. And the second is like unto it." Then he sums up the remaining six in the second: "Thou shalt love thy neighbour as thyself," and concludes with the statement, "On these two commandments hang all the law and the prophets."

Jesus, however, presented a much higher concept of the divine law than did Moses, recognizing Love as the foundation of all true obedience, as stated in John 13:34, wherein he says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." Mrs. Eddy tells us, in our textbook, "Science and Health with Key to the Scriptures" (p. 30), "Rabbi and priest taught the Mosaic law, which said: 'An eye for an eye,' and 'Whoso sheddeth man's blood, by man shall his blood be shed.' Not so did Jesus, the new executor for God, present the divine law of Love, which blesses even those that curse it." Paul also, in the thirteenth chapter of his letter to the Romans, sums up the last four Commandments as did the Master, "Thou shalt love thy neighbour as thyself," concluding with this statement, "Therefore love is the fulfilling of the law."

Full obedience to the first commandment necessarily includes keeping all of the others and demonstrating pure Christian Science, because the one perfect God is Truth manifest as the truth about all things, and if we had no "false" or "other" than this one perfect God we could not have anything but Truth itself. Mrs. Eddy makes this point very plain on pages 340 and 467 of our textbook. A corollary of the First Commandment is that there can be no other man than God's image and likeness, the perfect idea in Mind.

The second commandment is a reaffirmation of the first. Any graven image would be idolatry, and the first claim of idolatry is faith in matter. A graven image is always purely mental. We should never be willing to accept the counterfeit in place of the true. It is well to recognize that anger, hatred, revenge, and so on, are all graven images and idols that we should avoid and cast aside, instead of bowing down to them and serving them. The word "jealous" needs to be understood spiritually as meaning zealous, vigilant, solicitous, watchful, instead of its counterfeit or idolatrous meaning, which would be suspicious, intolerant of rivalry in the belief of good as material and therefore lim-

ited. Thus we see that God's jealousy means the zealous, watchful care with which the divine Mind guards its creation.

Then we see further that "visiting the iniquity of the fathers upon the children unto the third and fourth generation" is a false belief of inheritance which applies only to those who "hate" God, or in other words, only to those who are still in bondage to the "graven image" or idolatrous sense of being, not yet having learned that Love is the deliverer, and that mercy or healing is shown unto thousands of them that do love and keep His commandments. Through God's zealous, watchful care those who have learned to love are delivered from hate with its attendant beliefs of false inheritance, and just in the proportion that divine Love destroys the hate does mercy or healing actually take place.

In hereditary beliefs we do not need to accept a supposed continuity of the bad equally with the good because evil is self-destructive and has nothing to support it, while good is self-perpetuating, proceeds from divine Principle, and needs only to be understood and obeyed. Scientifically speaking, God is the source of all inheritance. The divine Mind is both Father and Mother and gives us only good; therefore we do not need to accept bondage to any lesser inheritance. Mrs. Eddy says, on page 211 of Science and Health: "It should no longer be said in Israel that 'the fathers have eaten sour grapes, and the children's teeth are set on edge.' Sympathy with error should disappear. The transfer of the thoughts of one erring mind to another, Science renders impossible."

In the third commandment the words "in vain" may indicate "to no purpose," and if we are forbidden to take the name of the Lord our God "to no purpose" then surely we must take His name "to some purpose," and taking it "to some purpose" would mean making it practical in our daily affairs; therefore every time we even seemingly give reality to discord, limitation, anger, or hatred, we are surely failing to make His name practical, and we would consequently be guilty instead of guiltless.

The fourth commandment starts out with the word, "Remember," as though we always had known in some far-off, distant manner that there was a Sabbath day, but now we are admonished to "remember the sabbath day, to keep it holy." We need to understand first of all that the sabbath or seventh day stands for completeness, and then we will see how easy it is to hallow it, or reverence it, because it stands for the complete truth about any problem which confronts us, indicating that we have passed through the six days of labor and arrived at perfection, which is certainly easy to remember as being a restful, holy, and blessed condition of consciousness and highly worthy of being reverenced or hallowed.

The fourth commandment continues: "Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy

God," indicating that we must continue our six days of labor (states and stages of consciousness) until we have arrived at the truth which brings the blessed and holy condition of restfulness typified by the seventh or sabbath day. During this period of six days' labor, in order to lighten the burden it is well to remember the blessedness of reaching the seventh day, which is really the omnipresent goodness of Mind's action, and then progress will be attended with joy, hope, and anticipation. Thus we find that the true labor and the true rest are really one and the same in infinite Life.

It is significant that the fifth commandment, which is the beginning of those setting forth man's relationship to man, starts off with the admonition, "Honour thy father and thy mother." The only way properly to honor so-called earthly parents is to rise above the counterfeit sense into the true sense of parenthood, as stated by Mrs. Eddy on page 151 of "Miscellaneous Writings," as follows: "God is our Father and our Mother, our Minister and the great Physician: He is man's only real relative on earth and in heaven. David sang, 'Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.'"

The sixth commandment, "Thou shalt not kill," is a very plain command to reject all belief in death or any phase of the so-called mortal mind. Hate, anger, malice, revenge, and all other thoughts which do not have their origin in God, good, or which are not in any way attributes of God are destructive thoughts, which are unreal and no part of man in God's image and likeness.

In considering the seventh commandment, "Thou shalt not commit adultery," it is interesting to recall that the word "seven" signifies completeness, which fact, coupled with the meaning of the word adulterate, —namely, an endeavor to add to or take away from God's perfect creation,—leads us to the logical conclusion that Truth must be accepted in its completeness with no effort at adulteration whatsoever. Any form of dishonesty is adultery.

An endeavor to take away from the perfect concept would be disobedience to the eighth commandment, "Thou shalt not steal." When our fellow man is seen as anything but God's perfect idea it is an attempt to steal from him. Mrs. Eddy tells us, on page 241 of Science and Health, "Falsehood, envy, hypocrisy, malice, hate, revenge, and so forth, steal away the treasures of Truth."

The ninth commandment, which says that we must not bear false witness, would imply that we must bear true witness, or in other words we must always see that God manifested is all there is to neighbor. Seeing man as sinful or diseased is certainly bearing false witness against him.

The tenth commandment brings out the beautiful conclusion that there is no need to covet, because man already has all there is by his divine right of inheritance. He has only to prove it for himself. Everything there is exists now in God's kingdom! Therefore there is no

need to covet. The correct understanding of this commandment would abolish all crime, because each one would know that he is already the possessor of every good thing.

With the realization that the demand for obedience to the Commandments is not intended for the purpose of enforcing divine authority, but instead for the very opposite reason, that such obedience gives authority, in the name of God, over evil and discord of every nature, and that they are laws of guidance and protection in the acquiring and retaining of divine goodness, the study of them is taken up with a great sense of love and appreciation. This study, in turn, lays the foundation as consciousness for the revelation of Truth which, when perceived, fulfills all our requirements both great and small.

FROM NEBO'S HEIGHTS

JOHN B. WILLIS

HISTORY presents few more impressive scenes than that in which the long-time leader of Israel's hosts ascends the steeps of Pisgah, that he may lift up his eyes "to the westward, and northward, and southward, and eastward," and from this commanding summit wing his way out of the limitations of mortal sense. He had found himself, through humility and obedience, while tenting amid the shadowy steeps of Sinai, and, later, had faced unflinchingly the fury of one of the mightiest of the Pharaohs. In the ineffable light of Horeb he had talked with God as with a friend, had received the Ten Commandments, and delivered them to his people, and having borne this people, as a child, through all the vicissitudes of their desert wandering, he naturally longed to enter with them into the realization of the fullness of the promises to Abraham and Isaac and Jacob. This, however, had been denied him, and in the sunset dawn of a larger life when "his eye was not dim nor his natural force abated," and with the promised land at his feet, he "whom the Lord knew face to face" disappeared from earthly scenes.

It was a splendidly dramatic departure for this grand old knight of the Exodus, and it harked forward six hundred years to the no less wondrous exit of Elijah, when, as it is written, the waters "were divided hither and thither," and with his inseparable companion he passed over Jordan "on dry ground" to gain that vision of chariots and horses of fire in which he gloriously vanished. More, it worthily prefigured a yet greater, more marvelous ascent, when the Man of Galilee strode loftily, yet humbly, amid his wondering disciples, up to the crown of Olivet, over against Nebo, and while they beheld him, "he was taken up; and a cloud received him out of their sight."

In the presence of these stupendous events, these gravitations of greatness, one's passing from this

human experience is given an entirely new perspective and significance. It means not defeat, but victory; it speaks not for lapse into darkness, but for triumph into light, for escape from the most dreaded thrall of materiality. In Christian Science this is seen to be coincident with every awakening to spiritual reality, and that the only death to which we are to consent is the death of error, which is the negative side of that new birth of which Mrs. Eddy has said (Science and Health, p. 548): "Every agony of mortal error helps error to destroy error, and so aids the apprehension of immortal Truth. This is the new birth going on hourly, by which men may entertain angels, the true ideas of God, the spiritual sense of being." This new birth is "going on hourly" in the experience of all those who are proving the sovereignty of "the law of the Spirit of life in Christ Jesus," over the laws of material belief.

In the ages past the index of well-nigh universal creedal statement has pointed downward when locating the last scene in the human drama. The expectation of nearly all the world has marked man's course with the milestones of decrepitude, decay, and death. Moreover, this dictum of material science, so called, has been accepted by Christian theology. Forgetting the Scripture declaration that death is an enemy, which is to be overcome, it has pronounced the descending order normal, God-designed, and hence irrevocable. Sickness and disease are to be striven against with every material agency and means, and these may be supplemented with prayer, if haply the "drift of nature" may be even temporarily controlled; nevertheless, ultimate failure and subjection are accepted as inescapable, and this mental attitude has necessarily robbed the struggle for existence of its hope, its energy, and its goal.

And yet how clearly the experiences of Moses, of Elijah, and of Christ Jesus, affirm and illustrate the scientific fact that in and through the ever ascending thought of spiritual understanding, every aspect and outcome of material sense can be and must be done away. In each successive step the Christian's course is to be not a going down but a going up. This is poetically voiced in the twenty-fourth psalm. It is the consummate note of that wondrous fifteenth chapter of I Corinthians, and it is the not unattainable ideal presented in the teaching of Christian Science. Through purification of life, consecration of endeavor, and exaltation of thought, we are to gain that summit in Science where death is defeated. On page 41 of "Miscellaneous Writings" Mrs. Eddy says, "Mental purgation must go on; it promotes spiritual growth, scales the mountain of human endeavor, and gains the summit in Science that otherwise could not be reached,—where the struggle with sin is forever done." Our Wayshower reached an altitude whence he looked down upon the Dead Sea of materiality, the unnumbered beliefs of false sense, down upon the valley of Jehoshaphat, the burial place of theologies and religious tra-

ditions, down even upon the Jerusalem that is earthy. He ceased not to ascend until he reached that exalted point of vision which compassed the unbroken horizon of spiritual truth. There at the zenith of Love's redemptive sovereignty, he showed all mankind the way to overcome their "last enemy."

In entire harmony with this demonstration of the Master, Mrs. Eddy has thus in Science and Health counseled her students: "Rise in the strength of Spirit to resist all that is unlike good" (p. 393); "Sin brought death, and death will disappear with the disappearance of sin" (p. 426); "Jesus said substantially, 'He that believeth in me shall not see death.' That is, he who perceives the true idea of Life loses his belief in death" (p. 325). Death should thus begin to disappear from our thought, together with the fear of it and the preparation for it which have ruled so largely in human life. When we realize that the overcoming of the death penalty is a present, progressive achievement; that it parallels our growth in the apprehension of spiritual Truth—a concept which prior to the coming of Christian Science may be said to have had no place in the creeds of Christendom,—then the possibility of gaining the victory over it will be apparent. The courage of confidence will mark our wrestling with assaulting sickness, and increased longevity will be both anticipated and chronicled. He who has become proficient in solving the lesser problems of mathematics has the abiding inspiration of knowing that this fact is the earnest and prophecy of his gain of the capacity to solve the greater, and he therefore tackles them with assurance and determination. Thus, too, the Christian may grow ever more daring and more sure of himself because he sees that the doing of the "greater works" to which he is called is but a matter of spiritual advance. The lesser demonstrations lift the greater into vision, since they witness to the gain of that knowledge of God which is always and naturally attended by the power of God. As the old man is "put off" all that pertains to him is logically and inevitably parted from in thought, and so ultimately in experience, until the life in Christ to which we are now attaining shall merge into life eternal. We are to escape from the lowlands of materiality by ascent of the mount of God, where alone transfiguration takes place. This is the Hermon where glimpses begin to break upon uplooking human sense. It is the Olivet of spiritual purity and perfect vision, and every least healing of sense, rightly understood, bears witness thereto and begets continuous increase of that spiritual assertiveness which is to make us "more than conquerors." The Science of Life contains, and can contain, no funeral note whatever.

This is a distinctive teaching of Christian Science. To every believer it calls, saying, "Get thee up to the mountain of the Lord; we ascend from its summit." It declares that we are to find escape from materiality, all error, in the fact of triumph over it, and not the fact of subjection to it. Resolving all

things, including death, into thought, it expresses the so-called objective experience in terms of consciousness. The heart of the without is found within, and this renders Paul's words intelligible when he says, "I die daily." It is manifest that the experience to which he referred was a conscious and continuous ascent to Life, a growth out of the death valley of enslavement and humiliation.

The true Christian is forever climbing. This is his business, and he is to gain in health, in spiritual dominion, and in joy every step of the way. He is to find on the heights that wind of God which strips him breast-clean of the rags of sense, and leaves him in all his naked nobility, even "in God's image." Instead of consenting to the legitimacy of decline, decay, and death, he is to mount ever Life-ward in progressive separation from everything that can die, thus escaping incidentally but continuously from doubt and disease, as from whilom ill becoming habits. All this gives meaning to the constantly recurring Scripture symbolism of the mountains, and every demonstration in Christian Science is a going up to Jerusalem, to the mount of God. It also speaks for the significance of an uplifted life, the inspiration and freedom which comes to those who knowingly embody the simplicities, the loyalties, and the integrities of a Paul or a Savonarola.

Christian Science lays its supreme emphasis upon the ultimate possibility of human ascent to the realization of that more abundant life in which, as Paul has said, "death is swallowed up in victory." Christ Jesus was our Way-shower even when he passed on and up through and out of material sense into the heavens, thus proving that the acceptance of death as divinely ordered, and hence unconquerable, has no rightful place in Christian thought, and that the end of saving faith, the understanding of Truth, is a preparation not for death but for life, aye, "life eternal."

[Written for the *Journal*]

"THUS SAITH THE LORD"

CATHERINE ALLER

BLIND led the blind, we slumbered unawares,
And while men slept the enemy sowed tares.
The old familiar guides we knew are gone,
And broken are the reeds we leaned upon.
Rude the awakening. Oh, send out Thy word!
How may Thy people know "Thus saith the Lord"?

Never in multitudes can safety lie.
Jacob, *alone,* smote error to the thigh;
And he who is our Way-shower to God,
In prayer, *alone,* the long brave pathway trod.
Follow his way, and this be the reward—
Within thine heart to know "Thus saith the Lord."

ORIGINALITY VERSUS THE COUNTERFEIT

ELSIE FARR

THERE is an old maxim that there is nothing new under the sun. And yet much favorable comment is made regarding that which the human mind has named originality. The desirability of this quality is emphasized in almost every form of art,—in music, in craftsmanship, in every grade and character of decorative art; it is urged in the schools, in English classes; the quality of freshness and originality is considered an essential element to a successful theme. The human mind professes admiration for originality in ideas, originality in dress, originality in manner, and so on throughout the whole gamut of human custom and endeavor.

A thoughtful, analytical study of Webster's definition of the word, in connection with what Christian Science has revealed to this age of the divine origin of man and the universe, is most enlightening. "Originality," as every one knows, is the "state or quality of being original," while the word "original" is defined in part as "of or pertaining to the origin or beginning." "Origin" is "the first existence or beginning" and "that from which anything primarily proceeds." This, then, takes us back to the first chapter of Genesis, where it is recorded that "in the beginning God created the heaven and the earth," and where is also recorded the spiritual origin of man as the image and likeness of God. Man in the image and likeness of God self-evidently is not material nor mortal; he is spiritual, the likeness of the one divine Mind, and as such he reflects every attribute of this one Mind. To the Christian Scientist, this record of the divine origin of man and the universe is inseparable from the exegesis given by Mrs. Eddy, the Discoverer and Founder of Christian Science, in the Christian Science textbook, "Science and Health with Key to the Scriptures," in which she says (p. 502): "The infinite has no beginning. This word *beginning* is employed to signify *the only*,—that is, the eternal verity and unity of God and man, including the universe."

We also have in the first chapter of Genesis the record of the spiritual classification of creation,—and it is helpful here to remember that creation is simply the expression of the creator, or, in other words, the idea of divine Principle. Now the human mind, the suppositional opposite of divine Mind, and the would-be counterfeit of this one Mind, has also attempted to organize and classify its beliefs. It has essayed to separate its branches of learning into two departments, science and art, and, in turn, to subdivide science into sciences, and art into arts; and it is a curious thing that, while that which is termed originality is considered an essential element to success in the arts, the term is seldom associated with those branches of learning which the human mind has classified as sciences. The science of mathematics, for in-

stance, is recognized as that of an unvarying principle, and exactness in calculation, based upon correct understanding of the fundamentals of mathematics, is justly considered essential to the success of the mathematician. Yet the truth is that the art of painting or sculpture, for example, is no less a science than that of mathematics. That which, academically, has been classified as art is but the application of the science on which the art is founded. The science of music, for instance, is an art to the exact extent to which it is applied. The same is also true of linguistic science, on which the arts of writing and speaking are based, and of the science of logic, which is utilized in the art of discourse; the science of astronomy is the foundation of the art of navigation; the art of oratory is the applied principles and rules of rhetoric. Thus the human mind has attempted to catalogue the whole series of academic arts, and such is the relation of science and art to each other that frequently even the most respected authorities disagree as to what is art and what is science.

Take, for example, the linguistic science, and that particular branch known as grammar. It is interesting in the writings of the world's geniuses to see how exceptions have been made in practice to elementary rules of grammar, and yet how, in these very exceptions, the art of linguistic science has nevertheless been correctly applied. One of America's most renowned writers is said to have remarked on one occasion that whenever the English language interfered with what he had to say, it stood absolutely no chance whatsoever. In other words, he did not propose that the art of writing, the means he had adopted by which to express his ideas, should be handicapped by the former finite conceptions of the science of grammar as humanly circumscribed, but rather his knowledge of the science of grammar enlarged as he applied this science. Every worth while achievement the world has ever known has been the result of a larger revelation of the underlying Science of all creation, and every failure has been the inevitable result of looking to matter instead of to Mind for the Science of being, the source of all action. The fact is, as Mrs. Eddy has written in "Miscellaneous Writings" (p. 4), "All *Science* is *Christian* Science; the Science of the Mind that is God, and of the universe as His idea, and their relation to each other."

So, in the last analysis, true art in all its varied expressions is the application of the Science of Mind; it is based upon the eternal divine Principle, God, who is expressed as His idea in infinite variety, beauty, and grandeur. That which the human mind has interpreted as art is expressed, not by virtue of any power inherent in itself, nor inherent in the human mind as a producer, but because of the spontaneous reflection of the infinite eternal qualities of Mind. The finite mind, by reason of its very nature, cannot comprehend infinity.

Just as the human mind has attempted to counterfeit the classifying quality of divine Mind, so it has

attempted to counterfeit the creating quality of this Mind; but that which in human language is termed a creation is merely a discovery, or an unfoldment to human comprehension of that which has existed from all eternity, of that which is forever included in divine Mind. Creation is as complete as it is eternal. It is the full and perfect expression of the perfect Mind, and it is revealed to human comprehension in proportion as the nature and quality of this one perfect Mind is understood.

No one claims to have originated steam, gas, electricity, the properties of the magnet, or the law of gravitation, although the existence of these laws and properties was discovered, and physical scientists are constantly discovering new uses to which they may be applied. The discoveries of physical science are frequently termed inventions, but an invention is merely the discovery of what already exists, and of new uses to which this may be applied. For instance, Edison's invention of the phonograph was his discovery of new uses to which the properties of vibration and electricity might be applied. In the same way, the production of music is simply harmony expressed,—the harmony, the rhythm, which has existed throughout eternity by reason of man's inalienable relationship with his Father-Mother God. Although the world is justly grateful to its composers for their musical productions, the notes entering into the grandest symphonies were not original with the composers. The composers simply reflected the creating power, the producing quality, of Mind. Even physical scientists agree that the science of music is not material. This is clearly illustrated by such phenomena as the singing arc and the musical flame, and by the many discoveries of physical science which have entered into the construction of the various musical instruments. As Mrs. Eddy writes on page 213 of Science and Health: "Sound is a mental impression made on mortal belief. The ear does not really hear. Divine Science reveals sound as communicated through the senses of Soul—through spiritual understanding."

This word "reveals" in the passage just quoted is fraught with meaning, for it is true of all right idea, in whatever form this idea may be interpreted by the human consciousness, that idea originates in Mind and is revealed to the awakened spiritual perception. Human origin for right idea, however expressed, is impossible, for only that which truly exists can be expressed, and that which is true now always has been true; that which exists now has existed from all eternity. Christian Science has revealed the true significance of the record aforementioned in the first chapter of Genesis; it has revealed the divine origin of man and the universe, the eternal Principle of all existence; it has revealed the original and eternal state of man as the spiritual image and likeness of his divine Principle, God. Christian Science itself was revealed to this age by Mrs. Eddy, but no one who knows anything at all about Christian Science would claim

that Mrs. Eddy originated Christian Science. She herself, throughout her entire writings, has made such a misconception impossible. She discovered for this age that Science of Christianity, the Science of Mind, or as she has named it, Christian Science, which has existed from all eternity.

Just as there is forever one perfect Mind, one infinite Principle, so there is eternally one infinite idea, and this idea is infinitely expressed. The human mind interprets its finite conceptions of the infinite expression of this one idea as ideas, but this does not change the spiritual, eternal fact of being, and eventually all must come to recognize man and the universe as the spiritual idea of infinite Spirit. When we consider the differing finite human conceptions and misconceptions, it is not surprising that heathen mythology set up for itself the belief in gods many, for the human mind has always reasoned from effect to cause, and the attempt to trace the cause of every human phenomenon would inevitably lead to a belief of many diversified causes or principles,—truly a house built upon the sand of finite fallibility. Christian Science has not only revealed one Mind, God, as the eternal Principle of all existence, but it has revealed the necessity, the unalterable logic, of reasoning from cause to effect. Having one divine Principle, one first and eternal cause, it must be seen that there is likewise one infinite idea, and this infinite idea is comprehended only in proportion as its divine Principle is understood.

Whether right idea is interpreted as music, as writing, painting, sculpture, or speech, it derives its origin, its being, from its divine Principle, God. Edgar Allen Poe has well said that "no work of art can embody within itself a proper originality without giving the plainest manifestations of the creative spirit, or, in more common parlance, of genius, in its author." God is the one infinite creator, the eternal divine Principle of His idea, man and the universe. Therefore the only true originality which can ever be expressed is man's divinely creative Principle. Principle is always expressed through its idea, and the substance of all right idea is in Mind, and cannot be found outside of Mind. That which in a work of art, in literature, or in speech, is commonly termed lack of originality is usually a copy of some finite conception,—a counterfeit, or a copy of a counterfeit. Mrs. Eddy expresses this clearly on page 248 of Science and Health, when speaking of "mental sculpture" (marginal note). She asks there, "What is the model before mortal mind? Is it imperfection, joy, sorrow, sin, suffering? Have you accepted the mortal model? Are you reproducing it? Then you are haunted in your work by vicious sculptors and hideous forms. Do you not hear from all mankind of the imperfect model? The world is holding it before your gaze continually. The result is that you are liable to follow those lower patterns, limit your life-work, and adopt into your experience the angular outline and deformity of matter

models." Then, on the next page, she counsels, "Let us accept Science, relinquish all theories based on sense-testimony, give up imperfect models and illusive ideals; and so let us have one God, one Mind, and that one perfect, producing His own models of excellence." It is this one perfect Mind expressed which the world interprets as originality, and this is the only true originality.

Who has not involuntarily exclaimed, after reading a published article, "I could have written that!" or, "Why didn't I write that?" Such a reader might write about the same subject in similar language, and yet his theme would express freshness and originality just to the extent that he reflected that which he had found in Mind, the divine origin of its idea.

The same thing is true of art in all of its branches. Until the eternal fact of being is recognized, that all is Mind and Mind's idea, the human mind will continue to produce, not originality, but false counterfeits of what is eternally included in Mind and reflected as its idea, and what can only be found in Mind. Mind is the origin of all existence, the Principle of its idea infinitely expressed. There is always an infinity of idea, for idea reflects the infinite nature of God.

THE WORKMAN

ADELL FOY

IN these days of adjustment and reconstruction much is said about labor and the workingman, and a correct and mutual understanding of these terms is necessary for arriving at harmonious relations and contentment. At present there seems to be much unrest, whatever the work may be: in politics, in business, in manual labor among men, in housework among women. On every side one finds discontent, which is due to misunderstanding; so the important work now is to bring about a right understanding. This can be done only as each one realizes he is a workman in this great field which embraces the whole world; as each one is willing to think for himself according to his highest sense of right,—that is, from Principle, and to follow it up with right acting. It might seem that the Golden Rule is out of fashion, but that rule is just where each workman must start, for it embodies the Scriptural command, "Thou shalt love thy neighbour as thyself," which surely will bring about the recognition of the brotherhood of man. These last three words have been misunderstood also, for they do not mean that each man must become like every other man; nor do they imply a heaven where all walk around playing on harps of gold, clad in white garments. The brotherhood of man means that God, Principle, is one Mind expressed as infinite idea, in variety, versatility, individuality, as shown in different kinds of work, each in the best place for himself and for others.

Heaven is here and now, and is

found as each one realizes his work is for God, and that he can always and in every way be about his Father's business. Mrs. Eddy tells us that "God rests in action" (Science and Health, p. 519). Must it not be wonderful to realize the truth of this statement—as all will, because many are proving it every day? What consolation to the weary and disheartened to know that labor can be not only harmonious, but joyful. In Isaiah we read, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." God's promises are always kept; so here we see the reward of those who really and understandingly depend on God. Many are desiring to find this help and earnestly strive to do God's will, yet they seem to fail; and until the discovery of divine Science by Mrs. Eddy it seemed almost impossible to follow the way Jesus told of and lived.

In the following verse from Paul's second epistle to Timothy there is much help to be gained from a careful study of the spiritual meaning, as we are taught how to do in Science and Health: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The first word is usually either overlooked or only slightly considered, and yet it is most important to heed its full meaning in connection with the rest of the sentence, as thereby one becomes the most necessary workman of all, a student of the Bible. In the spiritual interpretation of that Book everything needful to mankind can be learned, and Christian Science is the key to that meaning. To be approved unto God one must know God and be known of Him, and, as we read in Habakkuk that He is "of purer eyes than to behold evil," God must be all good and know only good; hence the necessity of being a good workman. In Cruden's Bible Concordance the word "shame" is given as meaning also to confound, to disorder, or mingle; so the last sentence of this verse is understood to mean finding the truth, the reality about any condition or situation; not confounding it with error, nor mingling it with untruth. In other words, one must arrive at a clear-cut decision according to Principle. Now, that may seem difficult at times, but it can always be done if we understand God as Principle, Mind, Truth, divine Love.

This statement from our textbook (p. 287) is exact, hence scientific: "Truth cannot be contaminated by error. The statement that *Truth is real* necessarily includes the correlated statement, that *error, Truth's unlikeness, is unreal.*" Christian Science is an absolute Science and never fails when rightly applied. There are no mistakes in divine Mind, no confusion, no disappointments. So in knowing that all that the Father hath is for all, one reflects infinite intelligence, diversity, and ability. One learns how to find the right place, the right work, and how to be a good workman. If one is not quite sure or not satisfied with

his present work, these words from "Miscellaneous Writings" by Mrs. Eddy (page 288) will bring comfort and the needed patience: "Wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute." With right motives, a desire to injure no one, with honesty and sincerity, better conditions are sure to result. It matters not what the work, or where it is required, the Mind of which Christ Jesus told us is ever available. Selfishness finds no hope in Christian Science; nor with it can any one mount over others he has cast down. The Master's way is the only way—judgment to the line and to the plummet.

The important fact to be realized by each one is that he is a workman. Much unhappiness has come because a man who works with his hands considers himself the only hard worker, the real laborer, not realizing that what the world calls the "brain worker," the man of intellect or intelligence, is also a hard worker, and a necessary one. For without his kind of work we would have no education, natural sciences, machinery, no books or newspapers for our daily information, no music for our enjoyment, no art, professions, or business institutions, all of which provide work for others. Each work needs every other, and in a way is dependent on every other. The man in political life has a very important work to perform, to demonstrate right government for all mankind. This is really the work of every citizen; it should not be left to the few.

On one occasion it was deemed wise to present a petition to the council of a city, and at certain public buildings the passer-by was asked to sign his name to the petition. The different answers received were very interesting. Some had considered the question and were prepared to sign at once; many answered: "Oh, I will leave it to the councilmen. I know they will do what is right." True, the councilmen may know their work; but we must know ours. Citizenship is a great work and every voter should be a good workman, approved unto God by making it his Father's business. Just casting a vote is not enough; it should be followed up by helping the officers, not by criticism from a personal and selfish point of view, but by earnest cooperation and fair judgment according to Principle; in other words, by living the Golden Rule. When these petitioners came into the council chamber, almost filling it, the Mayor remarked upon its unusualness, and said he wished more of their meetings could be of such interest.

Each individual has a place to fill which cannot be filled by any one else, and every one has a right to his place and to find joy in being there; then there can be no jealousy, no striving to take another's place. Peace and contentment really belong to all. To be sure we see many who seem to be very poor workmen, and some who seem no workers at all, yet every one is working out his salvation, it matters not what it may seem to others; for now is eternity and God is the judge. In the same

family there may be two who seem to be going in opposite directions; one takes the broad path of materialism, every step of which has to be retraced,—for we are told that all shall know God, from the least to the greatest,—and God, Spirit, cannot be found in matter; the other has found the narrow way which leads to the spiritual understanding of all things, to the right solution of every problem. This does not mean that the traveler in the narrow way is narrow, bigoted, or sanctimonious; nor does it mean that he shuts himself off from his fellow men, or talks in such a way that few can understand. It means that he practices true Christian fellowship; that he is learning to know that the one Mind is available to all, without respect of persons. Talking about God does not help much; what is necessary is to talk and act in the Godlike way. It is possible to "do all to the glory of God" in every present occupation. Christ Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." That is, Come to the understanding of Truth, by which Jesus healed sickness of body and mind, provided food and all needful things. Of this Mrs. Eddy writes in "Miscellaneous Writings" (p. 166): "This spiritual idea, or Christ, entered into the minutiæ of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified." That consciousness is divine Love manifest and is free to all. It is shown in good work, approved unto God, proving we are the sons of God. "Beloved, now are we the sons of God."

SUPPLY

CLARA DALE LONGLEY

TO the student of Christian Science the statement that God meets every need is always a comforting one but very often a misleading one. He is apt immediately to have dreams of sudden material wealth or worldly possessions as his reward for turning to God as the source of supply instead of looking to the old human sources to which he has been accustomed to look. Now we do learn in Christian Science that God does meet every human need and gives us abundantly of all good, and we learn to turn to God and to God only as our source of supply, but we cannot forget that first of all Christian Science teaches us to seek first "the kingdom of God, and his righteousness." Seeking the kingdom of God and seeking to make what we might call a financial demonstration are two widely different things.

Christian Science is simply the word of God given to us in such a way that we are able to understand and make it practical. Jesus showed us the way to do this, and while Jesus' understanding of God made him the richest man on earth still he knew well the temptation of material riches that would haunt the pathway of every disciple of his. Early in his

own ministry he had been tempted by the glory of all the kingdoms of the world, but his prompt turning to Principle, which he knew would bring him the riches of eternal Life, silenced the lie of longing for material possessions. "Thou shalt worship the Lord thy God, and him only shalt thou serve" brought the angels of God to minister unto him.

Very bitterly did the evil thought of mortal mind persecute Jesus for robbing it of its false sense of riches. On page 54 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "His earthly cup of bitterness was drained to the dregs. There adhered to him only a few unpretentious friends, whose religion was something more than a name. It was so vital, that it enabled them to understand the Nazarene and to share the glory of eternal life." Are we as Christian Scientists longing for the purification which enables us to share such riches? Is this the wealth we truly desire? Are we willing to take up the cross as Jesus did, of purification from human beliefs and temptations for the sake of a world which does not know the way? Are we willing to give up all our cherished human plans or desires and seek the spiritual status of man?

Throughout the whole history of the human race, given us in the Bible, runs the lesson of supply—the demonstration of it through obedience to the laws of God and the lack of it when men forgot those spiritual laws. As the children of Israel wandered for forty years in the wilderness their every human need was met—the daily fall of manna, the flocks of quail, the shoes which did not wear out, all were evidences of God's meeting the human need. But not until the stubborn human will which continually murmured at the hardships along the way and longed for the fleshpots of Egypt was chastened and humbled time and time again during those forty years, did they enter into the land of plenty, "flowing with milk and honey."

Mortal mind to-day is the same mortal mind of ages past. The same love of ease in matter, the same selfish human traits have to be defeated and we are too apt to murmur and become discouraged as did the children of Israel and wonder why our land of plenty is so slowly demonstrated. The human mind is not naturally obedient to the laws of God. It is constantly seeking in its own way for its own sense of what is good. But Christian Science teaches us how to overcome this mortal way of thinking—how to be obedient to the laws of God and prove the heritage of plenty which God continually supplies for His children.

If we read the story of the wanderings of the children of Israel in the wilderness we will notice how often Moses exhorted them to obedience to the commandments of God. Time and time again he warned them when they had eaten and were full—when the immediate human need was met—to "remember the Lord thy God: for it is he that giveth thee power to get wealth." There was the continual promise of the "land of brooks of water, of fountains and depths that spring out of

valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it." But with this promise of plenty there was always the exhortation to obedience to God and remembrance to thank Him for these bounties, and the warning that forgetfulness would bring disaster and lack.

And this is our lesson to-day. Are we seeking wealth for love of ease in matter and to satisfy human pride, or are we seeking it for the sake of proving God's allness? It was the pure desire of the children of Israel which rejoiced in the promised land—their love of doing right rather than the love of having material possessions. And so it is with us to-day. We have a right to possess the land of plenty; it is our heritage from God. But are we seeking first the kingdom of God where all desire is to do right and be unselfish and loving? Are we desiring that we be rid of our human traits of character simply that we may be more like God? Indeed, even if we find our demonstration over the sense of lack slow and protracted we may be sure that God never withholds. He is ever ready to bless with all the good there is, but are we ready to seek and desire Him only as Spirit and not in a material way?

The error that would lead us to try to demonstrate human wealth is a subtle one. We may think that we are desiring God most of all, but continued obedience to the command to obey the laws of God will uncover to us our selfishness. Our failure will be our rebuke, we will be chastened and humbled until at last we turn meekly and seek "the kingdom of God, and his righteousness." And what is this kingdom of God? What is it that makes us so in harmony with God that abundance is manifested to us? "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" The answer follows in the simple words of the prophet Micah, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" To walk humbly with God is to give up human will and meekly prove that Mind which was expressed in Christ Jesus—that Mind which can heal, that Mind which manifests but one power, the power of infinite good only. Jesus understood this when he said, "Blessed are the meek: for they shall inherit the earth." Now the meek are those who understand and apply the first commandment, "Thou shalt have no other gods before me." And Mrs. Eddy has given us a daily prayer in the Manual of The Mother Church (p. 41), which is in accord with the First Commandment: "It shall be the duty of every member of this Church to pray each day: 'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!" It is a prayer to eliminate all self, that one may be the clear channel for God's

reflection of Truth to all mankind. It is the true desire that all may see in the light of Christian Science the healing, redeeming Christ that we ourselves see. It is the desire to rid ourselves of all sin that we may preach the gospel of the kingdom of God here on earth. It is a prayer that unselfs us—that takes away all our false gods and reveals the one God. It is seeking "the kingdom of God, and his righteousness" whereby we demonstrate that all these things are added unto us.

God has given man all the good there is, and true prayer is recognition of this fact, coupled with that hungering and thirsting after righteousness expressed so beautifully in one of our hymns (Hymnal, p. 231):

The heart that yearns for righteousness,
With longing unalloyed,
In such desire sends up a prayer
That ne'er returneth void.

SOARING HIGHER THAN EVER

WILLIAM RUFUS SCOTT

A POEM by an anonymous writer has for its central theme the rather depressing assertion that "a bird with a broken wing never soars so high again." It is one of many human maxims proved by Christian Science to be "foolishness with God," and as spiritual understanding lifts thought above materiality, it is proved that this false sense of things cannot limit right activity. The writer of the poem, as well as the human thinking which first produced the false thought, saw that mortal mind prescribes penalties for violations of its self-made laws, penalties which prevent freedom of human action and indulgence; yet one who has had the Christ scientifically revealed unto him sees that both the law and the penalties it imposes are spurious.

The average person seeking relief from sickness or sin, especially from a belief of so-called organic disease or from the effects of riotous animality, may feel that his ability to live normally has been seriously impaired. The underlying fear may cause him to exercise great caution in whatever he does, or to deny himself in ways which have seemed to be essential to his happiness. If he appeals to material medicine for help he will have his belief of a "broken wing" confirmed, and may or may not be promised partial or complete healing. But if he turns to God, through Christian Science, he will be met with two surprises. First, he will learn that no permanent impairment has occurred, because man, as the image and likeness of God, is spiritual and therefore is not made of stuff which can be broken. Second, such a one will be healed and in the healing will gain a new concept of activity that will open to him the possibility of higher flights than he ever dreamed of.

It is precisely at this point that a patient reveals the scope and quality of his aspiration. If he desires only to be restored to normal functioning of the body and gratification of its appetites, believing that constitutes

health, he will have his reward, but it will be limited, and further bitter experience is inevitable. In II Peter this type of seeker after God is discussed in the last three verses of the second chapter: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." Christ Jesus himself discerned the shallowness of such seeking when he remarked that many were following him for "the loaves and fishes," failing to see the sustaining care of divine Love which the demonstration of supply symbolized.

Thus to be effectually healed in Christian Science means more than to have pain stopped or physical functions and appetites renewed. No one truly so healed will desire, as Peter said of the sow that was washed, to return to "wallowing in the mire." Rather he will find himself incapable of the degree of material indulgence that formerly constituted his measure of health and happiness, and he will steadily gain new, spiritual pleasures which David said can be enjoyed for evermore and without penalty because they are at the right hand of God. A sense of "broken wings" will then have vanished, giving place to the understanding of boundless freedom of right activity.

Among the numerous proofs of the power of God to heal the "broken wing" of material sense, so that the beneficiary soars higher than ever, is the beloved parable of the prodigal son. Without doubt the prodigal believed his capabilities were impaired beyond remedy, for he asked only that he be taken back into his father's house as a servant. The metaphysical love of his father, which understood that, though the son had seemingly wandered off into the mesmerism of the senses, he was, in his real nature, still unblemished, completely restored him to his original status, and it is a logical assumption that the son's healing gave him such spiritual insight that he never was tempted again to soar in the counterfeit realm of materiality, but instead attained to heights of righteousness from which he could look down upon outgrown beliefs and see their nothingness.

This redemption and rejuvenation is not only possible for individuals: the Bible, especially the Old Testament, abounds with appeals to the Hebrew nation to turn to God for healing, when false thinking had resulted in enslavement to some one of the neighboring nations. Even to-day the remnant of the children of Israel may feel that, as a nation, their wings are broken, because they are scattered over the face of the earth, but this belief, Christian Science shows, cannot affect the real relation of God to His creation, and the promises to Abraham and the prophets will be, and even now are being, redeemed, in proportion as the many love God, good, with their whole hearts. As it is with a nation, so it is with a religious movement. Really the cause of Christian Science can never be less perfect than its divine conception and any

sense of impairment is only in the clouded mortal sense which is quite apart from the true understanding of Principle.

The liberation of mankind from the fears and limitations of sickness and sin—the whole belief of life as material—is made certain by Christian Science. Isaiah stated the promise for his age as Mrs. Eddy has done for her age, the former when he said, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint:" and Mrs. Eddy, when she wrote (Science and Health, p. 258), "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis."

[Written for the *Journal*]

WITH CHRIST IN GOD

MYRTLE STRODE JACKSON

SAFE in the arms of knowledge, safe in the ark of God,
Sheltered in Truth's own keeping from evil's awful flood,—
Behind us the law and the prophets, before us the heaven to be,
Forward! Christian and Scientist, over the last Red Sea!

Mind is the force we tread on, Spirit the sword we wield,
The Bible Word our cannon on earth's grim battle field;
Wisdom and understanding our sentries by day and by night,—
Onward! Christian and Scientist, for victory is with the right!

We are nearing the doom of matter, we have passed to the latter years,
We have seen the earthquake and famine; let us see where the Christ appears;
He is healing the sick in the trenches, He is guiding the navies at sea,
Principle and not person! Lo, the dead are risen in Thee!

Thoughts of the Most High are gathering, the skies are filled with their host,
Michael is leading his legions armed with the Holy Ghost;
Oppression and violence shall vanish; by seven ways shall they flee!
Answer, O man, to thy Maker! Stand forth—pure, upright, and free!

Safe in the kingdom of heaven, safe in the city of Love,
Father-Mother Almighty, beneath us, around us, above;
Sin conquered for ever and ever, salvation forever outpoured,—
Upward! Christian and Scientist, enter the joy of the Lord!

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FREDERICK DIXON, Acting Editor GUSTAVUS S. PAINE, Acting Associate Editor

EDITORIAL

PICKING GRAPES FROM A BRAMBLE BUSH

THERE is nothing in the world which it is, apparently, more difficult for mankind to concede than the unreality of matter. Even the philosophers who have preached the theory have studiously eschewed the practice. The explanation, of course, is that the human mind itself is material, and that, matter being its subjective condition, it naturally has some difficulty in combating the evidence of its own senses. The result of this is seen in the contemptuous denial of the theory by otherwise extremely intelligent individuals. When Dr. Johnson and Lord Byron, of all people, combine to discredit Berkeley, it is evident that metaphysical shortsightedness, like misfortune, makes strange bedfellows. Yet Dr. Johnson was eminently a religious man. He worshiped regularly, as Carlyle says, at St. Clement Danes, in the era of Voltaire. Dr. Johnson had, therefore, to discover a reason for the faith that was in him, when he maintained that infinite Spirit had produced a material universe. For the philosophy of the Bishop of Cloyne he professed the utmost contempt, going so far as to expose his own absolute ignorance of metaphysics by kicking a stone to prove its reality. Yet all that the Bishop of Cloyne maintained was that mind was externalized in matter, a saying which a celebrated ecclesiastic of today has repeated in the phrase that Spirit is the ultimate of matter. What Dr. Johnson was intent upon proving was that Spirit made lumps of stuff; he could not conceive it as intelligible that the divine Mind should have formed a universe of mental concepts.

Now Dr. Johnson would have been quite right if he had taken exception to the Berkeleian theory of a material universe produced by infinite Spirit; but he could not have taken exception to such a theory, because it was his own theory. What he did take exception to was the idea that matter was a thought creation, the subjective condition of the human mind, and not an objective creation formed by divine Spirit out of nothing. Now whichever horn of the dilemma the human mind may face impalement on, one or the other has to be accepted by the disciple of orthodox theology. Anselm, Archbishop of Canterbury, and one of the greatest of medieval thinkers, chose the materialistic horn; Berkeley, Bishop of Cloyne, when George II was king, chose the idealistic one. But Anselm and Berkeley both im-

paled themselves on the same dilemma, the dilemma of attributing matter to Spirit, and so contradicting flatly the statement of the founder of Christianity that it is impossible to gather figs of thorns, or grapes of a bramble bush.

Lord Byron probably had no convictions. His famous couplet on the subject of the Berkeleian philosophy, to the effect,

> When Bishop Berkeley said there was no matter,
> And proved it,—'twas no matter what he said,

was probably inspired by nothing more worthy than the desire to show his own cleverness at the expense of a man compared with whom he could scarcely have been said to be able to think. The Lord Byrons and Dr. Johnsons of the later eighteenth century, however, had learned no more in the interval than Talleyrand cynically declared the Bourbons were capable of learning. When Mrs. Eddy gave to the world the theory of Christian Science, and demonstrated that theory, in the face of the world, by metaphysical healing, the Dr. Johnsons and the Lord Byrons, reinforced by the Archbishop Anselms and the Bishop Berkeleys fell upon her with one accord, for propounding an entirely simple and altogether metaphysical explanation of their own difficulties which showed that, so far as he went, Berkeley was right in proclaiming matter the subjective condition of mind, only that the mind which produced it was the human and not divine Mind.

The truth of the whole question was, Mrs. Eddy pointed out, that nothing but Mind exists, and consequently that matter was a phenomenon of the human mind and was contained in it. But here she shook the dust of the whole realm of pagan and scholastic philosophy off her feet, and turned to walk herself in the footsteps of the Christ, declaring that this human mind was itself as much an unreality as ever the pagan or Christian had declared matter to be, inasmuch as it was nothing but the counterfeit of divine Mind, just as Christ Jesus himself had declared it to be when he insisted that the counterfeit of good, God, namely evil, the devil, abode not in the truth, because there was no truth in him. "What is the cardinal point of the difference in my metaphysical system?" Mrs. Eddy wrote, on pages 9 and 10 of "Unity of Good," "This: that *by knowing the unreality of disease, sin, and death,* you demonstrate the allness of God. This difference wholly separates my system from all others. The reality of these so-called existences I deny, because they are not to be found in God, and this system is built on Him as the sole cause. It would be difficult to name any previous teachers, save Jesus and his apostles, who have thus taught."

What then is the real difference between Mrs. Eddy and the orthodox theologian? Simply this: the orthodox theologian, if an idealist, declared that infinite Spirit created a material universe of thought, whilst, if a materialist, that this same infinite Spirit created a material universe of lumps of stuff. Now here is a curious thing, that a theology which has derived matter from infinite Spirit, without

the slightest sense of the incongruity of and absolute want of logic in the conclusion, scolds at Mrs. Eddy for having explained matter as the subjective condition of a material mind, which is itself the negation of infinite Spirit. The simplicity and the lucidity of Mrs. Eddy's metaphysics are beginning to stand out in the sharpest contrast to the mired logic and tangled arguments of theology, and the world is beginning to see that human reason itself is revolting against the theory that God, good, has imposed upon it an incomprehensible theology, a failure to accept which is to be recompensed with pains and torments. Let any person reasonably compare the chop logic of Anselm's materialism or the mired logic of Berkeley's idealism with the arguments of Christian Science teaching, and he will find himself forced to admit that the whole of the mystery lies upon the side of orthodoxy.

But Mrs. Eddy did not stop here. She recognized that the Anselms and the Berkeleys had both of them avoided the primary element of the teaching of Christianity, which was the miracle or practical demonstration of the Science of Christianity. The absolute necessity for this proof she accepted on the part of herself and her followers, with the result that while she denied the materialism of the Archbishop, which accepted bloodletting as a curb upon sin, she denied equally the idealism of the Bishop, which proposed to heal by the swallowing of tar water a disease created mentally. Anselm and Berkeley, she said in effect, were arguing from a false sense of law. What each of them called the law of Spirit was, in reality, a supposititious law of matter, and that was why both had failed utterly to demonstrate Christianity, in the way demanded by the founder of the Christian religion, when he sent his followers out to preach the gospel and to heal the sick. Orthodox theology, perfectly conscious of the simple meaning of these words, has endeavored to escape their obvious intention by declaring that the conditions of such healing were temporary. To adhere to this, however, it is necessary to outrage one of the most famous sayings in the Bible, the saying in which Christ Jesus demanded that his followers, throughout all ages, should repeat the works that he had done, and to these add greater works. Preaching and healing, Mrs. Eddy insisted, could not possibly be separated. To attempt to separate them was as sensible as trying to separate cause from effect. The thing above all others, she pointed out, which was preventing metaphysical healing was the acceptance of a theology which qualified the omnipotence of good by the admission of the reality of evil. "When the omnipotence of God is preached and His absoluteness is set forth," she wrote, on page 345 of Science and Health, "Christian sermons will heal the sick."

It is absolutely futile, as this passage makes clear, to admit a law of evil and then to attempt to override this law by another law of good. Law is that in which no variation is possible; and consequently if a law of evil can be overcome by a law of good, or a law of good can be upset

by a law of evil, there is no such thing as law, and creation is reduced to chaos. Now even the material philosopher admits that a world to exist must be governed by law. Therefore being faced by the acceptance of the reality of good and evil, that strange person, the material metaphysician, takes refuge in some such theory as that of Spinoza, of evil as a partial manifestation of good, which appears to be evil solely because it is observed partially and not universally. Here, once more, is a theory of the reality of evil which, though sanctioned by all the learning of the world, forces the inquirer to throw reason to the winds, whereas the teaching of Mrs. Eddy makes of evil precisely what it is, a mere negation, working according to the evidence of the human senses—themselves a negation—by means of a supposititious law of animal magnetism. And "animal magnetism," in the definition of Mrs. Eddy, on page 484 of Science and Health, "is the voluntary or involuntary action of error in all its forms; it is the human antipode of divine Science."

Here, then, is the simplicity of the teaching of Christian Science, as derived by Mrs. Eddy from the Bible. It states scientifically, in accordance with the demands of the Scriptures, the theory of Christianity, as set forth by Christ Jesus himself. Then without endeavoring to escape, from the difficulties which Spirit always offers to the human senses, by elaborate and involved arguments, it faces these difficulties with the simple facts of the case, and proceeds to demonstrate the truth of this teaching by proof, based on the acceptance of absolute law, as set forth in the Bible itself.

FREDERICK DIXON.

EFFECTIVE COOPERATION

AMID the discords that necessarily attend any attempts to make utterly selfish settlements of one kind or another now that the war is over, many are sincerely considering some form of cooperation as a remedy for seeming inequalities of opportunity. On the one hand, the old systems of domination seem struggling still to perpetuate themselves. On the other hand, mob force would try to establish a new domination just as insidious as the old. As yet, many of those who are reasoning on the subject of cooperation have only faintly recognized what the term truly means.

Cooperation, as discussed in the books and magazine articles on the subject, is usually considered to be a very special method of human endeavor. To say, for instance, as one writer does, that "cooperation is less than a century old" is to limit the term in a way that must prove futile. If the method of cooperation, whether in industry or in government, is to be confined to the mere program of some few materialists, the remedy will be no better than the various "isms" which have been so vehemently urged upon the attention of the world. The true idea of cooperation has eternally existed; and al-

ways those with real spiritual understanding have proved something of its effectiveness. Human confusion can give way only to the true idea, which is exactly what Principle produces and establishes in perfect order, no more and no less.

The difficulty with the ordinary human concepts of cooperation is that they start with the premise that mere human beings have to cooperate with mere human beings. In other words, they leave Principle entirely out of account. Without the operation of Principle, which is simply activity in accord with Principle, there can be no real cooperation. The constant flux of groups of people, seeking to arrange an approximate mortal equality on a material basis, gives no assurance that any satisfactory equilibrium can be achieved. The attempted balance of people against people rests on the sheer supposition which is all there is to mortality, and thus has no enduring quality. When one knows that divine intelligence is the sole cause for true action, he is ready to understand and practice real cooperation. The genuine man, created and sustained by divine Mind, lives in accord with Principle.

Clearly, then, the broadest possible cooperation is that of immortal man with his Maker. This, of course, is the actual state of things in the realm of which the divine consciousness is cognizant. It is immensely more than any human makeshift, than any limited policy intended to take the place of other limited policies. The supremacy of Principle is the only possible basis for demonstrable harmony. In the presence of this truth, any sense of so-called human rights has to give way to spiritual righteousness. The only real right is that which expresses infinite divine intelligence. As Mrs. Eddy says in "The People's Idea of God" (p. 11), "Above the platform of human rights let us build another staging for diviner claims,—even the supremacy of Soul over sense, wherein man cooperates with and is made subject to his Maker."

Christian Science reveals that this truth is thoroughly practical. It can seem neither vague nor abstruse when one studies and practices its whole application as shown throughout Mrs. Eddy's works. The fact is, that one who is determined to demonstrate true cooperation throughout his experience must simply reason for himself as to what Principle is and as to how it operates. Turning to and relying on Principle for himself, one finds his whole activity in accord with what is true. Even misconceptions of Principle, mistakes, and errors of every sort, vanish as the sincere turning in the right direction continues. In the practical application of Christian Science to the seeming discords of the world to-day, every bit of dependence on Principle means the disappearance of just so much of the merely human sense of things before the divine idea.

Since there is only one infinite Principle, all who reason wholly in accord with it prove true agreement. Fortunately, however, this one Principle is indeed infinite and not limited to any human sense of it. Permanently satisfactory cooperation is

possible only as the breadth of infinity is discerned as taking the place of all suppositional limitations. The consecrated laborer is, indeed, working for Principle, not for persons. Understanding this, one knows that nothing can possibly interfere with immortally joyous cooperation, since, as idea in accord with divine intelligence, it is omnipresent. To understand Principle as the only controlling power for all activity is to cooperate with Principle in the way that sooner or later must be tangibly satisfactory to the whole world, because it is satisfactory to God.

This is the way that submits all doing to the righteous judgment of divine wisdom. The reasoning that expresses the divine Mind as the sole governing authority there ever could be is the Word of God for the healing of every false sense of things. The conclusion of the war has really settled nothing unless all turn together to Principle and reason as to what the Word of Principle is in every circumstance. In his poem "Clean Hands," Austin Dobson says:—

Make this thing plain to us, O Lord!
That not the triumph of the sword—
Not that alone—can end the strife,
But reformation of the life—
But full submission to Thy Word!

What constitutes reformation is the giving way of the human sense of things before the divine idea of Life.

As soon as one sees that he does not have to force some sort of cooperation with mere mortals but must for himself cooperate with divine intelligence, he necessarily demonstrates what appears as better cooperation in every sense of the word throughout daily activity. The very belief in lack of cooperation subsides before the spiritual fact of present cooperation with Principle. It is not that something new is thus established, but simply that what never was anything has vanished to its utter nothingness. Every bit of that true reasoning which is ever loving succeeds in diminishing the erroneous beliefs of the so-called mortal mind, whether they be differences between Capital and Labor, international misunderstandings, or lack of cooperation of any kind. On page 152 of "Miscellaneous Writings" Mrs. Eddy declares, "Of this we may be sure: that thoughts winged with peace and love breathe a silent benediction over all the earth, cooperate with the divine power, and brood unconsciously o'er the work of His hand."

Mrs. Eddy had no merely visionary ideal when she discovered and founded Christian Science for the benefit of the whole world. The cooperation of man with divine intelligence, Love, is absolutely practical to operate as the remedy for every supposition of discord. Each one must prove this for himself. On pages 206 and 207 of "Miscellaneous Writings" Mrs. Eddy says: "As you journey, and betimes sigh for rest 'beside the still waters,' ponder this lesson of love. Learn its purpose; and in hope and faith, where heart meets heart reciprocally blest, drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science." GUSTAVUS S. PAINE.

TESTIMONIES OF HEALING

IN an article written by a correspondent in France something less than two years ago, was the statement that whereas for four weary years Lille had been a city of bitter bondage, she has now become, through the advance of the Allied Forces, "a city of splendid thanksgiving." At once I saw that that is what the columns of testimony in the *Christian Science Sentinel* and *Journal* are,—namely, "a city of splendid thanksgiving." Then came the question, Where is your brick in this glorious structure?

There is neither time nor space to even enumerate the many blessings which have come to me through Christian Science, both through the faithful efforts of others, when my own faith seemed too weak or my understanding too slight, and from individual study of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy. My first healing of physical ills through Christian Science came over seven years ago. In one treatment I was healed of chronic recurring hemorrhages, this condition being of several years' standing, and caused, so the physicians said, by extreme nervous depletion. Several physicians frankly told me that they could not diagnose the case and that whatever they did was in the nature of an experiment. This healing has been permanent, and with it many attendant features gradually disappeared, including insomnia, irregular and painful heart action, dropsical conditions, neuralgia, tenderness of spine, and an abnormal sensitiveness to sound. Since that time I have been healed of several acute attacks of sickness, among which were toothache, ptomaine poisoning, sore throat, eyestrain, and Spanish influenza; besides which I have dim memories of other ills overcome, but now almost forgotten; for Christian Science healing brings the consciousness of life more abundant, wherein is not even a recollection of anything less. Through the study of Christian Science literature I am gaining a clearer view of moral questions, how to discern what and why they are.

Christian Science came to me at a time when human thought says, "You have already reached the age when you are too old to learn new ways, or to fit yourself for remunerative work." This I have proved to be false; for while once the word "business" conjured up visions of difficulties too deep, too complicated for a woman to understand, I have moved on from one kind of employment to another, as Love opened the way, until for more than two years I have had my own business office, for I used my spare time and times of enforced idleness, to prepare for professional work. Christian Science lifted the burden of an abiding sense of sorrow. It taught me how to rejoice that my three sons, all my family, were in military service helping to prepare the way for liberty.

Touching the question of spiritual uplift, should I begin to mention it in detail there would be no end, for lo, there are multitudes upon multitudes

of such experiences. Suffice it to say, I have learned that thanksgiving is an essential part of all true daily experience. Where, then, shall words be found to express the living gratitude I feel to Mary Baker Eddy, Discoverer and Founder of Christian Science, to the publishers of the Christian Science literature, and the many who contribute to its columns? When words tell so little of what the heart knows and feels, only divine Love reflected in loving can pay the debt.—(*Mrs.*) *Luella MacArthur, Long Beach, Calif.*

I SHALL never find words enough in the English language to express my thanks for the good Christian Science has done for me during years of trial with sickness, family losses, business difficulties, and many other trying affairs in everyday life. When medicine failed, God helped me every time. My road has been a very rocky one and I did turn back many times, but always found my best friend in Christian Science teaching and a faithful practitioner whose loving-kindness helped me along the deepest ravines and always kept me from continuing in the wrong path. Through the power of God as taught in Christian Science I am leading a happy and peaceful Christian life. I am so happy when reading all the periodicals—the *Journal, Sentinel,* and *Monitor.* The Lesson-Sermons are a great help to me. I have had some wonderful healings; one from influenza last winter. My hearing has been beautifully restored and many other minor troubles have been overcome. In fact, since I took up the study of Christian Science, four years ago, my life is so much happier in every way that I could not live without it. My gratitude goes out to Mrs. Eddy, the Founder of this wonderful religion which has made so many people happy.—*Adolph Amberg, Detroit, Mich.*

OVER three years ago Christian Science was brought into our home by a very dear relative, and since that time has been our only physician, and we are daily proving that divine Love does meet our every need when the truth is rightly applied. Before learning of Christian Science, we had come to the end of our hope in materia medica, having had much sickness, and believe it safe to say that not once did materia medica ever restore us to health, for we were told many times that we must submit to the conditions.

Soon after coming to Christian Science we had occasion to call a medical doctor on account of the rules governing health and accident insurance which my husband carried, and the doctor told us that the disease would have to take its course, that he could do no good by making daily visits; but if we did need him again to call him. When the doctor left we called a Christian Science practitioner and in three days my husband was restored to perfect health, from an attack of articular rheumatism which was seemingly so severe that he could not bear us to touch his body with our hands. This healing and others—the healing of measles, mumps, colds, burns, ade-

noids, and a disease of the kidneys with which I suffered and which the doctor said only an operation would cure me of—were all brought about when we had no knowledge of what a Christian Science treatment is.

Our youngest child never breathed properly from the time she was a baby, and every winter suffered from severe colds, but after this was mentioned to a Christian Scientist this condition completely disappeared and her breathing became normal. Later we had healings of hay fever, asthma, earache, and influenza, the tobacco habit and many other discordant conditions. These healings made me very desirous of knowing more about Christian Science. From a child, good appealed to me, but I could not be persuaded to say I believed what I did not understand, and no other religion which I had ever investigated explained the Bible spiritually, therefore I refused many invitations to become a member of a church, but now I have found a religion I can not only believe but understand and demonstrate and, although not yet a member of a Christian Science church, I hope to be in the near future.

Christian Science truly teaches us how to pray aright and that God answers all true prayer. I am indeed grateful for all that Christian Science is doing for me and mine, for the Sunday school, for the wonderful literature which helps us so much from day to day, and for that great newspaper, *The Christian Science Monitor*, which we could not do without. To say I am grateful to God and Mrs. Eddy, to the one who brought it to our home, and to all who have helped us to see the light, the truth of being, to understand God and man's relationship to Him, would only begin to express my thought. It is my sincere desire to grow into a fuller understanding of this great truth, that I may be able to answer intelligently when asked a "reason for the hope" that is in me.—(*Mrs.*) *Isabella Jane Deirks, Denver, Colo.*

I am grateful that I was healed of rheumatism through Christian Science treatment as stated by my wife, and I know that Christian Science is proving a great blessing to me and to my family.—*Frank A. Deirks.*

We hear so much now of suffering from insomnia that I am sending an account of my healing in the hope that it may bring relief to some one. I had been for many years an invalid from nervous dyspepsia or some kindred trouble, and although I had been under the care of several doctors, some of whom were very kind and painstaking, material remedies were worse than useless, for I was constantly in such severe pain that opiates of greater and greater strength had at last to be administered. I was a perfect wreck, being unable to sleep naturally at night and almost helpless from extreme nervousness all day, when Christian Science, about which I knew nothing whatever, found me.

A student of Christian Science, hearing of my plight, came to see if she could help me, and, after some talk on the subject which I was almost too far gone to understand,

asked if I would give up my usual draught for that one night if she gave me treatment. I answered that I was willing to have treatment but that I was certain I could not get through a night without an opiate, and I agreed to place it by my bedside but not to take it unless obliged. I had not been in bed long that night when I fell into a sound sleep and, unless I have been unduly excited late at night, I have slept naturally ever since, practically as long as I have wished. This was nine years ago. This one blessing is so great that I am glad to have an opportunity to tell of it. I know personally of wonderful cures of valvular heart disease, rheumatism, and other diseases, and my one great wish is to know more and more of this wonderful Science. The literature is a great joy to me, and I cannot close without mentioning that when I fell into most bitter financial trouble at the outbreak of the war the Christian Science church came nobly to my rescue, for which I also owe my most grateful, loving thanks to all concerned.

We can indeed never be grateful enough to our brave, beloved Mrs. Eddy for all she has done for us.—(*Miss*) *Adeline Waterfall, Sherborne, England.*

I DID not become a Christian Scientist through regard for my health. The truth of Christian Science appealed to me, as well as its effect upon one's everyday life. I did have occasion to call up a practitioner a year ago. Our telephone was ringing, and as I ran to answer it a sinew snapped in my leg. It sounded like a small pistol shot. The sound frightened me more than the pain. I was unable to put my foot to the floor, but managed to get to my room and sit down. I picked up "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and then called up the practitioner and told what had happened. That was Thursday, and Saturday morning I went to the practitioner's office, without a limp. Under medical treatment I would have been housed three weeks or more. I am very grateful that Christian Science has shown me God, the great I AM.—(*Miss*) *Jean F. Clark, New York City, N. Y.*

I AM glad to tell of the many blessings and proofs of God's loving and protecting care which I have received through Christian Science. Christian Science healed me of an incurable disease after all material means had failed. From childhood I had never been very strong. Later on the doctors diagnosed my case as double curvature of the spine. I doctored all the time and wore heavy braces, but experienced no relief whatsoever, in fact I seemed to grow worse and other complications set in. I suffered greatly from extreme weakness and astigmatism, making it necessary to wear glasses constantly and was told by several oculists that I would always have to wear them. I also suffered from severe headaches and for five years before hearing of Christian Science there was not an hour when I was free from pain in my back. Two of the physicians had said there

was nothing more they could do for me. I was utterly discouraged and too weak to be up, and at the time was suffering from a severe cough, and the last physician had said I would always be troubled with it. It was at this time when everything looked darkest and I did not have a ray of hope to cling to that I was asked to give Christian Science a trial. I knew nothing whatever of Christian Science, but turned to it as a last resort, for "man's extremity is God's opportunity."

Because materia medica had failed even to relieve me, the physicians having said there was nothing more they could do for me, my mother took me to a Christian Science practitioner and from the beginning I was helped. I was instantaneously healed of the extreme weakness and cough with my first treatment. I was also instantaneously and permanently healed of the need for wearing glasses in my first talk on Christian Science. I had no specific work done for my eyes at this first visit. The power of Truth that healed me of the weakness and cough also healed me of the need for wearing glasses, after I had been obliged to wear them constantly for over seven years. The spinal trouble seemed to yield more slowly and now I am very grateful for this slow healing because it made me understand God and man's relationship to God better and to study more, but when I was ready and willing to give up all for God, for Christian Science, then through the loving, patient work of a practitioner I was permanently healed of the spinal trouble. These are only my first healings in Christian Science and if it did no more than heal me of this great suffering I could never be grateful enough, but it has done far more, for I have been healed of a tendency to severe colds, grippe, carbuncles, blood poisoning, inaction of the bowels, and many other physical disorders.

I would like to relate one other healing for which I am extremely grateful. I had a felon on one of my fingers and blood poisoning developed and for three days and nights I could not eat or sleep, the pain was so excruciating. I asked for Christian Science help, which was lovingly given. I learned many a lesson during this seeming trial. I learned to be more patient, and to know that God's work is done and is done perfectly and that God's work cannot be outlined. The finger had become purulent and black. I was awakened one night with a feeling that the top of my finger was coming off. Upon investigation I found that the whole top had come off from the first joint. I felt absolutely no pain whatever, no more so than if a thimble had been removed from the finger, and in a short time I had a perfect finger top and nail and to-day no one could tell which finger it was that had the felon. This healing work was accomplished all through absent treatment. Our Leader says on page 179 of "Science and Health with Key to the Scriptures," "Science can heal the sick, who are absent from their healers, as well as those present, since space is no obstacle to Mind."

Not only have I been healed in Christian Science, but every one in

our family has been blessed and helped by it. While I am extremely grateful for all the physical healings I am still more grateful for the spiritual understanding of God that Christian Science teaches, the law of Love, ever operative, and which heals all manner of diseases and every discordant condition if rightly applied. I am indeed thankful to God, to Jesus Christ, the Way-shower, and to God's messenger, the Discoverer and Founder of Christian Science, Mary Baker Eddy.—(*Miss*) *Emma Swenister, Cleveland, Ohio.*

I can vouch for the above testimony as being correct in every detail. Through my daughter's wonderful healing, after years of suffering and the failure of materia medica even to relieve her, I too turned to Christian Science and had some wonderful healings. Christian Science has helped me in all ways, spiritually, physically, and financially, and to more harmonious surroundings. I have been healed of attacks of severe colds on my chest every winter, car sickness, eczema on the hands. For years I tried every known remedy on the market and different doctors for this last named disease, but nothing seemed to help until I was healed in Christian Science.

I would like to tell of one other healing for which I am very grateful. About two o'clock one morning I was seized with smothering pains around the heart. I could not lie down and it was very difficult for me to breathe. After a while I was able to awaken my daughter and ask her to get help for me immediately. She went to the telephone and on account of the lateness of the hour it was some little time before she could get a response to the call, but in the meantime the truth was declared constantly, that God is the only Life and power and that God never slumbers nor sleeps, but always watches and takes care of His children. In about twenty minutes my daughter got into communication with the practitioner and was lovingly assured that the work would be taken up immediately. I soon fell asleep and did not awaken until morning, when I arose and performed my duties and with one more Christian Science treatment the smothering feeling, depression, and weakness had absolutely disappeared and I was healed. I am indeed very grateful for Christian Science. I am thankful to God and to our beloved Leader, Mary Baker Eddy, for giving us this religion of love, which heals all mankind through spiritual understanding. —(*Mrs.*) *Augusta Swenister.*

It has been my desire for some time to express my gratitude for the understanding of God and His perfect creation which has been revealed to me through the study of Christian Science. The first time the light of Truth dawned upon my darkened sense was indeed most wonderful. I had suffered for several years from nervous prostration, until in agony one day I cried unto God for help. A few days afterwards, a lady whom I knew to be a Christian Scientist spoke to me, and I simply said, "I wish I had the faith in God that you have." She replied, "God is

no respecter of persons," and then invited me to her apartment, where she explained, in the simplest words, the great truth about God and His image, man. So clearly did the light shine of this understanding that almost instantly I saw the falsity of the material and the truth of the spiritual. I pondered over the things she had told me, and every spare moment read from the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, and awakened one morning feeling so free, happy, and joyous, that those about me wondered. Each member of my family appeared more beautiful than before; my little home seemed overflowing with light; it was indeed a glimpse of heaven. Since then I have had many proofs of Truth's power over error and its effects in the overcoming of whooping cough, measles, grippe, headaches, and other discordant conditions. For these healings I am most grateful. There have been seasons of severe mental conflict, when the old nature has reasserted itself, but the great, eternal fact that my true being is spiritual, at one with God, untouched by these false assertions, has thus far proved victorious.

Another thing for which I am grateful is the overcoming of a false sense of love, from which I turned to divine Love and again found release, comfort, and peace. My desire is to prove myself worthy of this truth, to be more loyal to it, to be willing to leave all for Christ, the true idea of God.

A deep sense of appreciation arises for the practitioners, who by their patience, love, tender rebukes, and untiring watchfulness, are meeting and destroying, uncovering and casting out, the many false beliefs that are holding, or trying to hold, mankind in bondage.—(*Mrs.*) *Josephine T. Evans, San Antonio, Texas.*

I WISH to express gratitude for my healing and for the many blessings which I have received through Christian Science, and especially for having been led in the way of Truth. Three years ago I was engaged as nurse in a hospital and had typhoid fever patients in my charge. I, too, was stricken with this disease. For weeks I was subject to loss of appetite and felt very weak and tired. Upon awaking one morning I had very high fever and felt wretched, so that it seemed impossible for me to arise. Immediately I wrote to a practitioner requesting Christian Science help, which was lovingly given, and after three weeks I was so much improved that I was able to take my four weeks' vacation, which was given me by the head doctor.

We were also wonderfully protected during a gas explosion. My husband had fixed the lamp in the room, and was standing on top of the ladder to determine whether everything was all right. Suddenly there was a terrific noise, the windowpanes fell out, and I saw my husband surrounded by fire and the curtains burning. I left the room and declared the truth, as taught in Christian Science, and upon reentering I saw that the flames had been smothered and had done no further harm. I telephoned to a

practitioner for help for my husband, as he had burned his head, neck, and arms. The pain ceased immediately and after eight days he had so far recovered that he was able to resume his business activities.

We are thankful for the benefits which our heavenly Father has privileged us to receive, and think in love and gratitude of Mrs. Eddy, who did so much for mankind.—(*Mrs.*) *Frieda Spannan, Berlin, Germany.*

It is with a deep sense of gratitude for all that Christian Science has done for me that I am sending this testimony. About six years ago I had what the doctors termed a nervous breakdown. After having had various treatments I was taken from the city to the country, and a copy of "Science and Health with Key to the Scriptures" was lent to me. I studied it in connection with the Bible for several months, and it appealed to me as being very beautiful and absolutely true. For some time, however, I did not seem able to put into practice the little understanding I had, as I felt it was my duty to cling to many material methods. I am learning daily the truth that, as Mrs. Eddy says (Science and Health, p. 452), "When outgrowing the old, you should not fear to put on the new."

I have been healed of nervousness, fear, and a sense of limitation, and have no desire to return to material methods of healing. My husband and nine-year-old son enjoy studying the daily Lesson-Sermon with me, and all the Christian Science periodicals are a source of inspiration and instruction to us. I will mention one of my son's healings. Last summer while playing with some children he jumped on three rusty nails which were protruding from a board. He was barefoot and they went into his heel so far he was unable to pull them out. The mother of one of the other children did this and he was able to walk home. I immediately treated him as best I could and he became quiet and in a few minutes asked to read Science and Health. Next morning, as there was a little fear manifested, I telegraphed a practitioner in Chicago for treatment for him, and in a very short time the healing was complete. This is but one of many proofs of God's loving care, for all of which we are very grateful. We are earnestly striving to know more of God, good.—(*Mrs.*) *Lorena W. Doe, Arcadia, Neb.*

Having had a most wonderful healing, I feel it a joy to tell it to others. A few months ago I fell and dislocated my left shoulder and broke the large bone of the arm. From the time I fell I tried to cling to the truth, and a friend who most opportunely picked me up was able to replace the shoulder. It being late at night there was little to be done, and I sat in an armchair by the fire until morning. Needless to say there was suffering. I wired to a practitioner for help, which was immediately given. The arm was quite helpless, swollen, and discolored. After the first treatment I could lift my hand and had very little pain. I never had on a splint nor had I to stay in bed one day. In two weeks I was out and about, doing most of my usual

duties. So many people were doubting my ever having had a serious accident (as in the ordinary way the recovery takes many months) that I decided to go to one of our leading hospitals, have an examination and the X rays used. I have the doctor's written diagnosis to the effect that there had been an "impacted fracture of the humerus arm bone," but that it required nothing done to it as it was already set.

I must add that a year ago I was healed in one treatment of an attack of hemorrhage of the lungs and from that moment have had no return of it. Words are inadequate to express my gratitude to God and to Mrs. Eddy for the many blessings received through Christian Science, also for the help of the loving and kind practitioner.—(*Mrs.*) *Louisa W. Howard, London, England.*

For a number of years I have been a student of Christian Science, but as my interest was not occasioned by physical healing I have only recently realized that it is not only my duty but a privilege to testify through the periodicals to the benefits derived from the study of this teaching. When I ask myself, "What benefits have you derived?" I am overwhelmed with the number and the magnitude of them. My first interest was aroused because it gave promise of a God who is not the author of sin, sickness, and death, but One a right understanding of whom does destroy this triad of errors. Through years of service in an orthodox church I had come to have great faith in prayer and to believe if one prayed "nothing doubting" he would receive an answer, and I had experienced some practical proofs of this. This faith led me to Christian Science, and not until then did I even dream that evil is not real, and that there is a rule by which to prove its unreality. Through the application of this rule I have been healed physically, morally, and financially.

Physically I have been freed from chronic sick headaches experienced since childhood and believed to be inherited. Every few months I was subject to severe colds, frequently losing time from my work, but for the past six years I have been practically free from any sense of cold, or if troubled it has been overcome very quickly with no loss of time and very little inconvenience. Last winter I awoke one morning with all the extreme symptoms of influenza, including chills, fever, congested lungs, and very severe pain in the head and back. We did not call a practitioner but my husband remained at home working for me. We had a dinner engagement for the next evening and knew this was an opportunity to prove the allness of God in destroying sickness. The following day the fever was gone, but I was still very weak and suffering considerably. This condition continued until about four o'clock, when it seemed I would be compelled to cancel the engagement. I knew, however, that it was only an illusion of sense testimony and I could and would be given the ability to act normally. I knew it was right to be free, and that where sickness seemed to be, God and His Christ were, untouched by material

belief. I knew God was my Mind and I could know about myself only what He knew, and as He knew neither sin, disease, nor death they could not come into my experience. Maintaining this fact, I arose and dressed, and by six o'clock was free from all pain and ready to go. I walked six blocks, ate a normal dinner, returned home about midnight in a driving storm of rain and sleet, and felt no ill effects whatever. In a day or two all weakness had disappeared and I was entirely normal. I am grateful for this truth, which heals quickly and without fail.

Morally I have been healed of much. A quick temper has been largely overcome; a selfish and moody disposition is giving place to happiness, contentment, and an unselfish love for mankind; a sensitive, critical nature cost me many heartaches, but I rejoice that through this truth I am finding man as God's creation, hence perfect, and as Mrs. Eddy says in "Miscellaneous Writings" (p. 224), "Nothing short of our own errors should offend us." Fear, worry, and sin are being eliminated, and my life is being regenerated.

Financially, I have been lifted out of a sense of struggle and lack felt since childhood. Being responsible for my own and others' education I developed a poverty-stricken sense which Christian Science alone could heal, and it has healed it. I know and have proved God as my supply, not only for mere daily needs but the abundance of supply as Jesus demonstrated with the loaves and fishes, when the disciples took up basketfuls of fragments.

A man has just one duty, namely, to seek first the kingdom of God, and "all these things shall be added unto you." Words are inadequate to express my gratitude to Mrs. Eddy, through whom this great truth has been revealed, and I am striving, as James says, to show my faith by my works and to fulfill Mrs. Eddy's statement in the Manual of The Mother Church (Art. XXX, Sect. 7), "Healing the sick and the sinner with Truth demonstrates what we affirm of Christian Science, and nothing can substitute this demonstration." —*(Mrs.) Janet D. Burbridge, Palo Alto, Calif.*

In talking with a friend recently I remarked, "If Christian Science offered no help at all in time of sickness, it would still be the greatest blessing in the world in teaching one how to live," and my own experience has been proof of the statement. Although raised in a denominational church I gave up even church attendance at the earliest opportunity. It seemed to me that the church member got nothing from his efforts and seemed to have even more trouble than the rest of the world, to which he was taught to be resigned but was offered no means of escape. Though I felt the Bible contained some vital truths, I knew not how to find them and so ended by considering it interesting literature, and the teachings of Jesus as beautiful but entirely beyond the power of any one to emulate. As a result I turned to the study of mathematics and physical science as the only subjects that to me seemed logical, or governed by law.

I often wondered over the fact that if one wished to design a machine or calculate the path of a projectile there were certain definite laws to follow, but if one desired to overcome anger or conquer fear there were no rules to guide him and few persons could offer even an opinion as to the method to pursue.

It was in this state of mind that I found Christian Science, and its logic appealed to me from the beginning. Perhaps nothing struck me more forcibly than the statement on page 3 of "Science and Health with Key to the Scriptures," where Mrs. Eddy says, "Who would stand before a blackboard, and pray the principle of mathematics to solve the problem?" In fact the whole chapter entitled "Prayer" struck me as the first reasonable and logical teaching I had seen under the name of religion. Continued study more than fulfilled all the promise which this foretaste gave. I had considered that if there was a God, He was at best unknowable, but I found that Christian Science was doing exactly what Paul did for the Athenians, declaring a comprehensible teaching about God. I reveled in Mrs. Eddy's use of that appropriate and expressive term, Principle. The Bible became a new book to me, full of the most profound truths. Jesus' teachings were made clear, and best of all it was shown that they could be actually lived.

Christian Science is surely the Science or true knowledge of living and although I am thankful for many physical healings, I am more thankful for an entirely changed outlook on life, for the overcoming in a large measure of pride, envy, moodiness, discouragement, and fear in so many directions. What a blessing to have a teaching that is demonstrably true and which gives the right solution to every problem of one's experience.—*Harry C. Burbridge.*

With sincere gratitude I wish to testify to a healing received through Christian Science in 1918. I was stricken with pleurisy and pneumonia. As I had been interested in Christian Science for some time and had experienced many blessings through it, I requested the help of a practitioner, which was given me with great patience and love. The healing was not effected quickly, for I had not been vigilant at the door of thought, and during the time of war had permitted self-will, fear, and worry to enter. The fever left me immediately after the first treatment, but the cough and intense weakness would not yield. Only when the definition of wind on page 597 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, became clear to me, and I realized that in Spirit there is no evil, did my condition improve. The weakness also left me, for "they that wait upon the Lord shall renew their strength." In this same manner fear and worry vanished in the clear light of the knowledge that God is our provider and that we are not dependent upon persons. To-day I know that divine Love meets every human need. For this understanding I am deeply thankful to God and to our Leader.

I also wish to express thanks for the fact that we have the textbook in the German language, as well as for the wonderful articles which appear in *Der Herold der Christian Science,* which have helped me so often. I endeavor to know God better daily, and know that through the study of Christian Science I will gain more understanding, and my desire to be able to help others will be fulfilled.—(*Miss*) *Anna Retzlaff, Berlin, Germany.*

I wish to add my expression of gratitude to the above testimony, for the many blessings which we have been privileged to experience in our family. In the summer of 1917 my eighty-one-year-old mother manifested a swelling of the glands of the neck. I noticed it when it was the size of a pea, and immediately fear became manifest. Instead of banishing the sense testimony, I told my sister of it, and we observed the growth of the swelling with fear. Then we requested help from a Christian Science practitioner. Although the swelling was very hard and the size of a pigeon's egg, our mother experienced no pain, for which we were especially grateful. After several treatments the growth opened by itself. Just at that time we heard that one of our acquaintances, who had had a similar trouble, and who was not treated in Christian Science, suffered great pain, which led to an operation and ultimately to death.

I myself am endlessly grateful for the spiritual uplift which I have experienced through Christian Science. Through my own work as well as through outside help, I have overcome many difficulties in my profession as teacher, and above all have learned to know God as infinite Love and omnipotent Spirit. Several times I was privileged to help others, which afforded me great joy. Through Christian Science I have become a changed person—freer, happier, healthier. My one ambition is to prove my gratitude for this wonderful truth through my deeds and to manifest the Christ-spirit in my everyday life.—(*Miss*) *Hedwig Retzlaff.*

Five years ago I was healed of rheumatism, after all medical treatment had failed to cure. I have also been healed of tumor in three months' treatment, pneumonia in one treatment, and of susceptibility to colds and sick headaches. I have been protected from loss and also from contagion. I am so grateful for the knowledge of God's protecting power which was made manifest through the protection and healing of my son while en route to France, also for the healing while there in government service.

We have had many beautiful demonstrations of the healing power of Christian Science in our home, such as the healing of necrosis of the jawbone and of an arm that was nearly severed, the doctor claiming the arm would be weak and the hand stiff and useless. It was perfectly healed through the application of Christian Science, and I have the full use of hand and arm. Words cannot express the gratitude I owe to God and

Christian Science for all of these healings and divine protection, also for the spiritual uplift. I am indeed grateful.—(*Mrs.*) *Agnes Howe, Detroit, Mich.*

I AM very thankful to God and to Mrs. Eddy for Christian Science, which has done and is doing so much good for the whole world. It is such a joy to study the Bible with the Key to the Scriptures. I rejoice to know that the literature, the beautiful hymns, and the Lesson-Sermons are carrying the healing truth everywhere. Christian Science helps me to understand the importance of right thinking as expressed in the hymns on pages 181 and 208 of the Christian Science Hymnal. Several people have said to me on referring to the Lesson-Sermon, "I shouldn't think you would care to hear the same thing read on Sunday after reading it yourself all the previous week." My reply is, "I do enjoy it, for I am learning more about God each time."

Christian Science has healed me of fear, extreme nervousness, coughs, and other ills, and I thank God that He is ever present Love.—(*Mrs.*) *Orissa M. King, Worcester, Mass.*

THROUGH Christian Science I have been enabled to lay aside my glasses, to the use of which I seemed condemned for life. Through Science treatment I was relieved overnight of the cigarette smoking habit, although I had required from forty to fifty cigarettes a day and made many attempts to overcome it through will power. In the business world, the help of Christian Science has been even more pronounced, for envy, worry, disappointment, inharmony, and the hundred and one other manifestations of discord that discourage and limit one in business have been shown up in their true light—that of nothingness. The period of my life most filled with happiness, contentment, and progress, financially and mentally, dates back to the day when I first began really to study Christian Science. I am indeed grateful to Mrs. Eddy.—*Edwin C. Boehringer, Cleveland, Ohio.*

I HEREBY wish to express my deepest gratitude for all that Christian Science has done and is still doing for me. I first heard of Christian Science in 1916, through a friend, when I had dragged myself around for years in great mental distress. Now, through the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have seen a light which enables me to understand the Bible better. I was always downhearted and lived in darkness, but I have learned that when the need is greatest God is nearest. A throat trouble has been healed through the work of a kind practitioner, and I have had many other demonstrations of healing in the family, through Christian Science. Indeed I am grateful that I am learning to know God and hope that soon all mankind may see God's light, "for," as the Scriptures say, "in him we live, and move, and have our being."

For the past nearly five years I have not taken any medicine and have become a new creature. I can-

not be grateful enough to God and to Mrs. Eddy for the wonderful revelation of the Christ-healing.—(*Mrs.*) *Anna Mueller, Butte, Mont.*

I AM so thankful for all the blessings I have received through Christian Science that I wish to send my testimony that it may help others. In August, 1917, when my brother was wounded, a friend gave me a *Christian Science Sentinel.* As soon as I read it I knew that Christian Science was the truth and I was instantaneously healed of a tumor. I had suffered from it for twenty-six years and had many very serious operations, after which the doctors told me I was incurable. I was most grateful when the pain and depression left me, for I used to think I should go mad.

Six weeks after this remarkable cure I was getting up one day, when the thought came to me, "You have no use for your truss." I had worn a truss for rupture in the groin for forty-five years, also a belt for a displaced kidney. I thereupon decided to do without the truss. Then the thought came, "If you have no use for the truss you have no use for the belt." I therefore took off the belt and I have not had the slightest trouble since. I sent both the truss and belt back to the maker, for I knew that I would never need them again, for God had done the work, and therefore it was perfect. The day I discarded these surgical supports was a very heavy working day for me. I did not mention to my mother what I had done until the end of the afternoon when I had finished baking; then I said: "I have a surprise for you. I have not got on my belt or truss and shall never have to wear them again, and I feel so free without them I hardly know what to do."

I am very thankful for all these blessings, but much more grateful for the knowledge of God, good, and His ever presence. I am hoping to grow more useful each day, so that I can prove to all what good means, and be a help in bringing the light to the world, to show my love for God.—(*Miss*) *Martha F. Ashton, Manchester, England.*

I wish to say that the foregoing testimony of my daughter is correct and through her healing I was led to take up the study of Christian Science. I have been healed of constipation, bleeding piles, and aching feet. I am seventy-five years of age and since I took up the study of Christian Science I have felt like a new woman, and can walk eight miles a day and feel no fatigue afterwards. Words are inadequate to express my thankfulness to God and to Mrs. Eddy for Science and Health, which I have found very helpful in enabling me to understand the Bible.—(*Mrs.*) *Martha Ashton.*

WHILE serving with the military forces in German East Africa I contracted malarial fever, which was later diagnosed by the army physicians as cerebral malaria. I passed through three military hospitals and was eventually sent back to my home in South Africa. At that time I had read a little of Science and Health, but after my return home continued

taking medicines, under doctors' orders. I had many attacks, which became severe and frequent, and I was reduced to such an extent that my end appeared to be near. It was then I was persuaded to give up all drugs and rely entirely on Christian Science treatment, and a practitioner was sent for. During the first few days I seemed to become worse under the treatment. The fear of giving up all drugs appeared to possess me and death seemed to be inevitable. The practitioner was again sent for and a few hours after his arrival I sat up in bed and have never since had an attack of fever. This was over two years ago. My final healing did not, however, come so quickly. It was several months before I actually left my bed, but when I did it was to leave behind me not only the malaria but the cigarette habit and all desire for alcohol. I had been an inhaler of about thirty cigarettes daily for twenty years and a moderate though persistent user of liquor for about the same period. I was indeed healed bodily and mentally and my feet were planted firmly in the way that I should go. I am grateful. I study Christian Science daily and rely on it for all my needs as well as for those of my family.—*Cecil J. V. Bredell, The Strand, Cape Province, South Africa.*

I FEEL impelled to give my testimony of healing. Nine months ago I became the mother of a big, healthy baby boy. At seven o'clock in the evening my husband went for the midwife, and later to Winterthur for a practitioner, who lovingly accepted my case. When it was past ten o'clock and no pain had set in, the midwife was of the opinion that matters could not continue in this way, but we told her that in Christian Science there is no pain. At 10.30 our little boy was born painlessly, with not the slightest pain afterwards. When the midwife returned in the morning, she said she had been thinking over the events of the night before, and although she had had many years' experience, she thought she had one of the most difficult births in her experience confronting her, but instead a normal, painless birth had taken place. This experience had taken up so much of her thought that she was scarcely able to sleep, and the next morning felt compelled to declare, "How almighty God is! How almighty God is!" We noticed that the child had hernia, but with the aid of the practitioner this error was soon overcome.

We cannot thank God enough for His inexpressibly great love and help.—(*Mrs.*) *Johanna Baumann, Wülflingen-Zürich, Switzerland.*

I AM so thankful to God and grateful to Mrs. Eddy for the many blessings which I have received through Christian Science. I also thank the workers at headquarters for the Lesson-Sermons, *Journal, Sentinel,* and *Monitor,* which are all taking good thoughts and healing to people all over the world. I came into Science twenty-three years ago through the healing of spinal trouble, after the doctors had said that I would never be any better. I was healed in four

weeks' absent treatment. Since then we have had many, many proofs of God's power and presence, sometimes through the help of loving practitioners, and often through our own understanding. In our large family of seven children, husband, and myself, divine Love has never failed us when Christian Science has been rightfully applied. We have lived most of the time away from other Scientists and not had the privilege of church services during that time, but have the Lesson-Sermons in our home.

Our oldest boy was always seemingly easily influenced by the thoughts and opinions of his associates and companions. We moved here four years ago and knew of no Scientists near here at that time. Soon after we came my son told me one day that he did not believe in Christian Science. I just laughed and told him that was strange as he had never known anything else. I thought that when in need he would be ready for the truth; but in the early winter of 1918, when the influenza was raging here and he came down with it, he wanted a doctor and we told him certainly he could have one if that was what he wanted. So we called the best to be had, followed his instructions exactly, and did all that loving hearts and hands could do, but he passed on. My husband and four children and the son's wife had it at the same time. The doctor was coming every day to see the son and his wife, and a loving practitioner was helping me to know the truth for the others. And we did know it and prove it, too. I am certainly very grateful for this healing. God never seemed so near as He did during this great trial and I am learning more clearly each day that sorrow and separation are only beliefs of mortal mind, and can be overcome by a right understanding of God.

I have much to overcome yet, but am unspeakably thankful for the understanding I have, and am trying to show my gratitude by striving daily to let my actions attest my sincerity. As Mrs. Eddy says in Science and Health (p. 3): "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more. Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech." I am grateful for the privilege of membership in The Mother Church. I wish to thank all the kind practitioners and other kind friends who have helped me along the way. Words cannot tell how grateful I am for all the good that has come to me and my family and to all mankind through Christian Science.—(*Mrs.*) *Clara R. Simmons, Woden, Iowa.*

About fourteen years ago I became interested in Christian Science. I have been healed of the liquor habit, the use of profane language and many other habits that usually go with the liquor habit. I have also been healed of an affection of the lungs and bronchial tubes. I could not sleep at night, and wore a flannel chest protector from early fall until late in the spring. I had broken arches and

walked with great pain. It was about one year before I was healed of the broken arches. About two years later I had occasion to purchase a pair of shoes, and the salesman in one of our leading shoe stores advised me to take a pair of shoes with a built-in steel arch as I was a heavy man, weighing two hundred and fifty pounds. I told him I did not need them and had worn them before when my arches were broken down. He then examined my foot and said he had never seen so strong and high an arch for so heavy a man, and said, "May I ask just how you were healed?" I told him I was entirely healed by reading "Science and Health with Key to the Scriptures."

About three years ago I was examined for the purpose of increasing my life insurance. I had a thorough examination and asked the doctor what he found wrong with me. He said, "Not one thing; every organ in your body is in perfect condition." For several years I was subject to what is known as ivy poisoning. Nearly every summer my hands and face would be poisoned until they were covered with small scars. They are now smooth and the scars have entirely disappeared. I am very grateful for Christian Science.—*T. W. Bridge, Indianapolis, Ind.*

My cup surely is running over with blessings, spiritual blessings, therefore I feel it my duty to give out some of my healing experiences, resulting from the study of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy. These words from the Bible have never failed me: "And I say unto you; Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." After wandering from one church to another seeking for I knew not what, and expecting my future days to be full of sorrow and sickness, Christian Science was again recommended to me. The Lord's Prayer and its spiritual interpretation by Mrs. Eddy were given to me with some literature. I showed it to some friends, and their remarks being anything but good, I cast it all into the fire. Before doing this, however, I had memorized the spiritual interpretation of the Lord's Prayer, and for two years I prayed to be made more patient, more tender, more faithful, and more righteous. In the fifteen years previous, the message of Truth had come to me several times that some one had been healed through Christian Science, but to mortal sense I was not ready to receive the message.

I was suddenly afflicted with a disease called eczema. After five weeks of electric treatment I was dismissed as healed, but after two weeks had elapsed the trouble returned. Rather than be tortured as before by exposing my body to the burning appliance, I decided to attend a Wednesday evening meeting at a Christian Science church, and all I could hear was Truth, Life, Love, and harmony. I located a reading room, bought a copy of "Science and Health with Key to the Scriptures," and found a Bible in the attic, left by former tenants, for which I was very grateful. I asked at the reading room for a practitioner. After a week's treatment all

fear left me, and I destroyed all material remedies. It is about five years since that time, and through faithfully trying to overcome all that is not good, with an occasional treatment from a Christian Science practitioner I was healed of eczema, also of catarrh of fifteen years' standing, for which I tried every available material remedy, but to no avail. I was healed of pleurisy, which followed influenza, also of rheumatism and many minor ailments. Christian Science has met my every need.

Recently I received a very severe burn. I held firmly to the "scientific statement of being" as given on page 468 of Science and Health and it brought to my mind the Hebrew children who were cast into the fire yet were not touched by the flame. Mortal sense suggested many remedies but I denied error, declared the nothingness of matter, the allness of God, Spirit, and the reality of man, idea, as spiritual and not material. When I searched further for the truth I found these words on page 44 of "No and Yes" by Mrs. Eddy: "Progress, legitimate to the human race, pours the healing balm of Truth and Love into every wound." When inflammation and soreness became manifest, I declared the nothingness of error, or the carnal mind which is enmity against God, and realized the truth, and the healing was perfect.

At times it seemed impossible to go ahead with the study, but after feeding on husks (mortal thought) and finding no nourishment I, like the prodigal son, turned to my heavenly Father, and oh, the joy to awake, to know that it was all a lie. I can see that Love is the same "yesterday, and to day, and for ever," that error is limited and unreal. For the countless blessings received and for the privilege of serving in the Sunday school and distribution work I am grateful. I am more than grateful for what Christian Science is doing for all mankind, and when I think of the patient love and mercy our Leader, Mary Baker Eddy, showed toward all, then my cross seems very light and I pray to have more of that Mind in me "which was also in Christ Jesus" and let God's will "be done in earth, as it is in heaven," and pray to be able to prove what a true Christian Scientist is. My heart overflows with thanks to all who have helped me to know the truth that makes free.—(*Mrs.*) *Anna Schwarz, Portland, Ore.*

I can verify the testimony of Mrs. Anna Schwarz. I myself was healed in Christian Science when everything else had failed, and in the past twenty years I have enjoyed perfect health. I never will cease to be grateful to the friend that brought the truth to our home.—(*Mrs.*) *Josephine Sedgwick, Portland, Ore.*

I WISH to express my gratitude for what Christian Science has done for me. Prior to 1905 I was an active member of a denominational church. At that time I was a great sufferer from stomach trouble. A customer came into my place of business and invited me to attend a Wednesday evening meeting to hear the testimonies, but I refused to go. He left the *Christian Science Sentinel* with me.

One evening I began reading the testimonies and was so impressed I became very much interested, and soon afterwards began attending the Christian Science services. Since then my life has been full of happiness, and the stomach trouble has disappeared. I am very grateful to God for the spiritual uplift and to our revered Leader, Mary Baker Eddy, for giving us this wonderful truth.—*Samuel Szanik, San Francisco, Calif.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will take place on November 5, 1920, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, October 22, 1920. Consideration of any applications received after that date will be deferred until the June 3, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Boston 17, Mass.

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Mass.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Mass.

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THE CIRCLE

WANDA WILLSON WHITMAN

ON page 282 of "Science and Health with Key to the Scriptures," the Christian Science textbook, Mrs. Eddy, speaking of "figures of being," says, "The circle represents the infinite without beginning or end; the straight line represents the finite, which has both beginning and end." Because it is a symbol of infinitude, the circle represents the sum total of progress. Without constricting anything, it includes all in itself. Like other realities, however, the circle of infinitude has its counterfeit, which is in this case the "vicious circle" in which the mortal or carnal mind is prone to travel. Instead of representing progress, this latter so-called circle represents the lie about progress, that being the age-old belief that progress can ever find itself back at the starting point. The counterfeit circle is absolute zero, standing for the whole delusion of failure as reality. It is a diagram of the way of futile striving, as explored by the Persian cynic who so frankly confessed its utter futility in these words:—

I in my youth did eagerly frequent
Doctor and Saint, and heard great argument
About it and about, and evermore
Came out by the same Door wherein I went.

All this summing up of the situation in regard to the human mind is really useless, unless it be for the purpose of correcting the error. The only reason for thinking of any human vagary is to guard against its appearance. Now it would seem, at times, as though this particular belief of the "vicious circle," ancient as it is, is still prevalent. Traveling in circles is still believed to be an inevitable experience of the wayfarer who strays ever so slightly from the right path. Moreover, it is an experience not always limited to individuals; for it is common to groups of people, organizations, even nations. The whole world, in fact, seems a prey to this belief in its various forms. There is, for example, the economic orbit: necessity, followed by

renewed efforts at production, more efficient construction, invention, prosperity; then inflated values, dissension, struggle, panic, and so on back to "hard times" once more. Joseph's dream of the seven fat years, followed by the seven lean, finds a strange echo in the modern economist's expectation of "a panic every seven years." There is, again, the political circle of oppression, resistance, rebellion, successful revolution, changed conditions, gratifying improvement; and then, with success, overconfidence or lassitude or corruption, resulting in oppression once more. Thus it is that mankind has come to expect, and therefore to experience, wars and rumors of wars at intervals more or less regular.

Nor has human progress along religious lines been exempt from the belief of doubling back. New movements in religion almost invariably bring with them something of Truth. The initiators of such movements, if they are sincere, succeed in attracting followers; these in turn, so long as they remain faithful, may pass on the gleam. But with the spread of the movement comes, too often, carelessness—or worse, dissension—and a loss of real force accompanies the gain of worldly power. The salt loses its savor.

This seemed, we know, to be the case even with that greatest movement of all, Christianity. Christianity has never failed. Yet it must be admitted that from 300 A.D., when, history tells us, the early church lost its ability to prove its faith by demonstration, until 1875, when the publication of "Science and Health with Key to the Scriptures" by Mary Baker Eddy marked the rediscovery of the lost truth about Christian healing, there had been a period of seeming stagnation. In other words, all Christendom had been traveling in a circle.

There was never any danger that Christianity as a whole, or Christian healing in particular, would be lost. "Heaven and earth shall pass away, but my words shall not pass away," said the Master. Nevertheless, because some of the essential teachings of Christ Jesus were temporarily obscured, the world experienced a great deal of needless suffering. Therefore, although as Christian Scientists we have our Leader's assurance, "No human pen nor tongue taught me the Science contained in this book, SCIENCE AND HEALTH; and neither tongue nor pen can overthrow it" (Science and Health, p. 110), it is still necessary to guard our thought, at this the second appearing of the healing truth, against the same qualities of the carnal mind which have sought throughout the ages to deflect Truth's course.

The beliefs which would make us turn aside, ever so slightly, are easily determined upon candid investigation. There is first merely the universal belief of age or fatigue, a belief which seeks to damage organized movements as well as individuals. This age-belief carries with it the lie that progress is always easier at the beginning, that signs and wonders belong to the early period of development, and that they must be replaced by steady, treadmill work in the later stages. As a matter of fact, it is in

the latter days that we are told to expect the greatest and most rapid changes. Certainly we should be able always to repeat with increasing ease and rapidity the early demonstrations, just as a student of algebra solves instantaneously the minor problems of arithmetic.

Another erroneous accompaniment of the belief of age is the idea of overconservatism, the substitution of dogma for inspiration. Overconservatism usually means satisfaction with the present stage of progress. It is more than likely to lean toward ecclesiasticism, the letter without the spirit. It is a phase of belief during which the revelation of a new tongue may seem to be contracted to catchwords, one in which old beliefs seek to return under new names. Of this distortion of Truth into doctrine it is possible to find many illustrations. There is, for example, the truth that matter is unreal. This truth is of immeasurable potency when used to deny the reality or power of all evil, thereby removing both sin and sickness. It may be accepted as a doctrine, however, in exactly the way in which the philosophers of many schools have accepted it since the beginning of philosophy, and it immediately becomes of little or no value. Worse still is the attitude that the world in which we now live is altogether and hopelessly material, therefore altogether unreal, and thus that reality must be postponed until we reach, through "passing on," another and presumably a more spiritual stage of existence. These beliefs may be recognized as identical with certain dogmas of orthodox theology regarding the hereafter, masquerading under more or less scientific phraseology. These and kindred delusions are merely accompaniments of the assertion of error that after a time the age-old fears of humanity return and force back Truth, twisting inspired teachings to conform to mortal prejudices. The point to be emphasized is that there can be no such hindrance of Truth, and that Truth's followers are really freed, once and for all, from the general belief of circular thinking.

Even more dangerous as a deflector of progress than the belief in age, with its attendant evils, is the belief in personality. This belief may assume either of two forms: that is, it may consist either in exaltation of or in opposition to personality.

In the first case we have the ancient cry of humanity, "Give us a king!" From the days of Saul to the present, this yearning has been proved a fallacy. Reliance upon human authority always fails. Because, in spite of the Master's refusal to accept the wrong sort of homage, his later followers sought to exalt his personality even to the extent of confusing Jesus with God, the full force of his example was retarded. So, seemingly, into every movement has evil introduced the suggestion of reliance upon person rather than upon Principle. We have in all of Mrs. Eddy's writings sufficient and solemn warnings against this error. We have infallible standards by which to judge the worthiness of those who would be leaders, and being possessed of such standards we should exercise at least as much wisdom, in bewaring lest we

fall into mistaken allegiance, as is enjoined in Kipling's lines:—

Here is naught unproven, here is naught to learn.
It is written what shall fall if the King return.
. . . . . .
Here is naught at venture, random nor untrue—
Swings the wheel full-circle, brims the cup anew.
Here is naught unproven, here is nothing hid:
Step by step and word for word—so the old Kings did!

The second danger in personality, that of opposition, is kin to the first; for in opposing ourselves to certain persons, we inevitably exaggerate the importance of what we see as their personalities, until, with the logic of mortal mind and the squirrel cage, we arrive at exaltation. Often, too, we exalt our own personal foibles and those of our friends, to justify our stand in opposition to the foibles of others. Of all beliefs which have forced religious progress into taking the long way around, this one of division and the strife of personality is perhaps the worst; and being the worst, it is the one farthest from real intelligence, and hence the silliest. Against this particular error we have perhaps more warnings than against any other. Every epistle in the New Testament bears evidence of the struggles over personality within the early church, struggles which New Testament writers sought tirelessly to pacify, and some of which nevertheless proved stubborn enough to delay progress. Said Paul to the contending factions at Corinth: "I have planted, Apollos watered; but God gave the increase." Peter urged "unfeigned love of the brethren." John convincingly said, "Beloved, if God so loved us, we ought also to love one another."

Having seen all these errors, it is very necessary to unsee them, and to know that they are one and all powerless to force progress back into the old circular groove. They cannot affect in the slightest degree the circle of infinity, and that is, after all, the only circle with which Christian Science can be concerned. Contrasting the physical senses with the spiritual, Mrs. Eddy says in "Miscellaneous Writings" (p. 104), "The latter move in God's grooves of Science: the former revolve in their own orbits, and must stand the friction of false selfhood until self-destroyed." The human circle ends as it began—with the human mind; the real circle is symbolic of the divine Mind. It is evil only which, in Miltonic phrase, ". . . on itself shall back recoil," while every good and perfect gift cometh from the One "with whom is no variableness, neither shadow of turning." The greatest of good gifts is Christian Science, the Comforter, which leads into all truth and so, inevitably, will abide forever. It is a gift which must remain permanent, with that divine permanence in progression indicated by the circle, and clearly set forth by Mrs. Eddy on page 310 of Science and Health: "The sun is not affected by the revolution of the earth. So Science reveals Soul as God, untouched by sin and death,—as the central Life and intelligence around which circle harmoniously all things in the systems of Mind."

PROGRESS

KATHRINE JONES

HE who really wants to progress in spiritual understanding will give time to his object. Now time may be considered like gold; it may seem scarce, but if we honestly examine our lives we find that we usually find time to do what we want to do, and if we want to give our precious hours to the gaining of spiritual understanding, we shall do so. Spiritual Life in Christian Science is not a theory. It is the only Life, and in endeavoring to live in accord with this Life we proceed as we would in any practical undertaking. We must be clear and definite in reasoning to find out where we stand and where we want to go, what we are doing that seemingly hinders progress, and what we are omitting that would accelerate progress. To accomplish this mental order requires time and thought. A vague, complacent belief that we shall somehow get somewhere must give way to a mental consent to endure honest questioning, discipline, purgation, effort. He who resists the arguments of mortal mind to yield to mental inertia, who daily fights mental slothfulness, who insists on the right of man to think, helps greatly himself and the world. If one will take the time and make the effort to express his purposes and ideals in exact terms to himself, he makes his starting point plain and is at all times perfectly clear as to the object of his living.

The clearest possible statement of theory, however, is only a preliminary step to definite right action. Instead of being content from year to year with a general higher average, we should demand of ourselves concrete examples of growth, which might to one person mean a less critical habit of thought, a kinder practice with neighbors, a shedding of sanctimoniousness, a purer concept of God, a higher understanding of Christian Science treatment. In defining our ideals to ourselves we have doubtless given expression to a very high form of human aspiration, but unless these ideals fit into everyday living, the mere defining of them is useless. The demand of Mind is for activity. Just as there is one God, or Mind, there is one true mental action, and the motive that prompts the doing of a humble loving deed is inspired by the same Love that heals the sick. We never have to wait to love. We can, if we will, bring joy and healing in simple ways to overburdened lives. In the poet's words:—

> A little love, a little trust,
> A soft impulse, a sudden dream—
> And life as dry as desert dust
> Is fresher than a mountain stream.

One does not work very long at being a Christian Scientist without discovering that analysis of desire is necessary for growth. Unbiased analysis of motive brings our inmost desires up to the light, shows us what we really want, destroys pleasing illusions, faces distasteful conclusions honestly. The discovery that the world comes first in our

affections may be disconcerting, particularly if we have previously had it settled with ourselves that love of spirituality was our chief characteristic. It is not the covering, however, but the uncovering of our hypocrisies and self-deceptions that prepares thought for spiritual advancement. There need be no discouragement, nor should there be bitter mortification, over the disclosure of error. The day that is dark on account of the bringing to light some deep-hidden frailty is much more a day of progress than the easy day of self-flattery and self-deception.

Progress in any pursuit demands attention to little things. Looking into our daily lives and finding no great offense against righteousness, we may pay no attention to the little pulls of conscience that urge us to give up this little material indulgence, that little form of selfishness, lulling ourselves with the fact that we intend to give them up some day; but though it be true that there is no great wrong in our lives, so may it also be true that there is no nobility, and it should be our constant endeavor to reach that quality of thinking where we shall be able to answer "Yes" to Mrs. Eddy's question in "Science and Health with Key to the Scriptures" (p. 496), "Am I living the life that approaches the supreme good?" In the desire for the expression of complete perfection, little errors are faced as errors and are dealt with according to their nature rather than their size. As the desire for applause is overcome, we become content to do unobtrusive work, and to let God shape results.

To progress spiritually it is necessary to center thought in Spirit, and to remove it from person. Persistently looking at personality, especially if the personality regarded be considered more capable and efficient than one's own, has a paralyzing effect on effort. The student may argue to himself, "He can do that. I can't do that; I can't do anything." It is as though one man should look at another who makes furnaces and say, "How splendid it is to be able to make furnaces! Really, they are the things most needed in a house. Would that I could make furnaces, but I can't," and meanwhile fails to consider that there are other things needed in a house besides furnaces, and so misses making something very useful, fully within his ability to make, say, for instance, screens. Of course, according to mortal mind some men are gifted and some are not, but the very fact that we are students of Christian Science means that we are discarding those old, worn-out, unjust theories, and are insisting on the freedom and equality of man. The sticking very close to Principle, the proving of our work as a thing between God and ourselves, not as a thing between ourselves and the world, will result in the demonstration of intelligence, divine guidance, and the discovery of our rightful work and capabilities.

Again, he who would progress must begin with the positive mental condition of gratitude. To attempt to begin mental work from the

standpoint of ingratitude, which is a negative mental state, is like starting from nowhere to go to a specified place. To go anywhere one starts from somewhere; so in spiritual progression one starts with the positive basis of gratitude for God's goodness. It has always been considered a helpful thing for a dissatisfied person to count his blessings, but while this willingness to admit that one is in possession of some good is an upward step, it alone does not reach the scientific understanding of gratitude as exemplified by Christ Jesus, nor does it result in any particular benefit to the man who, humanly speaking, has almost no blessings to count. Gratitude, as understood in Christian Science, is a resolute and constant turning away from human appearances, and a continuous abiding in the enlightened faith that God lovingly provides all good for man now. It was this gratitude that enabled Jesus at the tomb of Lazarus to deny the evidence of the senses, to know even at that moment when all human hope had long been buried, that God's love was the ever present and only reality. This perfect concept of gratitude will unfold in all its beauty as we give up our rather niggardly sense of gratitude that doles out a meager amount of praise of God, and bravely and steadfastly thank God for all good, even for the good we do not see.

After a discussion of the question of progress it may be well to consider two aspects of the subject that seem to appear during the discussion. First, some terms and expressions may have been used that suggest an austerity and severity that a learner does not expect to find in the loving ministrations of Christian Science. To this it may be said that there is certainly no severity, no place for punishment, in the God Christian Scientists worship. He is wholly Love. But the way in Christian Science may at times seem difficult because the rightness of the divine law is so painful to the wrongness of mortal mind. If our desire for moral growth were complete enough we would not suffer in the process of growing, but even as we strive forward some material inclination in us pleads for a little longer indulgence, and rebels at the demand of divine law. Second, in the endeavor for progress the temptation of absorption in one's self must be guarded against. The student may almost unconsciously drift into the methods the world uses to gain its desired objects—aggression, selfishness, indifference to the rights of others. An understanding of the letter of Christian Science could hardly be called progress unless it were accompanied by a tender spirit of compassion and helpfulness. Progress in Christian Science can mean only one thing. It is defined in the thirteenth chapter of I Corinthians, and again by Mrs. Eddy, in Miscellany (p. 181), "Progress is the maturing conception of divine Love; it demonstrates the scientific, sinless life of man and mortal's painless departure from matter to Spirit, not through death, but through the true idea of Life,—and Life not in matter but in Mind."

PRINCIPLE AND THE BALLOT

ALDEN F. POTTER

THE right use of the ballot is much more than the lawful exercise of a function of citizenship. It is even greater than the duty one owes to the state and its interest. Greater than all these, it is a duty that one owes to God; its scope is universal salvation, which includes those duties specified above, and a great deal more than that which they are ordinarily understood to mean. To see in the privilege of voting only the mere act of registering in the ballot box another tally for the clerk to count, or a way in which to show a preference for certain men, is a limited and superficial view. It is a view akin to that which the ignorant might take when they see a mathematician write an answer at the foot of a problem in a column of addition. After observing the mathematician set down the answer to the problem, the one uninformed as to the mental process preceding it may think that the important thing was to place the figures at the foot of the column. In like manner, to such a one, the vote may seem to be the putting down of a cross somewhere on the ballot. Such a view leaves God out of the problem entirely, and loses sight of the power and law of Mind.

It is interesting to note how the idea of expressing one's convictions through the ballot has kept growth with the pace of civil liberty and the increasing freedom from ecclesiastical domination. Where church and state have been closely united, the idea of self-government has struggled in barren soil, and borne not much fruit. The doctrine of "divine right" in government is now no longer regarded as applying solely to king or ecclesiastic, but the term is understood to imply a universal heritage with which God has endowed all alike. In just the proportion that freedom existed in the affairs of any state, was the ballot in vogue and free from intimidation and coercion.

The Greek idea of citizenship carried with it a limited exercise of choice on certain matters through the ballot. The Athenian citizen on certain questions allowed himself liberty of conscience, and in a few important matters expressed himself by means of a secret ballot. It is interesting to note, however, that it was the religion of the state which ultimately throttled the rights of conscience. Socrates, in teaching his convictions of the immortality of the soul, gave offense to the pride of priesthood and that which called itself state religion, although he was condemned by the civil law.

In Rome, up to the time of the Empire, the citizen, in many important matters, exercised the right of ballot; but after the growth of the Empire, here again we see the idea of the right of man's self-government gradually losing ground before the despotic tendencies inherent in human thought, until at last it was finally lost in the despotism of church and state. No bridge can span the chasm between the gods of paganism and the God who is Spirit, as taught

by Christ Jesus. The gods of the former, endowed with the passions and despotic tendencies of a human being, could never establish, much less perpetuate, the idealism contained in the idea of self-government. The opposite is true with infinite, creative Principle, the Father of all, whose spirit is impartial and universal, and no respecter of persons. As Isaiah briefly puts it, "The government shall be upon his shoulder." Under the government of such a God special rights and selfish privileges can never be found, nor does a single excuse exist for failure to seek His counsel in the affairs of the ballot and government.

It has been said that government can only exist with the consent of the governed. But of what does this consent consist? True consent must be an active not a passive quality; it cannot just mean a state of contentment in being governed, but carries with it the active sense of cooperation and understanding. Is it not the expression of the mental condition of the governed, the manifestation of their interpretation of their rights as the sons of Mind or God? It is surely a fact that, since man has rights, he has derived them from that power which created them. Since man is not the creator of his universe, he cannot, of himself, create the rights that exist in that universe. The rights of government, the rights of the ballot, whatever rights there are, exist because causation, or God, created them. The fact that mortal man has not yet grasped just what these rights are in their true and eternal sense does not change the perpetual and perfect existence of the rights themselves. Clearer and better views of the rights of suffrage and of government will unfold, but they will appear only as a better sense of that which already exists and is the present fact.

To take a light view of a function derived from God is abnormal. To understand that the ballot and the rights of self-government, as they really exist, are functions or attributes of God which are reflected by man, is to make practical that statement in the Lord's Prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." No greater love could be expressed for government than that which is prepared to abandon the idea of a system wherein one set of men rules another, and replace it with the demonstrable knowledge that all men have but one Principle, or source of law, whose voice is "as when a lion roareth," and whose intelligence is the heritage of all.

Properly to cast a ballot, it is necessary to know and guard against the thoughts and influences that are operating in the realm of the human mind and opposing Principle's government. It is necessary to guard against wrong mental practice on one hand, and on the other to maintain one's communion with infinite intelligence. In this connection it is interesting to note that several times in the modern history of suffrage, the attack made upon it by the mental forces of evil almost succeeded in bringing it into ill repute. When the system was in vogue which permitted one man to supervise the marking of another's ballot, intimidation, coercion, and

bribery were common factors in determining the results of elections. Within the past fifty years the recognition of the need of meeting this attack has brought about many reforms.

The reform which gave us the secret ballot has eliminated the gross and open features of these evil practices and thereby has brought about an improved order of things. It has, however, not changed the purpose in the human mind to use these practices, but has merely changed the form in which these enemies of true government seek to accomplish their purpose, and has made their operation more subtle. To be sure, intimidation does not now take the gross form of rowdyism, but can it, for that reason, be said to have disappeared? Does it not now come in the realm of thought, and operate as a mental argument? Who can say that he has never been confronted with the suggestion that he had better vote the way his particular set or associates vote? Who will say that he has never been tempted to believe that he did not have the courage to question the positive assertion of another concerning the issues to be decided by ballot? The argument that one should vote on the winning side or the vote will be lost does not indicate freedom, but savors more of fear than of intelligent dominion in the realm of thought.

Can it be said that coercion has entirely ceased because the voter may, in privacy and seclusion, mark his own ballot? The despotism of the human mind cannot be excluded because of the privacy of the four walls of an election booth, for aggressive suggestion cares nothing for material barriers. To the human being, material power is not the only violence. He must guard himself against violence in the mental realm, the influence which, he knows, does not proceed from universal good.

It would be a shortsighted man indeed who would claim that bribery consists solely in the giving and receiving of material considerations. To expect profit or good in either business or government to come from any other source than Principle is to listen to the bribe offered by the argument of human policy. To allow considerations of personal ease to prevent the devotion of sufficient time to study and prayer is to accept mentally that which, if translated into material terms, one would spurn to accept. The resistance to the claims of a false sense of party, or past political affiliations, or personal considerations of any kind is true political practice; while to yield the right of suffrage to them is the acceptance of that which is profitless dross.

To be governed rightly, it is first necessary to vote rightly, guided by a high idealism and pure motive. Mrs. Eddy, in "The First Church of Christ, Scientist, and Miscellany" (p. 222), points directly to the ideal of government, as follows: "Mankind will be God-governed in proportion as God's government becomes apparent, the Golden Rule utilized, and the rights of man and the liberty of conscience held sacred." And on page 278: "To coincide with God's government is the proper incentive to the action of all nations." The ballot which is cast

rightly must be worked out from the standpoint that God governs. The individual who attempts to work it out in any other way may well stop and consider that if he abandons the fact of Principle, or God's government, he has to accept the belief that evil reigns supreme as lawgiver. If he has not accepted the basis of the first proposition as true, he has inevitably placed himself in the position of accepting the second proposition, because there is, in practice, no halfway ground. Jesus put the matter very succinctly in the statement, "If therefore thine eye be single, thy whole body shall be full of light." May it not be said that this statement is as true of the body politic as it is of anything else?

No one needs to imagine that the task of determining what to uphold with the vote is measured by how much it is intended to reform some other person or set of persons. It is always well to remember that the condition which must be healed, the wrong which must be righted, is not personal, but is presented as a state of human thought which must be detected and destroyed through the understanding and activity of Principle. Nor is it wise to believe one's self called upon to set up a new form of government especially designed to correct the errors and sins of others. May it not be said that one's function is so to understand the eternal law that the government of God, which is already established, may be unfolded in the thoughts and lives of men? Jesus exposed the fallacy of believing that the errors and sins of others are under our special guardianship, and gave perfectly plain advice, which covers the whole ground, in the seventh chapter of Matthew, where he says: "Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Surely, in view of such pointed advice it is the first duty of every individual to establish for himself the right idea of ballot and government. The recognition of the true, or Christ-idea, as the eternal and ever present fact of government, will establish or unfold the Christ as governor, the one Mind reigning as all or infinite consciousness. To see this truth and maintain it as Mind is the healing of the nations in the broadest sense.

When a man accepts the one infinite Mind as the only governor and government, is it possible then to say that this Mind does not cast the ballot? Who could be persuaded in his own thought that God's wisdom is the only wisdom that there can be and then pretend to see some other wisdom operate and govern an election? No individual who follows Christ Jesus will admit that there is any other real influence but God. He will not admit that evil can cast a ballot, nor will such a one recognize evil at all except as ignorance or false sense, without entity or individuality. Because Principle is the only real influence over man, it must be seen and acknowledged as such in the realm of politics. Mrs. Eddy, in "Science and Health with Key to the

Scriptures," says (p. 474): "Despite the hallowing influence of Truth in the destruction of error, must error still be immortal? Truth spares all that is true. If evil is real, Truth must make it so; but error, not Truth, is the author of the unreal, and the unreal vanishes, while all that is real is eternal." Certainly the understanding of Truth will bring to light the real candidate who must be the expression of governing Principle, and from the very nature of his connection with Principle he will hold office eternally.

Of course, the great difficulty to be overcome in the human mind is its belief that man is matter. To cope with the situation at all and at the same time to conjure up the belief that the real entity of manhood is just an aggregation of material elements with a mind planted therein, is an impossibility, a mistake which clouds the solution of the entire problem of working out a proper sense of the ballot as well as establishing the right idea of government. The understanding that man is spiritual and perfect, God's image, or in other words, is that through which and by which God expresses Himself, enables one to establish the proper basis from which to advance and unfold the fact of God's government where it may be seen of all men. Nothing is lost when this view is obtained, except the false sense of man and the belief that he is at present separated from God. To deny the false idea and affirm the true is the work of the hour. It is the cross which must be taken up and borne in every walk of life. Jesus summed the situation up as follows: "If any man will come after me, let him deny himself, and take up his cross, and follow me." It is certainly the clear intent of this passage to bring about the denial of that self which is false and the following of the self which is true. To maintain that God is the only source of man's being and action, his only substance, Life, and Mind, is the way of salvation in politics as well as religion; it is both individual and universal. In the language of Paul: "Other foundation can no man lay than that which is laid, which is Jesus Christ."

SATISFACTION

LILLIAN E. DAVIS

SATISFACTION is a state of being toward which every member of the human race is striving, and this because human nature is ever yearning for something more than it has. It feels its own incompleteness and is therefore continually, restlessly looking for something to satisfy its longing for completion. This yearning for satisfaction is expressed in many ways, and the individual expressing it seldom realizes what is actuating him. It is seen in the striving for the accumulation of riches, for the acquirement of position and fame, for the satisfaction of appetite and passion.

Yet much of this so-called yearning of human nature for completeness, this vain striving of mortals for

satisfaction in one way or another, is founded on the belief that man is material and mortal. This is seen in the vain struggling toward a material goal, either the accumulation of so-called material substance or the satisfaction of so-called physical sensation or desire. This might be likened to Mrs. Eddy's explanation of the first degree in the "Scientific translation of mortal mind," as found on page 115 of "Science and Health with Key to the Scriptures."

Now, just the minute that an individual begins to learn a little something of the true nature of God and man, this striving for satisfaction begins to take on better qualities. The desire for satisfaction now requires that what is attained shall be less selfish and is often expressed in what is commonly known as charitable activities—in taking less thought for self and more for God and man. Then, as the individual progresses out of the belief of the material nature of man, his striving for satisfaction becomes wiser, purer, more spiritual until it is transformed from an apparent activity or longing of so-called human nature and seen to be the natural, normal expression of man's true being, which is God, in whom he lives and moves.

While this process is seeming to take place, it may be observed that the individual is becoming kinder, more unselfish, more thoughtful for the comfort of others; he is replacing a desire for liquor, tobacco, lust, with a joyful, free satisfaction in clean living; he is forgetting to worry about his business or home, in seeing it successfully and harmoniously unfold. His employees or associates, or both, are enjoying him more and more, because of his cheerful, joyful attitude.

So-called human nature, striving for material satisfaction is never satisfied, because the more it accumulates of material possessions the more real matter seems and the more there seems to be of matter to make material demands; also, because the more human desire is permitted to be stupefied in drunkenness of any kind, the more real this mesmeric sense of pleasure in matter becomes and the more it is therefore demanded. Hence it follows that the stronger the belief in the material nature of man, the greater seems to be his craving for satisfaction, and the more impossible it is of fulfillment.

But one learning the true nature of God and man in the Science of being, finds joyful, complete satisfaction and unspeakable peace (the stilling of all mortal desire) in actively looking to God and expressing the true nature of the source of his being in the highest, purest realm of right living which he understands. Gradually he will, as Mrs. Eddy admonishes in "Miscellaneous Writings" (p. 154), "have no ambition, affection, nor aim apart from holiness," for he will be finding absolutely complete satisfaction in what is pure, true, lovely, spiritual. This, he may call the healing of drunkenness, mad ambition, or what not; but, in reality, it is the proving that there is no human nature or mortal man striving for completeness, and this is demonstrated by the revelation to him of man's true, spiritual nature and

consequently the spiritual nature of real satisfaction.

This spiritual satisfaction leaves no mortal longings unquieted. It is not an abstract theory of the idealist, but a complete, normal, satisfying condition, practical in the affairs of men. Nor does it take away any of the real color of life, but simply replaces the sordid blackness of mortal worry, confusion, injustice, limitation, hopelessness, disease, sin, with the pure light of confidence, joy, freedom, dominion, hope, health, harmony. It means success in every right endeavor, a fuller enjoyment of one's companions, a fuller life. For the one who is learning something of what real satisfaction is, all that he sees seems more interesting. He has wiped some of the dust of materialism from the lens of his vision and is looking through the lens of Science.

The yearning of the man who has awakened to the nature of true satisfaction is a yearning to know God and to understand and prove the operation in his experience of the law of God, which purifies and enlarges his living. Now, it is self-evident that this kind of longing can be and is truly satisfied and this satisfaction is peace to all human cravings; for, in the words of the Master, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

The nature of this true satisfaction is joyful, and it is not difficult to recognize the individual who is in some degree experiencing it, because his very gratitude is expressed in joy, —in a deep peace, a confidence and assurance and spiritual poise that command recognition. His joy is unselfish, because true satisfaction includes love for his fellowmen. Mrs. Eddy shows this to be true, in the last stanza of her poem, "Christ My Refuge," where she says (Poems, p. 13):—

> My prayer, some daily good to do
> To Thine, for Thee;
> An offering pure of Love, whereto
> God leadeth me.

The realization of the answer to this prayer brings the sweetest kind of satisfaction; not a self-satisfied self-righteousness but a humble recognition that the good we see done to our brother is the gift of God, and a joyful gratitude that we are close enough to God to act as a channel for the expression of true brotherly kindness.

We should never condemn the man who is striving for satisfaction, even though he may be striving in the wilderness. We should be very patient and loving and if we cannot waken him at once to see the true path we should be most compassionate and "judge righteous judgment," —while he is suffering his way out of the valley of false values into the mountain of God. He is at least striving; he is expressing activity in some direction and we can be glad for that and patiently wait for that activity to be directed aright,—meanwhile remembering that Mrs. Eddy says (Manual, Art. VIII, Sect. 1), "In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness" and

looking "not at the things which are seen, but at the things which are not seen," as Paul admonishes.

True satisfaction awaits every one, because it is the proving of the nothingness of the incomplete, mortal sense of man, and the demonstration of the reality and wholeness of the true man as the image of God, here and now.

WORK AND SUPPLY

BERNARD M. JOY

THE daily recurrence of human needs is a perplexing problem to the beginner in Christian Science, and past experience often leaves a doubt as to whether it is wise or safe to rely, for its solution, on the teaching of Jesus. This question is fundamental to the understanding of the relation of God and man, and if ignored will lead to confusion and fear in the thought of the student. That Jesus met the issue fairly and directly cannot be gainsaid, for he repeatedly proved that true work and true supply alike emanate from the divine Mind, as the active expression of Principle.

A survey of his daily experience reveals his earthly activity as having been almost entirely among what would be called to-day the working people. His friends, with few exceptions, were farmers and fishermen, and his audiences were frequently beggars and outcasts. His attention was often occupied with men and women who needed positive information and reliable instruction regarding clothing, food, and shelter. Certainly he could not hope to maintain the fealty of his followers without fully and faithfully meeting the issue, and thereby proving Principle in the scientific and Christian management of affairs relating to work, wages, expense, and investment.

In a marvelously sweet farewell message as recorded by John, Jesus promised not to leave his followers comfortless; but to have left them without adequate instruction in caring for themselves after his departure would have been little comfort indeed. It must be that he meant his teaching to be of practical and simple value when he assured those earnest listeners that his Father, their acknowledged God, knew their needs and would supply them, according to their consistent reliance on Him.

Nevertheless, because of narrowness of vision, bigotry in education, hypocritical leadership, and governmental despotism, Jesus found it necessary to teach through stories and illustrations in an effort to arouse his hearers from their mental apathy and perverseness in order that each should make the attempt to grasp the significance of his message. The result, as he foretold, to those having some spiritual discernment was advanced enlightenment, while to those buried in self-interest and hardened in iniquity, even the possibility of understanding was lost and spiritual blindness became denser.

This widespread and continued refusal to accept the spiritual basis of Jesus' teaching finally erected a wall of materialistic theories which has resisted, from that day to this, the true interpretation of the Scriptures. This barrier gave rise to the false, time-worn adage attributed to Oliver Cromwell: "Put your trust in God; and keep your powder dry." This attempt at human and divine coalition has no foundation in the Scriptures, for they declare, "The battle is not your's, but God's." The difficulty does not lie in what Jesus taught, for that is clear enough, but in the moral courage to accept as practical his command to rely on God for all things.

Some one will ask whether mankind is thus relieved of the necessity of forethought and industry. By no means. Jesus, everywhere and at all times, recognized and advocated profitable activity. His parables abound with illustrations drawn from work of all kinds,—sowing, reaping, building, cleansing, sweeping, and care of animals. In fact, he saw and commented upon all the daily life with which he came in contact. By example and precept he taught diligence, honesty, trustworthiness, carefulness, forethought, justice in dealing with others, as well as that which would make the individual a good parent, an obedient child, a wise citizen, and a faithful friend.

We cannot doubt for an instant that he was perfectly familiar with human needs; yet he said, "Seek ye first the kingdom of God." Certainly the kingdom of God is not material, for God is Spirit, as the Scriptures declare. Can it be that search for a spiritual realm will promote the prosperity and well-being of mankind? Is it possible that righteousness will increase one's earning capacity, power, and endurance, find employment for idle men and machinery, open the avenues of distribution, and enlarge agricultural production? In short, is mankind justified in accepting the Scriptures literally and in relying on the right relation to God as a basis for all well-being?

Experience has proved that it is dangerous to trust sacred measures to the passion of mortal thought, and it is certainly a precarious procedure to trust one's welfare, even under the best conditions, to human interests. The prosperity of man is not so insecurely established, and the infinite Father does not forsake His creation at a vital moment. Every footstep of the toilsome way of human endeavor is guarded and guided by immortal Love. If men and women will but turn to the rule of universal harmony, destroy the selfish ambition in human thought, be trustworthy themselves and trustful of their neighbor, seeking another's good before their own, and extending the rule to all mankind, then the kingdom of heaven will be proved to be at hand; for heaven is the manifestation, or the actual appearance, of eternal Life, Truth, and Love.

This proposition is capable of practical demonstration, for you can begin immediately to enjoy its fruits as true consciousness manifest. Cast

fear and selfishness out of your own thought, and begin actually to practice the Golden Rule of loving another as yourself. Do not desire a blessing for yourself that you would not willingly share with another. Test your own motives as you would another's. Your only real possession is the knowledge that God is your Father; your real business is to cherish that possession. Faithful devotion to that work is rewarded by all that you need at all times and under all circumstances.

Mankind is found in a constant warfare between human opinions and spiritual conclusions, and at no point is the conflict so severe as around the question of work and wages. Human opinion demands right of wages and gives reluctant work; spiritual conclusions stipulate that reward depends on the extent of efficient effort. One is assumption, the other justice. One has human approval, but it speedily perishes in the poisonous gases of greed and avarice.

Truth calmly marches on, heedless of every form of error devised by the depraved ingenuity of mortal mind, confident of the triumph of right human relationship, with equal comfort and happiness for all. Compensation is a divine, not a human, law. Being divine, it is omnipotent and cannot therefore be disturbed by mortal opinion or manipulation. The realization of this fact and its demonstration insure true quality, and provide a basis for the adjustment of every difficulty concerning the welfare of mankind. It is not a question as to whose opinion is right or wrong, but of every one's knowing the truth and remaining steadfast in that knowledge. In other words, to be divinely guided one must understand that the kingdom of heaven is at hand, then live in accord with this fact.

The world will mistrust your motives if you claim your wages before you do your work. These inspired words from the pen of Mary Baker Eddy in "Miscellaneous Writings" (p. 307) provide the key to the gospel message: "God gives you His spiritual ideas, and in turn, they give you daily supplies. Never ask for to-morrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment."

TRUE ENDURANCE

LAURA LOUISE GALSWORTHY

ON page 238 of "Miscellaneous Writings" those wonderful lines written by Mrs. Eddy, if studied faithfully, must arrest our thought and cause a self-examination as to whether we have begun to perceive even dimly the true meaning of the word endurance. She says, "The reformer has no time to give in defense of his own life's incentive, since no sacrifice is too great for the silent endurance of his love. What has not unselfed love achieved for the race? All that ever was accomplished, and more than history has yet recorded." The silent endurance which is the re-

sult of divine Love, is the only true endurance and is the exact opposite of the counterfeit expression which assumes the form of martyrdom or stubborn self-will, meanwhile strenuously justifying its own attitude. As we are told in a modern dictionary, to endure is to have "patient fortitude," "continuing power;" but should that waiting time be spent by any one trusting to the support of personal encouragement and praise, that one is sadly likely to be disappointed when the time of a severe test arises and human affection and support are found to give way before human jealousy and condemnation. Only that quality of endurance which has divine Love as its motive power can remain silent when suggestions of mental tyranny, false accusation, and arrogant self-assertion seek to overwhelm with their asserted power, but cannot do so, the clear consciousness of the one who steadfastly realizes that the battle is the Lord's.

In the Scriptures we read, "For of him, and through him, and to him, are all things." That statement is one of pure joy, as we begin to realize, as we are taught in Christian Science, that Mind is the basic cause of all action operating through spiritual law and producing every idea as the perfect image and likeness in complete wholeness and continuity. What an inspiration to courage and endurance is born with the thought that as God's child one has no origin or being but the one Father-Mother God, that one has no means of expression except through spiritual law, the impulsion and compulsion of which is divine, unchanging Love, and that one has no attraction or objective but to reflect back the beauty and perfection of God.

With this understanding well may one echo the psalmist's words and declare, "His delight is in the law of the Lord; and in his law doth he meditate day and night." What are we as students of Christian Science called upon to endure? Simply the carnal mind's resistance to Truth, and the thousand and one suggestions and temptations that seem to assail us and try to cloud or obscure the joy of true thinking. Even a brief mental analysis or searching of our thought will reveal to us the cause of depression or discouragement. It is ever the result of giving in belief too much reality to the unreal, and thereby becoming frightened and confused by entertaining, however fearfully as guests, thoughts which have not one ray of light or joy, instead of instantly hustling out these unwelcome visitors and shutting the door of gratitude for their uncovering firmly after them.

Surely the humor of the description of brain as given by our Leader on page 192 of our textbook, "Science and Health with Key to the Scriptures," must strike us, where she says, "The belief that a pulpy substance under the skull is mind is a mockery of intelligence, a mimicry of Mind," and ought to heal us of any desire to cling to a material sense of brain or intellect and cause us to yield lovingly and gratefully to the fact that the true man individualizes and reflects the outpouring qualities of the divine Mind, never needing to collect or accumulate for himself, but only

to share by reflection in the universal giving and receiving.

Our Master's great saying, "The prince of this world cometh, and hath nothing in me," stands out like a beacon light for us all to follow; for we know in truth that the action of being takes place in the ordered Science of the Mind that is God, and is perfect, and that therefore all that the prince of this world can find in us to respond to error, must surely be false accumulated beliefs or erroneous thinking. The realization of this must awaken us to a fuller realization of the fact that matter cannot dictate a course of action, a law of procedure, or a period of time, but that the divine Mind alone controls and governs man and that in this government the action of Truth eliminates every imperfect thought. We may well ask ourselves, What occasions all the striving, and calls for so much endurance? Certainly not the effort to attain and demonstrate the Godlike qualities which belong by reflection to God's child, but the effort persistently and faithfully to deny and yield up the old beliefs and faulty, unsatisfactory theories and methods that have failed us times without number.

Let us earnestly accept and joyfully abide by those words on page 379 of Science and Health, and when in moments of mental upheaval when the very foundations of our past thinking seem rocking and our best and most cherished concepts appear to be dissolving into thin air, let us stand still and read these words, "The real jurisdiction of the world is in Mind, controlling every effect and recognizing all causation as vested in divine Mind;" then the sunshine will steal back into our hearts and the beauty of the law and order of God's government once more fill and satisfy our thoughts.

"A CHANGE OF BASE"

REGINALD H. SCHENCK

WHAT is basic is a question of causation. The riddle of the ages is the supposition of material causation with its consequent material effects and laws—its Adam man, its rib woman, and the loss of harmonious being. Failing to comprehend the metaphysical meaning of the Scriptural teaching that God is the only cause and creator and that God is Spirit, the infinite all-inclusive Mind, humanity continues to be mystified by a material sphinx. But the riddle is unsolvable only so long as the individual fails to perceive that human existence is, in its totality, an enigma, and learns that reality is found in spiritual living.

Spiritual living is nothing more or less than living in accordance with the unchanging spiritual teaching of Christ Jesus as set forth in the New Testament and applied in Christian Science. Religious philosophies, however, schools of medicine and mental healing, social and political systems, and systems of academic and scientific education, in so far as they are based on the belief in matter or mind originating in matter as cause, real-

ity, and substance, and cling to man-made laws, are riddles complicated by constant flux in which yesterday's heterodoxy becomes to-day's orthodoxy, only to be found on the morrow relegated to the discard.

The poet Gray pictured an open grave awaiting material efforts and systems when he wrote in his "Elegy Written in a Country Churchyard":—

The boast of heraldry, the pomp of pow'r,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour.
The paths of glory lead but to the grave.

Can the reader not hear in answer to these lines the call of one who said: "I am the way;" "Follow me; and let the dead bury their dead"? The cry of men goes out for life, love, happiness, beauty, reality,—for God, the unchanging good. The divine Mind through spiritual thought supplies all things real and hence enduring, but looking to the wrong source men cry in vain, for matter possesses none of these qualities, and its seeming substance is as "the grass of the field, which to day is, and to morrow is cast into the oven."

To say there is no such thing as material good is strictly in accordance with the Master's teaching: "There is none good but one, that is, God." On this platform of the absolute oneness and infinity of spiritual reality including both cause and effect, Principle and its idea—which is God and man—Christian Science takes its stand apart from all human teaching, but squarely within the four corners of the pure metaphysics of the Master, a teaching "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The Christian Scientist must learn to say, "Thy will be done" and know "Thy will" is the will of good, in which there is not the slightest element of matter, evil, lack, sickness, or death; "Thy will" is omnipotent and omnipresent harmony, which destroys all such inharmonious falsities.

It is interesting to learn that what is called matter has no longer a basic status with many modern physicists, but is now seen to be, as Mrs. Eddy taught years ago, "a subjective state of mortal mind." She makes this clear in a paragraph on page 108 of Science and Health, where she says, "When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truths in divine Science: that all real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Truth,—called error, sin, sickness, disease, death,—is the false testimony of false material sense, of mind in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*, thereby shutting out the true sense of Spirit." Professor Fiske, formerly a lecturer on philosophy in Harvard University, has comprehensively stated that "all the qualities of matter are what the mind makes them, and have no existence as such apart from the mind . . . apart from consciousness, there are no such things as color, form, position, or hardness, and there is no such thing as matter."

To know with the physicists that matter and the human mind are one, while enlightening, is, however, not the solution of the human enigma. The solution comes by advancing thought beyond matter through understanding that this so-called mind with its transient pictures is merely a false witness or deception claiming to be creator and creation. The apostle Paul spoke of it as "enmity against God." To Mrs. Eddy, as a result of following the absolute Science of Christianity, there was revealed the exact nature of the noumenon of which matter is the phenomenon, and her discovery enabled her to lay bare the human mind as supposititious and its creations as beliefs in the nature of dream-experiences. This she accomplished by demonstrating that whenever a material belief, entertained as a subject of thought, is objectified in sin or sickness, it is subject to change and its effect made to disappear entirely by replacing the belief, which she knew to be false because of its material basis, with the spiritual or true idea whose basis is Spirit. This is spiritual healing and is in line with Mrs. Eddy's statement on pages 9 and 10 of "Unity of Good," where she says: "What is the cardinal point of the difference in my metaphysical system? This: that *by knowing the unreality of disease, sin, and death,* you demonstrate the allness of God. This difference wholly separates my system from all others."

Now that which is called good claiming to come through material means and agencies—such as the comfort seeming to come from a material sense of religion or philosophy, the stability in governments or politics, or the healing accomplished through material medicine, manipulation, and the human mind, or the education of the schools—all result only in substituting one kind of material belief for another equally material and hence equally without spiritual reality. Thus a belief of physical sickness, instead of being destroyed by the activity of the true idea of health as spiritual, may be exchanged for a belief of physical health and the patient may experience a desired relief, without one iota of true healing taking place; as for example in the action of a stimulant or narcotic. Such a change even tends to strengthen the individual's belief in the basic nature of matter as power, cause, and substance, while the object of Christianity is not to supply ease in matter but to bring to the individual salvation in Christ; and Christian healing is the sign Emmanuel that follows Christian practice. In the Science of Christianity it is basic that salvation comes not through matter, the human mind, or the gateway of the grave, but by the unfolding of spiritual reality, through revelation, through the new birth, the putting off of the material man and the putting on the Christ-man by the renewing of the mind.

Metaphysically understood, all birth is mental. The Master took occasion to tell the proud Pharisee, Nicodemus, a ruler of the Jews, that all his material selfhood, position, and learning amounted to less than nothing, in as much as it was something to be rid of. Being born of the flesh, "Ye must be born again," were

the Master's words. Mrs. Eddy says, on page 259 of Science and Health, "Mortal thought transmits its own images, and forms its offspring after human illusions." This is all there is to being born of the flesh. Of course illusions have no existence whatsoever, so it should be plain to every student of divine metaphysics that if he is to be freed or to free others from the effects of illusive thinking, and enter, even in a measure, the realm of the real, he must change the basis of the thought which is the supposititious cause of all that denies the allness of Spirit. The religion, philosophy, school of medicine, or system of education which is blind and deaf to the teaching Jesus expounded to Nicodemus, irrespective of how venerable its institutions may be or how great its relative accomplishments, in so far as it is the offspring of material mind must be born again of Spirit in order to unfold reality.

Sickness to be healed, sin to be destroyed, sorrowing to be turned into rejoicing, lack to be supplied, are all voices crying in the wilderness of the human enigma, coming to Christian Science for a mental change of base. Mrs. Eddy goes to the taproot of scientific healing and explains its demand and its effect when she writes in Science and Health (p. 467): "The first demand of this Science is, 'Thou shalt have no other gods before me.' This *me* is Spirit." And on page 162 of the same book she states: "Christian Science acts as an alterative, neutralizing error with Truth," and, "The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind."

This change of base from matter to Spirit is the new birth. With this birth in process, in this emerging from false beliefs into the light of spiritual truth, sin and sickness are healed and that old enemy called death appears for what it is—just another lie to be overcome by turning to the light. Thus the individual is born out of death into Life through faithful adherence to the teachings of Christ Jesus in Christian Science. Through Christian Science comes the stir of the divine impulse which effects the vital change, and the voice of Truth in the words of the prophet Ezekiel rings clear to the children of men, saying, "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

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To him that hath shall all be given,—
Who glimpses heaven,—
Aye, cheerfulness and grace and peace,
The active love that does not cease
Bestowing good—
The only real,
Which heaven alone can e'er reveal,
To him that hath,—unending treasure.

Mary Blomfield

"THE TALKING SERPENT"

THERESE RATLIFF

WHEN God called Moses for the great mission of leading the Israelites out of their captivity in Egypt [their bondage to material beliefs], the suggestions of fear and doubt immediately came to tempt him: "And Moses said unto God, Who am I . . . that I should bring forth the children of Israel out of Egypt?" "They will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee." Listening to his own misgivings, in false humility, he lost sight for the moment of the simple fact that all he had to do was to reflect divine intelligence. Thereupon, God opened his eyes to the nature of the evil which was trying to deter him from accomplishing the purposes of good. Moses was instructed to cast his rod upon the ground, and straightway it became a serpent. His first impulse was to flee from it, but God commanded him to take up [handle] the serpent, and then he found it to be a mere illusion. Thereafter in proportion as the understanding of man's dominion over evil was to the children of Israel a constant and visible proof of "God with us," it was a demonstration of the ever present reality of Spirit and the nothingness of matter. In all their experiences, wherever the rod was used,—that is, whenever Moses applied his spiritual understanding to a situation,—God's presence was made manifest, and supreme difficulties were overcome. The rod typifies the omnipresence of good, which alone is reality, and the serpent stands for its supposititious opposite, or evil, unreality. Therefore, when mankind shall grasp the true concept, the serpent will no longer be looked upon with fear, but will be recognized as a blessing in disguise. In the Glossary to "Science and Health with Key to the Scriptures" (p. 594), Mary Baker Eddy thus defines the word: "SERPENT (*ophis,* in Greek; *nacash,* in Hebrew). Subtlety; a lie; the opposite of Truth, named error; the first statement of mythology and idolatry; the belief in more than one God; animal magnetism; the first lie of limitation; finity; the first claim that there is an opposite of Spirit, or good, termed matter, or evil; the first delusion that error exists as fact; the first claim that sin, sickness, and death are the realities of life. The first audible claim that God was not omnipotent and that there was another power, named *evil,* which was as real and eternal as God, good." One very significant meaning there given is the term "animal magnetism." It was the talking serpent, in the allegory found in the third chapter of Genesis, that originally suggested the possibility of more than one mind, thereby breaking the First Commandment. Having found a willing listener, it proceeded to masquerade as consciousness, and clothed its lies with the semblance of truth. In her chapter elucidating Genesis Mrs. Eddy writes (Science and Health, p. 529), "Whence comes a talking, lying serpent to tempt the children of divine

Love? The serpent enters into the metaphor only as evil." Animal magnetism, mesmerism, hypnotism, mental malpractice, and witchcraft of all other sorts are typified by the wily serpent; but a thorough understanding of the great fact that God and His idea is all there is, will reveal the true serpent as a wise, useful, and harmless creature. Since God is good, and He is All-in-all, evil absolutely does not exist, and a subtle, lying serpent has never had a place in God's creation.

This fact, however, does not excuse a man from the necessity of handling that which appears to be a serpent, and proving for himself the unreality of matter, mortal mind, or evil. To close his eyes and flee before it will only make it seem the more real. He must face squarely the suggestions of animal magnetism and recognize them for what they are, denouncing them, even as Jesus did in his scathing rebuke: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." God, good, is the only Mind; therefore, man, in His image, can be conscious only of good, for he thinks only as God thinks. When any evil suggestion, that is, any thought which is not absolutely harmonious, tries to present itself as consciousness, it must be summarily denied admittance. He who is on the alert mentally will quickly detect the source of the temptation, and will refuse to listen to the serpent's promises of power. Mrs. Eddy fully exposes the efforts of evil to perpetuate itself, in the chapter in Science and Health entitled, "Animal Magnetism Unmasked." On page 102 she utters a warning that it were well to heed: "So secret are the present methods of animal magnetism that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires."

Herein lies the seeming power of evil over mankind: that it comes to a man in the guise of his own thoughts; and in just the degree that he accepts this wrong thinking as his very own, in that degree is he the slave of evil. If he be not aware of the serpent's subtlety, if he be not awake to the meaning of the unbidden impulses which he imagines originate within himself, he will obey the promptings of evil and must suffer accordingly.

Whenever an individual finds himself accepting with a mental reservation the call to Christian duty, when he excuses himself for not doing what he knows to be right, and fears to stand alone, or when he blindly follows the crowd, the mob element in mortal mind, he may be very certain that he has allowed something erroneous to enter his mentality. Such a supposition, however, is produced only by suppositional mortal mind which, being mere supposition of an opposite to the one All-Mind, is nothing whatever. It is then high time for him to pause and listen for the "still small voice" of Principle. The more satisfying to mortal mind the tempter's arguments are, the more certain one may be of their illegiti-

macy. It is always in some guise a man's own materiality that tells him he cannot read the Bible and our Leader's writings understandingly and with real enjoyment; that he does not know enough to demonstrate the truth for himself and others; that his time is too limited for a daily study of the Lesson-Sermon; that there are other duties more important than attending church services or business meetings; and the thousand and one other reasons for lingering in material ease. It is obvious that the serpent, evil, would like very much to perpetuate its own existence by first enthroning itself and then dictating what shall be the activities of the man who has begun to progress along spiritual lines, in order to delay, if possible, the complete appearing of the Christ, Truth. It takes constant watchfulness and prayerful work not to accept and act upon these wrongful suggestions. Every thought must be weighed and analyzed, and this question asked: Is it good, coming therefore from God? or, to state it conversely: Does it come from God, being therefore good? It often seems difficult to discern whether it is spiritual sense or material suggestion that is influencing thought and action. However, the realization of the oneness of Mind, the unity of good, will, in every case, enable the metaphysician to distinguish the true from the false.

Since fear is the precursor of much trouble, the Christian Science practitioner endeavors first of all to destroy fear. The forms which it assumes are legion: the fear of lack or of accident; the fear of failure or of ridicule; the fear of sickness or of death, for another or for one's self; and so on, *ad infinitum*. The Bible gives an unfailing antidote: "Perfect love casteth out fear." Since God is Love, and He is All-in-all, there is no room for fear. Love is omnipresent. This truth relied upon will dispel fear. Many a student stands awe-stricken before what he believes to be mental malpractice, like a bird charmed by a snake, not suspecting that it is only false belief that makes evil seem real. If one should believe that some person is a mental malpractitioner,—in other words, that there is an evil mind which can frame thoughts that never existed in divine Mind,—then one is believing in more than one Mind, which is idolatry. On page 113 of "Miscellaneous Writings" Mrs. Eddy gives an excellent rule for protection against the belief of mental malpractice, when she writes: "He who refuses to be influenced by any but the divine Mind, commits his way to God, and rises superior to suggestions from an evil source. Christian Science shows that there is a way of escape from the latter-day ultimatum of evil, through scientific truth; so that all are without excuse."

And what about a so-called "relapse," after a man has been healed of disease under Christian Science treatment? And where is the foundation for a supposed law of reversal, which tries to take away the joy of many a splendid demonstration? There is no foundation for any such belief of law, and if the suggestion presents itself that the healing could not be permanent, because material law was ignored; that health was

probably restored by change of air, diet, or some other contributing cause; that happiness and harmony are but temporary, at best, it should be instantly dismissed. Now, it is obvious that if a mistaken belief has once been corrected in mortal mind, all those concerned with it must see and acknowledge the healing (there being in belief but one mortal mind, the suppositional antipode of divine Mind); and the healing is permanent, because there can be no return to former erroneous beliefs. It were well to be on guard when any subtle suggestions try to gain a foothold. Evil never has had and never will have any power to reverse the law of good, and when a man learns this for himself it will be as the rod of Moses in his hand. Furthermore, the suppositional reign of evil is fast drawing to a close, for we read in the twelfth chapter of the book of Revelation: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

THE HEALING SERVICE

J. ALLEN BARRIS

THERE are few, if any, who will deny the truth of the statement that there is an omnipotent and omnipresent power we call God, which is able to do all things at all times, and which is capable of meeting every need of humanity. The doubt has never been so much as to its existence as to its availability. There never had been any definite idea as to how it could be utilized until Christian Science was revealed to the world and explained how it could be applied to all the problems of human experience; not, however, as the working of miracles, but as the operation of established law, of divine power, thus demonstrating the truth of the psalmist's statement that "God is our refuge and strength, a very present help in trouble." It is well known that Mrs. Eddy, the Discoverer and Founder of Christian Science, was most discriminating in her use of language in all that she has said and written. Her nomenclature is unique. The great necessity for this will readily be seen when it is remembered that no writer before her time had ever set himself the task which she so courageously assumed, that of fully explaining spiritual things in human language.

In obtaining an understanding of the church founded by Mrs. Eddy in order to preserve her discovery, much may be learned from the name she gave it, "The Church of Christ, Scientist." In the Glossary of the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. 583), she defines Church as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle." On the same page she gives us this definition of Christ: "The divine manifestation of God, which comes to the flesh to destroy incarnate error." A scientist,

as we know, is one who is devoted to the study of a particular science—an exact practitioner or demonstrator of the science. Accepting these definitions, therefore, we can conclude that the church according to its name is "the structure of Truth and Love"—"the divine manifestation of God"—acting as the impersonal healer, because of its exact practice and demonstration of Christian Science.

Taking our Leader's definition of Church, as "the structure of Truth and Love," as before quoted, we find the purely spiritual character of the church; we find it to be something more than a material structure or a material organization. This definition reveals a sense which takes it into the realm of metaphysics and defines it as the idea of consciousness, the manifestation of divine Mind or God, who is Life, Truth, and Love. The real church, therefore, is not a material edifice or a material organization, but has its existence in consciousness. Each individual proves his understanding of this church in the proportion that he has built for himself the "structure of Truth and Love," which to him is the "house of God." In the building of this house or temple, as in that of King Solomon, "no sound of hammer" or noise of other tools is heard. The activities are wholly those of demonstration.

This church or "structure of Truth and Love" has always had its existence in Mind, remaining to be discovered and demonstrated. Mrs. Eddy has repeatedly referred to the church as "my church." May we not say that the right of discovery, if nothing else, has given her this privilege? Surely none have built this "structure" higher than she, and hers have been the labor and sacrifice necessary to establish both its spiritual character and its true manifestation. It is our church in the proportion that we spiritually discern its nature and mission and adjust thought and action in accord therewith. In fact, this is all of church we really possess, and it is not so much a question of belonging to the church as it is of the church belonging to us. This possession is not attained by merely joining an organization, but is a matter of spiritual growth manifested in demonstration. One may become a member of an organization by subscribing to its form of government, but uniting with the church is a progressive process, for we are told on page 35 of the Christian Science textbook, "We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love, —casting out error and healing the sick." All this is a matter of spiritual growth which may be aided by participation in the activities of the church organization.

The church, then, is not something we go to attend, but something we take with us when we enter the church edifice which in and of itself is neither sacred nor holy, for materiality can be neither. As each one unites in the service in the spirit of Truth and Love, he contributes that which elevates, purifies, and heals all that is seeking redemption. This

is the church to whose doors the weary and afflicted naturally find their way. It is to this church in consciousness that the sick come to be healed when they seek the services of a Christian Science practitioner, and its dimensions largely determine the ability to heal. The necessity for maintaining the integrity of this "structure"—this pure state of consciousness, and therefore its healing quality—is indicated by the action of Jesus in driving the merchants and money changers out of the temple. After he had thus purified it, "the blind and the lame came to him in the temple; and he healed them."

From this it is easily understood how impersonal is the healing work that is being done through the ministrations of Christian Science. Individual church building, therefore, is a necessary adjunct in the process of following the Master's footsteps. Its foundation is laid deep in spiritual understanding, according to the statement of Christ Jesus, "Upon this rock [Peter's perception of the Christ-idea] I will build my church;" its corner stone is the recognition of the fatherhood and motherhood of God and the brotherhood of man, and its triumphant spire is crowned with the cross of humility and self-sacrifice. Within this temple the sacred fire upon the altar of self-abnegation sends upward its purifying flame of spiritual regeneration, consuming the dross of materiality and revealing the perfect man governed by ever present Love.

As individuals we grow in grace and unity as we prove our allegiance to divine Principle which the church "rests upon and proceeds from," according to the definition already given. It would seem to be comparatively easy to work out our own salvation if we came into contact with no one else; but this cannot be done. Association with one another is necessary to our progress, and the church organization is designed to enable us to work with and move along with our fellow men, for all being "members of one body" and all "partakers of one bread," the work done by one is done for all, and the work done by all is for the benefit of each. The individual and his church therefore progress together. When we once understand the true nature of church and how intimately it is connected with the individual, we can see how necessary the growth of one is to the growth of the other. The fruits of the church are but the outward manifestations of the church's unfoldment as consciousness expressed, and this unfoldment or spiritual perception comes with the purification of our daily living. As the church organization is but the visible approximation of this spiritual perception, it is necessary that this unfoldment should be recognized and encouraged in the individual in order to promote mutual progress, as well as that all may work together harmoniously on the common basis of equality.

We all know of the inclination to "talk down" to children during a certain period of their development, and often, failing to recognize their

mental growth, we continue to do so even after they have passed the age of childhood. It is the same in our association with foreigners during the period they are struggling to acquire a new language. The immaturity of expression in the new language is taken very often as an indication of immaturity of thought, and we do them the injustice of judging and thinking of them accordingly. In much the same way, is it not true that our concepts of our associates in many instances remain stationary or become clouded? If we are not careful we continue to "think down" in our thought of them instead of being awake to the growth that is continually going on. Upon examination of our thought we will find that to us an acquaintance or friend, perchance, never passes a given stage of his development; another never improves in his character; a third never corrects his mistakes or grows in judgment. In the opinion of one who thinks thus, the neophyte endeavoring to express himself in the "new tongue" remains at the foot of the ladder in his struggle upward; the student never rises to the dignity of a coworker. On the other hand, we meet with those who make a most favorable impression upon us and the tendency is to set them upon a pedestal which they neither seek nor desire. They become an unquestionable guide until it is discovered that they have "feet of clay," and with them falls the structure we have built on personality. All this creates a spirit of criticism and sets up a court of personal judgment.

Such thought and action create a seeming atmosphere which prevents growth. They are like clods of earth weighing down the growing plant and preventing its expansion. The whole thought is the tendency of mortal mind to hold man in the grasp of matter. It refuses to recognize spiritual growth. It accepts reputation for character, appearance for reality, and time rather than demonstration as an evidence of spiritual progress. Sooner or later we must awaken to the truth of the situation and correct our thinking, for the command of Truth is to "loose him, and let him go."

Our church is unfolding in the proportion that Truth and Love are unfolded as our consciousness. In the same sense that each is responsible for his own salvation, so is each one responsible for the growth of his individual perception of Truth and Love, or the unfoldment of the spiritual church. One cannot evade or shift his responsibility or work from the standpoint of self-will. The way may seem to be rough at times but Christian Science will make it straight, though material sense may not discern the heights to which it leads. "He that hath an ear, let him hear what the Spirit saith unto the churches." The promises are sweet and many "to him that overcometh," even the gift of this healing consciousness—this "structure of Truth and Love"—the temple of the living God, whose doors cannot be forced, but which invariably yield to the gentle touch of pure motive, holy aspiration, and positive, honest endeavor.

CHARITY

JOHN D. WORKS

AMERICA has just passed through a great war, one of the greatest trials that can come upon a nation. So far the outcome of its participation in this conflict has not brought the blessings of peace that were ardently hoped for and expected. Many are hopefully asking themselves the all-important question, Is this the beginning of the final extinction of evil?

We read with very great interest what is said by our dear Leader, Mrs. Eddy, on page 96 of "Science and Health with Key to the Scriptures," and note with hope and faith her assurance that "this material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace. The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth. Mortal error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding. Belief is changeable, but spiritual understanding is changeless."

Christian Scientists more than any others are comforted by the hope and faith that this "moral chemicalization" has actually begun and that sometime—let us hope and trust at no far distant day—"all discord will be swallowed up in spiritual Truth," in part at least as the result of the sorrows and sufferings of the war. As believers in the triumph of good over evil and the eternal reign of peace, we should be lovingly charitable and helpful to those who are in despair for lack of this understanding.

The present outlook may seem gloomy enough. To some it seems hopeless. The world is in a state of conflict, discontent, hatred, malice, and a consuming desire for revenge. The mother who gave her son as a sacrifice in the dreadful war may seem in anguish because that supreme sacrifice seems to her now to have been in vain. It has not brought peace. Wars still go on and thousands of other lives are being destroyed in ruthless war. Nation is still arrayed against nation on the field of battle. Class hatred seems to have been increased rather than diminished by the war; discontent and the spirit of unrest are abroad in the world; poverty and want have increased, while extravagance and luxurious living on the part of the rich, and even by the wage earners, have become more common than ever before; and thousands of families have been made desolate by the cruelty and ravages of the struggle.

These are conditions that the people of all the countries that participated in the war are called upon to meet, and we should be thinking, seriously, how best to meet them and establish peace, happiness, and con-

tentment in the world. Here is presented a great problem and a transcendently important opportunity for service to humanity—for Christian Scientists above all others. They have been shown the way and should not falter or shrink from it. We should be encouraged by the thought, so well expressed by the apostle Paul, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." The call now is to Christian Scientists for more charity, greater love for mankind, increased devotion to Principle and their religion of service. Material remedies may only alleviate conditions. They may in a measure seem to deter men from acts of crime, oppression, and injustice, but these will not meet the evils that are preying upon the people. Charity, expressing divine Love, alone can regenerate and save. "Charity never faileth: but whether there be prophecies, they shall fail . . . whether there be knowledge, it shall vanish away. . . . And now abideth faith, hope, charity, these three; but the greatest of these is charity."

The great apostle has taught us the power of charity. He assures us that it can never fail. This lesson has been emphasized by Mrs. Eddy throughout her writings, by which we are guided. She treats love and charity as one. They lie at the very foundation of the Christian Science religion she founded. They are the sure means of regeneration, salvation for mankind. They are the power that must relieve the people and extricate them from the gloom and despondency from which so many of them are suffering. The Principle of Christian Science, rightly and lovingly applied, is the sure panacea for their sufferings. Principle is the source of all good.

Are we as Christian Scientists exercising the love and charity demanded of us by the exigencies of the times; are we rightly and devotedly applying the remedy that our understanding of Christian Science has placed in our hands for the relief of mankind, the relief of suffering, the overcoming of evil in all its forms, the elevating of thought to better and higher things, for "on earth peace, good will toward men"?

Never in the history of the world was there greater need or opportunity for high and exalted purpose or greater and more devoted service to mankind than now; never stronger appeal to Christian Scientists for the support and advancement of the religion founded by their Leader and left by her for them to carry on; never has their united support of the great and holy fundamentals of charity and brotherly love, taught and practiced by Jesus of Nazareth, and followed with such devotion by the teacher and Founder of Christian Science, been more necessary. Are we living up to our obligations as her students and followers; and if not, why not?

The law must be obeyed and respected, whatever may be thought by those who feel its force. But the making and enforcement of material laws do not reach the cause or apply the lasting and efficient remedy for the violation of the laws of the coun-

try or of good morals. There must be some better remedy than this if peace and good order are to be restored and forever maintained. The thought of offenders, whatever the nature of their crimes, must be reached and regenerated and their hearts softened. They must be taught to abhor evil and love good. They must be taught the great lesson of charity for their fellow men, love of justice, and a desire to do their part in restoring peace and good will among men.

This is the one complete and lasting remedy that will make penal laws and institutions unnecessary. Sad to say, it is a remedy very rarely and very inadequately applied. There are in every community some devoted, charitable souls who give generously of their time, their energy, and their money in their charitable efforts to alleviate the condition and relieve the minds of the poor, dependent, and criminal classes. All honor to these humane and devoted workers for the common good. They are few in number. They have little, except the approval of their consciences and the satisfaction of their love of humanity, as their reward, but there could be none higher.

Not all Christian Scientists are unmindful of the duty that rests upon them in this respect. Their ministrations at the prisons and other institutions where the unfortunate are to be found, have done much. Such work may well be increased and extended in these times of stress. It is a critical time in which we live. The widespread and serious condition of restlessness and discontent that prevails calls for just such help as Christian Scientists are best fitted to render. The condition is purely mental. It is a world-wide mental obsession that only the divine Mind can cure. Mortal mind is working persistently and insidiously to set man against man and nation against nation, race against race and class against class.

It is for us to know and strive to make others understand that there is no cause for strife between nations or races or classes of men; that the perfect brotherhood of man is the actual truth, expressing divine Principle. When the world is made to understand and practice this great truth, there will be no more wars; "on earth peace, good will toward men" will rule supreme, and the restless and discontented will be at peace. This is our work. That time must and will come. It is for us to do our work to hasten its coming.

INTOLERANCE OR KINDLINESS

ALEXANDER F. PRIMROSE

A NOTED writer tells the tale of two maiden sisters in Edinburgh who fell out on some point of controversial theology, but fell out so bitterly that never another word passed between them from that day onward. The pair inhabited a single room in which the doorway faced the kitchen grate. So bitter was the dispute that they even divided the room into two so that neither would trespass on the other's domain. It may have been

lack of means or fear of scandal which prevented their separating, but this they did not do. The tragedy can well be imagined of these two sisters separated by perhaps some trivial point of dogma, each waiting for the other to admit that she was wrong. One wonders whether they ever read the Sermon on the Mount or the thirteenth chapter of First Corinthians.

In the early days of the Reformation theological doctrines tended toward harshness, but this is largely accounted for by the persecution which the early Protestants suffered. Even allowing for this, one may well wonder how such doctrines as that of predestination and future punishment ever came to be accepted. Fatalistic teachings are as old as the hills, but the trouble with some ardent theologians was that starting with a false premise they followed it out to its logical conclusion. They started off from the basis that God is all-knowing, infinite, and unchanging, but from this premise they enunciated the doctrine that God destines man to everlasting happiness or misery. This meant that even before a child was born it had already been decided whether it would go to heaven or be everlastingly tortured in the fires of hell. It did not matter what this innocent child might do—no matter what efforts or sacrifices might be made—God in His inscrutable wisdom had already made the decision and it could not therefore be altered. No wonder even John Calvin described it as that "horrible decree."

In actual practice, however, it usually worked out that each individual was quite convinced in his own mind that he was predestined to be saved. At the same time he was usually equally certain that in the world to come he would not be in the same place as his friends and especially his relatives. Universal salvation was not then an accepted doctrine.

To-day predestination has lost its place and power among the teachings of the orthodox church. Does it ever occur to people that perhaps only the title has been changed and that theories equally intolerant are being preached to-day not only from the pulpit but in the press and in the schools? Is there not a strong family likeness between these now discarded ideas and the present day theories of heredity and the spurious laws of prenatal influence?

It is largely because of the intolerance of these old religious teachings that they have not survived and are looked upon askance to-day. People rebelled against the idea that there was no hope for those whom they loved, if they really had been predestined to a particular fate through no fault of their own.

Before condemning these pioneer reformers for holding such views, however, let one be quite sure that he himself is qualified to judge. Are people less intolerant to-day than they were in the sixteenth century or before that? To-day those who hold religious views not accepted by their coreligionists are not usually in any physical danger, now that the Inquisition and religious courts have been either abolished or have had

their powers curtailed. But the cry of heresy can still be as cruel as in the old days, and social ostracism is a weapon which unfortunately has not been permitted to rust in its scabbard. How often one hears of lifelong friendships and loving family circles being disrupted over some doctrinal dispute. In many countries it is still no light matter to leave the church of one's fathers. One still hears the old argument trotted forth as a reason for not being broad-minded, "The old church was good enough for my fathers, so it is good enough for me." Is there such a great amount of difference between people who are "not speaking" because they do not happen to see eye to eye on some point in theology, and the two Scottish sisters sitting in silence with the chalk line between?

What has been the cause for this intolerance in the Christian religion? The whole question turns on the correct definition of God. As Mrs. Eddy says: "The eastern empires and nations owe their false government to the misconceptions of Deity there prevalent. Tyranny, intolerance, and bloodshed, wherever found, arise from the belief that the infinite is formed after the pattern of mortal personality, passion, and impulse" (Science and Health, p. 94). One may ask where one is to get this vital information. Mrs. Eddy, however, made this quite clear in the tenets of The Mother Church, the first one of which is (Science and Health, p. 497), "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

Does this not mean that if one wishes to know and understand what God is, one must study and restudy the Scriptures? Study alone, however, is not sufficient. The teachings of Christ Jesus must be put daily into practice, because it is only when one begins to apply the test of actual application that one learns what one really knows. After all, it is not what one says or preaches that counts. It is what one does.

How large a feature of the teachings of Christ Jesus is summed up by Professor H. Drummond, the well-known Scottish divine, who said, "Have you ever noticed how much of Christ's life was spent in doing kind things—in *merely* doing kind things." A little examination of the ministry of Christ Jesus, from the saving of the host at the marriage feast in Cana of Galilee from social disgrace by increasing the supply of wine, to that wonderful statement on the cross, "Father, forgive them; for they know not what they do," will show how true this is.

It is very interesting to note in studying the metaphorical description of the last judgment, as given in the twenty-fifth chapter of Matthew, the acts which were commended on the one hand and those which were condemned on the other. People have too often been brought up to imagine that it would be the sins of the flesh, such as Paul recounts in his epistle to the Galatians, which would be punished; but what does one find? Are not the sheep in the parable commended just for doing kind things and the goats condemned for just omitting to do these same kind

things? Even more enlightening is the reply as to when these little deeds of kindliness were done: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The record of the Christian religion from the time when the healing ceased to be an essential element in its teachings is rather a sorry one. Quite forgetting the words of Jesus, "And there shall be one fold, and one shepherd," the adherents of Christianity have more and more tended to divide up into numberless sects. Not only is the history of Christianity one of continuous strife, but it has been chiefly remarkable for the bitterness of its intolerance and its persecutions. What criterion is there to be found in the teachings of Jesus for such conduct? On one occasion the disciples told Jesus how they had found a man casting out devils in Christ's name and had stopped him because he was not one of their number. Did Jesus approve of their action? His reply, "Forbid him not: for he that is not against us is for us," set forth a rule of conduct which might well be applied more generally than it is. The attitude of Jesus to those who were opposed to him was clearly shown in the garden of Gethsemane when he healed the ear of the servant of the high priest, which the impetuous Peter had cut off, when the armed men came to take Jesus. Another striking case was when the disciples told Jesus that the Pharisees were offended at his teachings. "Let them alone," he said: "they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

Perhaps there is no question causing more concern among the denominational churches to-day than the falling off in church attendance and in membership. It is often asked why the teachings of the so-called orthodox churches should no longer seem to appeal to the average man and woman of to-day, especially to the younger generation. This question has become even more acute since the world war. It stands to reason that if a man in imminent danger finds that his religion is of little use, he cannot be expected to be enthusiastic about it when he gets back to safety. There is another aspect of the question, however, and that is, Why has the ordinary, honest materialist such a contempt for the goody-goody type of churchgoer? What is it that is wanting in this type of character? Is it not because it is so often typical of intolerance rather than kindliness?

Examine the four gospels, and they will be found teeming with parables illustrating just this very point. Let two examples be taken. In the study of the man who fell among thieves, the distinction is drawn between the priest and the Levite on the one hand and the Samaritan on the other. Again in the parable of the prodigal son and his brother who stayed dutifully at home, a similar moral is pointed. Self-righteousness and intolerance have much in common. If one will turn to what Jesus himself actually did and study the example he has given humanity, the kindness of his actions stands out in

a most striking manner. How many people would have acted as he did when he was confronted with the woman taken in adultery, and said to her, "Neither do I condemn thee."

What is the solution to all this, and how is the world to rid itself of intolerance? The answer is contained in the words of the hymn, "To worship rightly is to love each other" (Hymnal, p. 201). To worship rightly is therefore the solution of the whole question. This, of course, can only be done by getting a right concept of God and man. This much is readily admitted, but where is one to get this information—information which millions have been seeking and have failed to obtain?

The relationship of God and man is also very clearly and simply put by Mrs. Eddy on page 344 of Miscellany, where she illustrates it thus: "If we say that the sun stands for God, then all his rays collectively stand for Christ, and each separate ray for men and women." It is thus seen that man is the emanation of God and that he can express only the qualities which God expresses.

The question is at once asked, How can this be true, and does Christian Science teach that God knows nothing of the trials and troubles of this war-torn world and that He is not even cognizant of the crucifixion of Jesus of Nazareth? "Shew me thy faith without thy works, and I will shew thee my faith by my works," was the challenge thrown down by the apostle James. It is just this very test which Christian Science accepts. Either this definition of God and man is correct, in which case it is demonstrable, or the theory of predestination holds good and there is no room for hope.

On Wednesday evenings, in every Church of Christ, Scientist, throughout the world people are expressing their gratitude for the proofs they have experienced of the unreality of evil in all its numberless forms. Not only that, but every week and every month the *Christian Science Sentinel* and *The Christian Science Journal* also contain the results of just such demonstrations. People can prove only just so much as they know, but seekers after Truth need not be dismayed by the vastness of this inquiry. Theories are of little use until put into practice and the results are obtained. However dark one's surroundings may be, however big the load that seems to press one down, or whatever has happened in the past, one need not hesitate to test this wonderful truth which has been given to the world in the Bible and in "Science and Health with Key to the Scriptures" by Mary Baker Eddy. What a message of hope is contained within the leaves of these books. The final hour of harmony cannot be avoided, for, as Mrs. Eddy puts it in "No and Yes" (p. 37), "What God knows, He also predestinates; and it must be fulfilled." "If ye love me, keep my commandments," said Jesus. And what were his commands? "A new commandment I give unto you, That ye love one another." Which of the two, then, is the attitude that one should adopt to those one comes across in everyday life, intolerance or kindliness? Manifestly it is kindliness.

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FREDERICK DIXON, Acting Editor GUSTAVUS S. PAINE, Acting Associate Editor

EDITORIAL

THE FALL OF MAN

IT is impossible to tell a lie about anything except the truth. Even a fairy tale is dependent upon some semblance of fact for its fantastic embroidery of human existence. Thus every great theological dogma is either a reflection of Truth, or else it is a counterfeit varying only in its measure of distortion. The famous allegory of the garden in Eden, related in the early chapters of the book of Genesis, is a case in point. Upon it scholasticism has built the entire fabric of dogmatic theology, with its foundations laid in the doctrine of the fall of man, and its superstructure reared in the teaching of the atonement in the sense of expiation. Realizing this it is easy to understand the alarm spread through the dovecotes of orthodoxy by the pretensions of natural science. Century after century the "Higher Criticism" was fought by "bell, book, and candle," by argument, or by persecution, but always with diminishing effect. As a result, in the year 1920, a canon of Westminster, preaching at Cardiff, before the members of the British Association, calmly discards the doctrine of "the fall of man" and deliberately refuses to find harbor in the theory of the allegory.

Five hundred years ago Canon Barnes would have gone to the stake for the ventilation of such a heresy. Fifty years ago he would have been overtaken by the cyclone raised by Colenso's exegetical adventures. Today his excursions and alarums are described as "courageous," and no more heat is generated by them than is natural to a controversial tournament in *The Times*. When the savage attacks made upon Mrs. Eddy for her teaching with respect to the fall are called to mind, thoughtful people will begin to revalue earlier criticism. For the fact is, that whereas Mrs. Eddy was engaged in blending the books of the Bible into a scientific entity, inspired by a metaphysical comprehension of the revelation of Christ Jesus, Canon Barnes is committed to an unwitting attempt to explain away the miracle by means of natural science. In other words, whilst Mrs. Eddy has saved the Bible by showing the miracle to be divinely natural, and so a demonstration of the absolute Science of Christianity, Canon Barnes falls back on an explanation of spiritual consciousness as derived, by way of matter, from electrons. This is the "new knowledge," the support of which causes the Canon "to abandon the doctrine of the fall and the arguments deduced

from it by theologians from St. Paul onward," and as a consequence, whether he has faced the inevitable yet or not, either to return to Hume's definition of a miracle as a violation of a law of nature, or, after the manner of Matthew Arnold, to reject the miracle as *Aberglaube*.

It will be seen from this why the teaching of the unreality of matter occupies so dominant a place in the theology of Christian Science. Orthodoxy has linked together its theology in three capital dogmas, the fall of man, original sin, and the vicarious atonement. In order to bring orthodoxy up to the level of the demands of the "new knowledge," Canon Barnes deliberately sacrifices the fall and the whole of what he regards as the Pauline theology on the subject. This repudiation of the unity of the Bible is made in the interest of a theory which he summarizes as follows: "From some fundamental stuff in the universe the electrons arose. From them came matter. From matter life emerged. From life came mind. From mind spiritual consciousness is developing." Such a process of reasoning, of course, disposes of Genesis, whether as an allegory or not. But it is impossible to stop here. The new knowledge, with matter as the god in the car, has assumed control of the proceedings, and it becomes clearer than ever what Leibnitz was insisting upon when he wrote to the Princess of Wales, "Sir Isaac Newton says that space is an organ which God makes use of to perceive things by. But if God stands in need of any organ to perceive things by, it will follow that they do not depend altogether upon Him, nor were produced by Him."

For the defense of the Bible, then, as an organic whole, recourse must be had to Christian Science, because Christian Science is the only teaching which burkes nothing, and is prepared to submit its theology to the acid test of demonstration. "There is," Mrs. Eddy writes, on page 468 of Science and Health, "no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all." This being so, it is obvious that Christian Science does not fall under the aspersion of Leibnitz, whereas Canon Barnes' theory equally obviously does. Creation being the infinite manifestation of infinite Mind or Spirit, God, man made in the image and likeness of this Mind must be a spiritual idea and not a material human being. It is the Christ, then, which was before Abraham, and not Adam, who is the son of God, and the Christ, of course, never fell from grace. "Whatever indicates the fall of man or the opposite of God or God's absence," Mrs. Eddy writes on page 282 of Science and Health, "is the Adam-dream, which is neither Mind nor man, for it is not begotten of the Father. The rule of inversion infers from error its opposite, Truth; but Truth is the light which dispels error. As mortals begin to understand Spirit, they give up the belief that there is any true existence apart from God."

Here then, surely, is the explanation of the fall. It is the Eastern writer's way of expressing, in the to him essentially natural figure of an

allegory, the sensuous illusion of life in matter, which is the counterfeit of spiritual reality, and which is summed up by Mrs. Eddy as the Adam-dream. If Mrs. Eddy had left the matter here her repudiation of the scholastic doctrine of the fall would have amounted to just one more religious dogma and nothing else. But it is precisely at this point that the Science of her teaching manifests itself in demonstration of its truth. James had written, "Faith without works is dead," and the disciples had proved this by their miracles of healing. Scholastic theology had, however, turned the edge of James' epigram by dismissing the miracle as a temporary exertion of supernatural power. Mrs. Eddy uncompromisingly brushed aside such a plain manipulation of terms. The word miracle, in a supernatural sense, clearly had no place in the Bible, and she insisted upon going back to its primitive meaning of demonstration. "Now, as then," she writes on page xi of the Preface to "Science and Health with Key to the Scriptures," "these mighty works are not supernatural, but supremely natural."

The miracle, consequently, is the proof that sin, disease, and death, like every other phase of matter, are illusions of the human senses, which can be banished to their native nothingness through the realization that the fall of man is itself an illusion, and that man is, and has ever been, the image and likeness of God, Principle. It was this marvelous truth, marvelous, that is to the human consciousness, that Christ Jesus preached by the wayside and demonstrated in the cities of Palestine. To understand this, however, you must get rid of matter, not attempt to spiritualize it and perpetuate it. That is why Mrs. Eddy has written, on page 258 of Science and Health: "Mortals have a very imperfect sense of the spiritual man and of the infinite range of his thought. To him belongs eternal Life. Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate." FREDERICK DIXON.

THANKFULNESS IN BUSINESS

WHEN the humanly prosperous business man stops to consider why he is thankful, he needs to differentiate carefully between the true substance which is Spirit and the illusion of materiality. To be glad that a course of heartless profiteering or of ruthless monopolizing has brought one wealth is not to be truly grateful to Principle at all. In fact, such a state of thinking is in no sense true satisfaction. If, in the eagerness for money and more money, for supposed power and more power, one has seemingly crushed out legitimate competition, suppressed development, and brought ruin to others, one may feel temporarily a sense of satiety in matter, but one has achieved no eternal success, such as comes only through expressing divine intelligence. For genuine joy, the very desire to accumulate large amounts of matter has to give way

to the comprehension of Mind's infinity.

Christian Science takes nothing away from any one, but always gives the true idea in place of the counterfeit. Hence, spiritual business is indeed big, simply because it is unlimited activity in accord with Principle; but it is not concerned with any belief in concentrated material power. Christian Science shows that the real capital, always usable though quite apart from any human concept of money, is divine intelligence manifest as exactly right activity for all. The time must come when all turn together equally to this one inexhaustible capital and find it sufficient for every righteous development. On page 3 of her "Message for 1900" Mrs. Eddy writes: "Now, what saith Christian Science? 'When a man is right, his thoughts are right, active, and they are fruitful; he loses self in love, and cannot hear himself, unless he loses the chord. The right thinker and worker does his best, and does the thinking for the ages. No hand that feels not his help, no heart his comfort. He improves moments; to him time is money, and he hoards this capital to distribute gain.'"

Gratitude acceptable to God, then, is not for one's having become a millionaire but always for having proved that divine intelligence alone governs the real man, in spite of any seeming. Of course, the one who prides himself on a mortal sense of poverty is just as reprehensible as the one who exults in a mortal sense of wealth. Indeed, when Christ Jesus declared that "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," he surely meant by "a rich man" any one who believes that matter is substance. He could not have meant the real man, who is rich in spirituality, and who is already and forever experiencing heaven. The man who, though seemingly poor in the so-called goods of this world, believes that he is lacking something desirable, is necessarily finding it difficult to gain any place in the divine kingdom. That is to say, his seeming experience is so choked with material belief that he is, to that very extent, not rejoicing in the ever presence of divine Love as all-sufficient. Any one who believes that matter is substance, whether he seems to possess it or not, certainly has too much of false belief and not enough of spiritual understanding.

Fortunately, however, such a one is always a mere mortal and never the true man in the image and likeness of God. The only actual experience is spiritual, exists as the infinite reality of man despite any seeming, and manifests the perfect wealth of the divine Mind. The supposed mortal, to put the fact paradoxically, enters this true state of being only by laying off mortality, which means simply by vanishing in the presence of the spiritual idea. In other words, the mortal, whether supposedly poor or rich, never does become spiritual and enter upon an abounding reward. It is utterly impossible for any belief in materiality, either as present or as to be desired, to enter into the kingdom of harmony. The fact is, on the contrary, that the whole belief in materialism

must subside before the harmonious manifestation of divine wisdom. Thus it is demonstrated that the seemingly mortal never has been real, but that, all the while, the immortal idea has accepted its Principle as infinite substance and the source of omnipresent happiness.

The only right way of living, therefore, is through understanding that infinite Mind is continuously unfolding infinite idea with perfect joy. This very joy constitutes gratitude. It is gratitude for Mind itself, for the infinite consciousness of right spiritual activity, which is forever apart from any illusion of matter. This scientific understanding is the ever present Christ, the richness which is "Christ in you, the hope of glory." Thus to know and to practice Truth as the only actual substance is to be rightly thankful. It is likewise to celebrate the true Christmas, the boundless unfolding of Truth to save from any sense of an opposite. In the last analysis, the true Christmas and the true Thanksgiving are one and the same thing, since daily joy that Principle is good is all there is to either, rightly understood. Happiness is not conditional on earthly holidays, with mere feasting and other material festivities.

There is, thus, no particular season of the earthly year that can be set aside especially as a time for thankfulness, any more than there are special forms of matter for which to be grateful. The only thankfulness that is worth while is daily delight in being about the Father's business. This business, it must be reiterated, is not the laying up of matter. It is not a conflict and turmoil of material interests. Instead, it is interest in expressing divine intelligence alone. The knowing of this is not visionary but absolutely practical in everyday affairs. Living as idea is knowing infinite Mind as the only motive force. It is the daily celebration of Thanksgiving and Christmas through the proving that the Christ, or expression of divine Principle, is ever present.

On pages 264 and 265 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy says: "New England's last Thanksgiving Day of this century signifies to the minds of men the Bible better understood and Truth and Love made more practical; the First Commandment of the Decalogue more imperative, and 'Love thy neighbor as thyself' more possible and pleasurable." Though this was written in the year 1900, the statement is increasingly applicable to-day and especially because she continues: "It signifies that love, unselfed, knocks more loudly than ever before at the heart of humanity and that it finds admittance; that revelation, spiritual voice and vision, are less subordinate to material sight and sound and more apparent to reason; that evil flourishes less, invests less in trusts, loses capital, and is bought at par value; that the Christ-spirit will cleanse the earth of human gore; that civilization, peace between nations, and the brotherhood of man should be established, and justice plead not vainly in behalf of the sacred rights of individuals, peoples, and nations."

Such a statement as this needs to

be pondered well, comprehended, and appreciated by the man of business. Only as one turns away from a material sense of things to the spiritual idea expressing Principle is he truly thankful and proving that Life is really satisfactory. The genuine man is always busy for God and not for mammon. Even the so-called money centers of the world must some day recognize this fact and relinquish the frenzied moiling for matter in order to demonstrate the infinity of real supply. GUSTAVUS S. PAINE.

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Mass.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Mass.

IT is nearly seven years since Christian Science was brought to us by a very dear woman who had been in Christian Science for some time. I had been sick practically all my life and was almost constantly under a doctor's care, my greatest difficulty being stomach trouble and extreme nervousness. I was only allowed to eat certain things, and for months at a time was put on a diet of eggs and buttermilk, being told by the doctor if I ate any solid food it would kill me. This went on from year to year until one day I became very ill, and out of the seven doctors called none knew what the trouble was. I was put to bed for three weeks, then the specialist informed my husband late one afternoon that if I was not taken to the hospital that night I could not live. This seemed out of the question as we had two children, one four years and a baby seven months, who had been sick since she was three days old. Nevertheless my husband, who was very much frightened, consented to the doctor's advice, and telegraphed my sister to come at once, and that night they took me to the hospital.

I remained there for three weeks packed in ice, and yet my condition was not much improved. I begged to be taken home again. The doctor consented if I would promise not to ask for my children, whom my sister had taken to her home. I remained in bed three weeks more, when one day I decided I would get up, but found myself in the same condition as the first day I was confined to my bed. This was very discouraging to me; so when my husband came home that evening, I told him I was ready to try Christian Science, and I asked him to call the lady who had told us about it. She came; I told her of my need and she said, "All right, if you are ready for Christian Science, we are ready to help you." She called for a practitioner the next morning, Friday, and asked for treatment for me, also asked him to come out and see me, as I had expressed a desire to see him. He could not come before Sunday evening, but began absent treatment for me on Friday, and that same day I was up all afternoon. Saturday I went to lunch with our Science friend on the next floor below. This seemed truly wonderful after going through what I had. Sunday morning I got up at nine o'clock and remained up until nine in the evening.

When the practitioner came in the afternoon, I can truly say he gave expression to the most beautiful words I had ever heard, and I was healed. The following Tuesday my husband and I went to my parents' home, a distance of one hundred and eighty-seven miles by train, and then drove eight miles. I was not even tired and was ready to eat a big meal, instead of being put to bed. I remained at home six weeks taking care of my two children and helping my mother with the household duties. Since that time Christian Science has been in our home, and we have relied on God at all times, no matter in what form error pre-

sented itself. The children have had measles, whooping cough, and chicken pox, but they were restored to perfect health, and there were no ill after effects.

I am truly grateful for Christian Science; it has given me a better understanding of God. Whereas I had always been taught that God sent sickness, now I know that only good comes from God. I am thankful that my two children are in the Christian Science Sunday school, also thankful that through the realization of the truth for our baby girl, now two years old, she has always been well. I am truly grateful for the Christian Science literature, always being able to gain some good from reading it. I am indeed grateful that God gave Mrs. Eddy strength, courage, and wisdom to present this great truth to the world.—(*Mrs.*) *Mercy R. Fitzsimons, Cleveland, Ohio.*

For a large portion of my younger days I was a great sufferer from nervousness which took a very acute form and caused me much misery. I was in constant fear of people and things, and naturally my physical health was anything but good. Unless one has experienced this condition it would be difficult to grasp how grateful one feels to find that the study of Christian Science has freed one from this trouble. I was also a sufferer from indigestion which I had had from quite a child, and the several kinds of medicines which I had to take brought no permanent relief. These, however, were all dispensed with after reading the first chapter on "Prayer" in our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I experienced relief the first day I began this study, and gradually I gained more and more understanding of man and his relationship to God. As a result, for the past seventeen years I have almost forgotten I was ever tormented or troubled in this way and, whereas before I was always ailing, now I am always well. The following is one of a number of instances wherein Christian Science has been a never failing help. Some years ago while on a holiday I sprained my ankle very badly and a few hours afterwards it was so swollen and the pain so intense that the slightest touch of anything such as the hem of my skirt was almost more than could be endured. It therefore seemed that the only thing to do was to lie down and keep my foot up from the ground. As soon as it became apparent that the injury to my ankle was more than a mere sprain my husband and I set to work in the way our textbook teaches, but apparently with little result, for when late in the evening we endeavored to retire for the night, I was unable to bear even the weight of the sheet on my foot. At this point a very clear realization came to us both that either the whole condition was known to God and part of His consciousness, or else it was unknown to God and therefore unreal; either one of these two propositions was correct. At this point it was only a matter of a minute or two when I got up and though the pain was at first extremely severe and I was only able to limp with great difficulty about the floor, in twenty min-

utes or so I was walking quite normally. The next morning we took a ten-mile walk without the least discomfort, although the discoloration and swelling did not disappear till two or three days later.

Christian Science has not only healed me of sickness, but it has given me a God that I can depend upon, a God that is Love; indeed I find He is man's greatest friend.—(*Mrs.*) *Beatrice Sessions, London, England.*

With gratitude I send in this testimony to the many blessings received since becoming interested in Christian Science. My child came into this world with a good sized birthmark over the right eye, which made me very unhappy. Then the thought came to me that the child could be freed from this trouble as well as from any sickness. So I requested help from a practitioner in Dresden, and in a fortnight the birthmark had vanished. This is a beautiful proof that not only in cases of sickness but under every condition we can turn to God for help.

I thank Him heartily that I have found the way to this beautiful truth, and with deep love think of our Leader, Mrs. Eddy, who made the way clear to mankind.—(*Mrs.*) *Lina Keller, Zwickau, Sachsen, Germany.*

Having been educated in Germany, whose educational system had been planned for the strengthening of autocracy, and suffering from the effects of this false education, I, like the prodigal son, had taken my "portion of goods" and had come to the United States, and there wasted my substance in riotous living; to find myself in sore want, unable to understand the fundamentals of the country, gradually sinking deeper and deeper. I had been trained to think autocracy and consequently could not understand democracy and its institutions. I seemed to be continuously in some sort of trouble, conflicting here and there, and finally broke down mentally and physically.

For a number of years I tried various remedies but without any result; instead, the condition grew gradually worse with no prospect of relief and I was friendless in a strange country which I could not understand. At that time I was living in a construction camp in the high Sierras, and one afternoon while suffering severely the thought came to me, Try Christian Science. Now here I wish to emphasize that I had scarcely ever heard about Christian Science. I had never discussed it nor ever read anything about it except the headlines of the daily press at that time, attacking Christian Science and its Discoverer, Mary Baker Eddy. That very same evening I was seized with an attack of some sort, which I thought would result fatally, and asked for some assistance from some of the employees. In response to my request, the wife of one of the workers came to the cabin I was living in, and to my great surprise handed me a copy of *The Christian Science Journal* and the *Sentinel*, asking me to read them, at the same time reassuring me and helping me a great deal, so that I was able to sleep quietly that night. After that

I gave Christian Science no more thought and weeks later my condition grew so bad that I had to give up my work.

Several weeks of treatment from a well-known physician followed but did not result in improvement. As I was about to give up all hope of recovery, again Christian Science was mentioned to me with the result that I procured a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy and commenced the study of this book earnestly. With the kind assistance of a practitioner I was helped physically and the desire for intoxicants, tobacco, tea and coffee, which I had indulged in freely all my life, disappeared without any seeming effort on my part. I did not understand anything whatever of what I was studying, but the one fact stood out, that I would have to be a better man if I wanted to enjoy better health and so I started on this work and kept the goal before me continuously.

For years it seemed that nothing but trials and tribulations and restlessness followed, but "the muddy river-bed must be stirred in order to purify the stream" (Science and Health, p. 540). Things seemed to have settled down to a more peaceful existence when the world war broke out. By that time I thought I had given up all false education, but I soon learned differently and the first few weeks of the war took me completely off my feet and I believed in the righteousness of the cause of the Central European Powers. Thinking that *The Christian Science Monitor* was pro-Ally and anti-German, I gave up reading this daily paper, which I had been reading since it was given to the world by our Leader with the words, "The object of the *Monitor* is to injure no man, but to bless all mankind" (Miscellany, p. 353). Shortly afterwards physical discord manifested itself and in thinking over the condition I came to the conclusion that I had better go back and get the truth about the world war from the Bible, Science and Health and all the other works of Mary Baker Eddy, as well as from authorized Christian Science literature. I discontinued all other reading. Then Armageddon commenced within me, and while the boys were doing their bit in Flanders, France, I was getting my baptism of fire right here. During the heat of this battle within, by continually studying all our literature, the truth about God and man, His reflection, was revealed to me and with this revelation came freedom, better health and better morals, abundance, friends, a right understanding of democracy and appreciation of the United States and Great Britain and what they stand for.

I have been healed of severe stomach and bowel trouble, headaches, blood poisoning, typhoid malaria, fear of lung disease, severe colds, and many other conditions. Words cannot express my gratitude to God for His guidance and protection, to Jesus the Way-shower, to Mary Baker Eddy, who has discovered this truth and given it to the world in Science and Health, and also to the various practitioners and friends who have stood by me and assisted me on my

journey out of materiality into spirituality. I cannot refrain from expressing my gratitude for all Christian Science literature which is coming to us daily, weekly, and monthly and guiding us continuously, keeping us in touch with world affairs, enabling the Scientist to deal with the world problems, and thereby his own, intelligently and scientifically. —*Oscar R. Dellie, Del Monte, Calif.*

ALTHOUGH but a young student of Christian Science, knowing of its healing and beneficent powers for but two years, I have experienced many healings. When first coming into Christian Science I was healed of valvular heart disease for which two physicians claimed there was no cure. The extreme fainting spells disappeared at once never to return, also shortness of breath, and stomach trouble in an aggravated form, supposed to be the result of poor circulation, were overcome, and a neurotic condition fast approaching nervous prostration.

I am indeed inexpressibly grateful to Mrs. Eddy that through her tireless efforts and great love she was able to approximate that Mind which was also in Christ Jesus and that through her wonderful books and the Scriptures we are enabled to do the same. I am also grateful for membership in a branch church and for class instruction.—(*Mrs.*) *Jessie Anderson, Chicago, Ill.*

IT seems almost impossible to tell what *The Christian Science Journal* and *Sentinel* have done for me in the way of unfoldment and spiritual growth since I began the study of Christian Science some four years ago, and especially during the past few months. The understanding of the privilege as well as the responsibility of subscribing to these periodicals established by Mrs. Eddy, has been rewarded even according to the promise in Malachi, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." *The Christian Science Monitor* brought with it also a wonderful blessing, for during the first year's subscription one of the family, to whom it seemed difficult to offer the cup of cold water, became a student of Science through the healing work of its pages alone. For this reason, if for no other, I send the following testimony, knowing from proof in the past, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

During the earlier days of study, one proof of God's care stands out most prominently, before which I bow my head in awe and gratitude. I was alone in my home one windy March morning, when the lower part of my clothing came in contact with a gas flame. As I was standing with my back to the heater, the sheer material which I was wearing was in flames to my waist before I discovered it. I realized the uselessness of

my leaving the room where I was for help, as many of the windows in the adjoining rooms were open. At first I was terrified, for it seemed as though nothing could save me. Then I cried aloud to God in my need. Instantly a wonderful assurance came that there was nothing to fear, that presence of mind was needed. A quick realization that there was only one presence and Mind and that one the only help needed, enabled me calmly to smother the rapidly increasing flames. Although to human sense the burns seemed very deep and no practitioner was called, there was no suffering, except when I momentarily yielded to the temptation to use material means to aid healing, showing me clearly that Principle needed no help.

I did not take up the study of Christian Science for healing, but when it was first brought to my notice there came also the conviction that if I would seek I would find a God who would lead me into the truth. Through consecrated study I have learned that God is Love, a God who is ever present and who is my God, that man is His spiritual idea, or image and likeness, pure and perfect, dwelling forever in divine consciousness. As this realization unfolded to my thought, many discordant conditions such as fear, fatigue, depression, inharmony, and resentment disappeared as naturally and necessarily as darkness before light. For these many blessings received I wish to express my gratitude, also to the one who helped me gain my first understanding of God as Love. I am not unmindful of what it has meant to me as a student of Christian Science not to have had opposition to my study in my home, but always loving encouragement, consideration, and help.

A deep and abiding love for our Leader, Mrs. Eddy, came with some understanding of what a great and inestimable labor of love she accomplished in establishing so many means for our progress through study and also for the proof of what she says in "Miscellaneous Writings," on page 262, "Dear readers, our *Journal* is designed to bring health and happiness to all households wherein it is permitted to enter, and to confer increased power to be good and to do good." On page 331 of the same book she beautifully writes, "Thus abiding in Truth, the warmth and sunlight of prayer and praise and understanding will ripen the fruits of Spirit, and goodness will have its springtide of freedom and greatness."—*Mrs. Ellanette M. Power, Lynn, Mass.*

THE traveler in a mountainous country pauses occasionally to look back at the peaks already surmounted. Then, encouraged by the view of what has already been accomplished, he is able to press onward with renewed energy. Thus the writer of this testimony would pause to look back over the uplifting experiences of fifteen years in Christian Science.

I came into Christian Science while a high school student, through the healing of my eyesight. A competent oculist had pronounced mine one of the worst cases of astigmatism ever encountered in his experience.

Yet I laid aside my glasses after three weeks of Christian Science treatment. I have enjoyed the best of eyesight ever since and freedom from headaches, which I had had almost constantly for a year before my healing. During this experience the practitioner explained to me the unreality of a personal devil and a few weeks later I suddenly realized that I had lost a mental picture of a personal God. I was at first dismayed, then uplifted by the overwhelming consciousness that God is Mind. I now see that this clearing of my mental vision was an indispensable part of the healing.

At the birth of my first child terrifying conditions presented themselves. I was unconscious for twenty-four hours, going through eleven convulsions. The physician on the case wished to be allowed to sacrifice the unborn babe. However, those who were Scientists in the family took a stand with the practitioner for Truth. Toward morning the spiritual light dawned for all of us. The babe was brought into the world safely and by night most of the discordant conditions had cleared up. To-day my little boy is a perfectly normal child of seven years. Had it not been for Christian Science he would never have been born. In this connection I would like to add that previous to the baby's coming I turned my face steadily away from all human laws and fears. I had my reward, for I have never had any memory of suffering in this experience. As the practitioner put it, I was "not in the turmoil."

When my second baby was eighteen months old he became ill and I asked for Science help but kept the matter from my husband through fear of his intense opposition. The baby, however, did not improve. In the early morning he suddenly went into a convulsion. I then took a stand in the open for Science. I telephoned the practitioner and then notified a doctor, at my husband's request. The practitioner went right to work and the doctor arrived twenty minutes later. The baby appeared unconscious. After watching him a few moments the doctor asked for a cold compress. At the instant when this was being laid on his head the baby opened his eyes, smiled and, reaching up for the cloth, jerked it up and down, playing peek-a-boo. The doctor soon left, saying he would have a prescription filled. By the time this medicine arrived the medicine of Mind had done its work. The baby was sleeping normally. Through this experience I was led to purify my concept of "child," and much mother-fear was destroyed.

During the so-called influenza epidemic I seemed to have passed into the "valley of the shadow." I was in delirium several weeks and but for the faithful work of a dear friend and practitioner would have passed on. After this great healing, which was to me a spiritual resurrection, I took a final stand for Christian Science as the only physician for both me and my children, and great have been the peace and blessings since.

In deep gratitude to our heavenly Father, and to this good woman, Mary Baker Eddy, who made it pos-

sible for me to find Him, and to all the Scientists who have helped me along the way, I submit this testimony to what Christian Science has done for me.—(*Mrs.*) *Muriel C. Berry, Lawrence, Kan.*

My heart overflows with gratitude for all the blessings and benefits received through Christian Science. I also wish to express gratitude for the marvelous healing of long-standing inflammation of the intestines. The error had apparently become so tenacious that healing seemed impossible, but the power of divine Truth triumphed over and destroyed it. I am grateful to the dear practitioner, who with great love and patience worked on this protracted case, and with a grateful heart I thank God that I am again a healthy, harmonious woman. In these hard times, when so many people complain that they are not sufficiently supplied, I can also express gratitude anew for the way in which divine Love cares for me. I am deeply grateful for all the blessings which Christian Science has brought to me.—(*Mrs.*) *Anna Kinze, Dresden, Germany.*

I feel I must tell the whole world what Christian Science has done for me, hoping it may help some one else who is in need. I have been healed, regenerated, made all over anew, in body and mind. As the widow of a physician, I was steeped in material beliefs and medicine, and, six years ago, had come to the place where both medicine and will power failed me. My husband had passed away years before, leaving me not only an invalid after a severe illness, but addicted to the daily use of morphine. I had been to sanitariums at different times, in the hope of a permanent cure, where I received the very best attention from skilled physicians, and had all the comforts possible, yet the cures were not lasting, and when I would fall ill I had nothing else to turn to for relief.

Realizing six years ago that I could not live many weeks longer, and having the constant, loving encouragement of my daughter and friends, who were Christian Scientists, also the help of reading the testimonies in the *Christian Science Sentinel,* I decided that if others could be healed I might be too. So I turned to Christian Science as a last resort, with the thought that if there was any good or help in it I wanted it. Surely "man's extremity is God's opportunity." I began an earnest study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and steadily improved in health during a period of two months. Then finding we were soon to leave the city in which we had been living, I decided to ask for treatment from a practitioner there. In just one week's treatment I could say that I was healed of all desire for the drug, and of many complications of years' standing, resulting from its long use. I had taken it nearly all the time, in very large doses, over a period of twenty-five years. I am now in perfect health, and have been given prosperity and the peace that passeth understanding. Whereas before studying Science and Health I felt myself in a wilderness of despair,

with no hope of anything but death, I am now free and well, and able to rejoice all the day, which makes my work only a pleasure to me.

Another wonderful proof of God's ever presence and help in time of need occurred in the summer of 1915. One evening, while I was taking an automobile trip, the car struck a rough place in the road, and I was thrown from the seat against the top of the car with great force, striking my head and back. The injury seemed serious. Loving members of my family worked faithfully over me, and before long I was able to be taken home, though in great pain and feeling sure I was hurt internally. A practitioner was called on our return who stayed with me most of the night. I suffered much pain, and my head and left arm lay helpless. As this practitioner had arranged to leave the city the following morning, it was necessary to call another, but before this was done a physician was called, upon the request of some of the family, to ascertain if any bones were broken. The doctor, who was very kind, said that I would have to lie flat on my back for at least two or three weeks, as the ligaments were torn between the shoulders, and the breastbone had been doubled over; also that I would probably have a weak back for three or four years and feel sensitive to changes in the weather. The practitioner came at nine o'clock that morning, and stayed with me almost three hours. When she left the house I felt as if I could arise from my bed, and I did so. That afternoon I took a bath and dressed myself without assistance of any kind, and later walked downstairs for my evening meal. This was just twenty-four hours after the accident. The next day I went out and walked twelve blocks, feeling no inconvenience of any kind, neither was there any discoloration. The predictions of the doctor in regard to the weak back, et cetera, have not been experienced.

For these demonstrations of God's care I am thankful, and grateful to our revered Leader, Mrs. Eddy, who was spiritually minded enough to make this wonderful truth demonstrable.—(*Mrs.*) *A. E. Montague, Chicago, Ill.*

After having heard a great deal about Christian Science and having repeatedly felt drawn to the teaching through its clarity and simplicity, I began the study of the Lesson-Sermons in 1914, not for bodily healing, but to be freed from a dissatisfied state of mind—to fulfill a yearning for the truth. The result was amazingly rapid. I gained rest and joy and the glorious certainty of having found the right way. This certainty has never left me for an instant throughout all these years, although during many testing times I have found that "strait is the gate, and narrow is the way," as stated in the Bible. The proofs of God's loving care, which have strengthened and guided me again and again when fear seemed to close the way, have also been unfailing. Thanks to loving, patient help, I have among other things been completely healed of a tenacious throat trouble combined with great bodily weakness. The healing advanced in

proportion to the gradual clarity gained regarding the truth about health, and the positive unreality of sickness and inharmony.

I am especially grateful for the realization that all without exception have access to the wealth of divine Love, and for this reason false thoughts of apprehension and fear for loved ones are becoming more and more a thing of the past; for I know all abide in God's protecting care. It is my desire to bring my thought and life more and more into accord with Principle, Love, Truth, and Life, and in this way to prove my gratitude.—(*Mrs.*) *Emma Jecklin-Bazzigher, Chur, Switzerland.*

I AM very grateful for what Christian Science has done for me. It has cured me of a very violent temper, criticism, self-centeredness, and all the errors of a very spoiled child. I cannot express in words what this Science has done and is doing for me, but I try to in deeds. The spiritual uplift is so much to me. Christian Science helped me wonderfully at the time of the passing away of my mother. The *Sentinel* and *Journal* and all the works of Mrs. Eddy are such a help to me. I grow to love to read them more every day. Indeed I am very grateful, and I love Mrs. Eddy, who has done so much for us all.—(*Mrs.*) *Ethyl Noble, San Francisco, Calif.*

OUR nine months old child was suffering from a troublesome and painful disease of the skin. It first appeared on the face and rapidly spread over the little body. We followed the advice of doctor and friends to find out the best among all the remedies proposed, but all was in vain, for the disease grew worse every day.

Finally, after much patience and sacrifice, an acquaintance advised me to have the child treated in Christian Science, saying it would surely bring relief. Although I had never known of such a thing as spiritual healing, I went the same day to a practitioner and asked for help. After a conversation with her I returned home full of hope and confidence and did as she had instructed me to do. That same evening I put the child to bed without applying any ointment. To my great surprise and joy I found the little one in the morning with a white face instead of a crimson one. The burning and itching had disappeared and in a short time the disease had completely vanished.

With all our heart we thank God for this quick and wonderful healing. —*Mrs. E. Kunz, St. Gallen, Switzerland.*

AT the time Christian Science was brought to our attention, we had been seeking a place where our daughter could learn the truth about God. Our experience in endeavoring to find this truth had led us through devious paths, and we were still seeking when the textbook of Christian Science was lent to us. A careful study of this book soon convinced us we had at last found that which we sought, and it has been with great joy we have followed its teachings.

About three months after we began the study of Christian Science

there came an opportunity to prove the omnipotence of God. One day while going about my duties in the plant where I was employed, my heel caught on a step as I was about halfway down the stairs, and I was thrown violently forward down the steps, a distance of about eight feet, landing on one foot, which doubled under my weight and threw me to the cement floor. I got up immediately and made my way to a packing case and sat down, uttering to myself the first sentence of the scientific statement of being (Science and Health, p. 468). In a very few minutes I was able to go about my work, which necessitated considerable walking. This occurred about ten o'clock in the morning. In the evening as I started for home a great sense of pain seemed to manifest itself, and it was with great difficulty that I at length reached my home.

I immediately sat down and read "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and in fifteen minutes' time I was able to walk without any inconvenience and the next day walked several miles of city streets without experiencing any difficulty. To the physical senses there was every evidence of a bad sprain which would have confined me to my home for several days.

Since that time Christian Science has been our only help and it has met our every need, mental, physical, and financial. At the time when coal was reported to be scarce, we looked to the one source for supply, and it never failed us. Our hearts are full of gratitude to God, and to Mary Baker Eddy, through whose efforts we are again able to demonstrate the Christ, Truth. We are also grateful for the Christian Science Sunday school, where the children are being taught the truth about God.—*Charles N. Zylman, Detroit, Mich.*

SINCE the first reading of "Science and Health with Key to the Scriptures" by our Leader, Mary Baker Eddy, over six years ago, the writer has been blessed with manifold "fruits of the Spirit." These blessings have been manifested in the healing of mental, moral, and physical discords, such as periodical colds, sore throat, backaches, and other erroneous conditions.

Through many seemingly very severe human experiences the knowledge that the absolute truth was ever present to save, never left me and one by one each problem has been solved by Christian Science. I am grateful for the uncovering of resentment, criticism, discouragement, and fear in my thinking, and for the knowledge that Truth destroys these errors, as well as self-love, self-justification, ingratitude, vanity, and pride. In business it has been found that divine Mind governs harmoniously and that the pressure of human will, scheming, and undue personal responsibility are unnecessary to right activity.

In entering the literature distribution and Sunday school work, it was not expected that any individual benefit would result to the worker, but great has been the knowledge of Truth gained therein. No greater privilege could come to any one than

in this service. I am grateful to God for Christian Science and for every blessing it brings to mankind.—*(Miss) Margaret L. A. Bayliss, New York, N. Y.*

I HAVE so much to be grateful for that I hardly know where to start. For the past three years I have been a student of Christian Science, and each day some blessing comes to me in such a way that I recognize in it the result of my slight understanding of this wonderful truth.

I was healed of a disorder which had been getting worse each year, until I was a nervous wreck. Sleep was becoming an impossibility without narcotics and I was obliged entirely to give up the fight every six weeks or so and go to bed for a week or two, sometimes with the help of a trained nurse. Being a business woman and entirely dependent upon my own earning capacity for supply (as I then thought), this was becoming almost unbearable. I was led to Christian Science at a time when things were very black to me; my healing did not take place for two years. I fell down, as a tiny child does when learning to walk, many times; however, I held on with all my might; why, I did not know, but chiefly because I had nothing else to turn to. I had tried everything but an operation which I had been told was necessary by every physician who examined me, and I was afraid to submit to that. In Christian Science, however, it was all met, including fear.

Since this healing, so many beautiful things have come to me. For twelve years I had made my home in apartment houses and hotels. My future looked uninviting and I was becoming most unhappy, especially because it seemed that the noise from my surroundings interfered greatly with my studying. However, I knew there was some harmonious place for me and commenced to look for a tiny flat which I could furnish modestly and call my home. I needed good car service and also wanted to be near a Christian Science church. I looked at many, but was finally directed to one within my means and exactly what I wanted. In furnishing it I found nothing but love and harmony manifested by merchants and neighbors. This again proved to me that harmony is our birthright. At this same time I began giving thought to my business surroundings, which had not been very harmonious for some time past. One month after going to a practitioner for treatment, I was invited to fill a position in beautiful surroundings, with work which I was familiar with and loved to do. Right here came another healing. Since a tiny child I had great fear when near a window that was high above the ground. My new office was on the eleventh floor and I looked out of my windows with horror at first, but immediately went to work to overcome it, and now I have no fear whatever when obliged to open or close the windows.

For many years I was employed in the office of an architect who was at that time erecting one of the finest Christian Science churches in this city. I met many of the building

committee of the church and other Christian Scientists. Some knew that I needed help, but I turned away from it in disgust and in many cases thought less of the people who spoke to me about the truth. Many who read this testimony may find themselves in like circumstances. No one ever said anything more unkind about Mrs. Eddy and Christian Science than I did, although I knew absolutely nothing about the subject except the untruthful things which are said of it. Even after turning to it for help, when testimonies were given at the Wednesday evening meetings, in which some one would say that at a critical moment he had immediately declared the truth, I would grunt inwardly at the preposterous idea,—but I now know it is the truth because I find myself doing it unconsciously.

I am truly grateful for the practitioners, the literature, the *Monitor* especially, which often helps me in realizing supply, and the church services, which never fail to heal in one way or another, and to Mrs. Eddy for her discovery.—(*Mrs.*) *R. Byrne, Los Angeles, Calif.*

I WISH to express my gratitude for what Christian Science has done for me and for all the blessings I have received through the study of it. It was presented to me about nine years ago, when it proved to me that "man's extremity is God's opportunity." I had been ailing for many years and spent hundreds of dollars trying to find relief through medical aid; when I thought one ailment was better, another would present itself. I suffered greatly with rheumatism, which finally seemingly settled in nerves and joints, and when my fingers began to get disfigured and jawbone almost set, fear began to set in, and sickness and discord seemed to becloud my mental atmosphere, and it seemed that insanity was the next thing to bind me. I have always had great faith in prayer, and prayed to God for light to dispel this mental darkness. My prayer was heard and answered.

The next day a dear friend came in to see me and told me about Christian Science. It was all new and strange to me, but she lovingly explained it to me to the best of her ability, and it appealed to me; but the fear of getting away from God seemed to worry me, and when she left some pamphlets for me to read I was soon convinced that it was the truth I had been looking for all my life, and it brought me closer to God than ever before. With the help of a practitioner I was healed, not only physically but mentally as well.

I am deeply grateful to God for all His goodness, to Mrs. Eddy for giving us this great truth, to the dear friends who have helped me to understand and know that God is Love. —(*Mrs.*) *Susanna Gegner, Williamsburg, Ky.*

IN gratitude for relief from physical pain and mental suffering I give this testimony. In 1902 I was teaming and had to keep a book account, and was in such condition I would fall asleep while entering our accounts and could not keep awake while in a warm room. My skin,

throat, and mouth were dry and parched, my eyes were inflamed and felt as if there was dust in them, and periodically I was in a high fever. I tried various reputed cures, followed physicians' advice and took their prescribed tonics, without any lasting benefit and each succeeding attack was more severe and stubborn than the preceding one. During one of these attacks a friend asked me to try Christian Science and took me to a practitioner. I was instantaneously healed, which healing has proved to be permanent.

After this healing I went back to drugs for some minor ailments, until sciatic rheumatism held me in bondage. Then I remembered my former deliverance and again sought Christian Science, and was healed in one week. A few months later I was instantaneously healed of lumbago of many years' standing.

Then I wanted to know the how and why of these healings and began to read and study Mrs. Eddy's writings in earnest, with the result that cuts, burns, and accidents have been overcome, often with no pain and always without distress. I have also been freed from headaches that used to attack me about monthly.

While picking frozen dirt, the pick glanced and went through my foot. This happened about noon and I spent the balance of the day reading and studying, and next day put the same shoe on and never felt any inconvenience afterwards. Later during the same winter I knocked off a finger nail with a hammer. I declared the truth and merely wrapped a cloth around the finger, and never lost a day nor suffered a moment's pain, nor did I favor the finger while working at picking, chopping, or shoveling.

A neighbor of ours brooded over a fancied wrong which he thought had been done him and would not even return our greeting or speak to us, and several times made unkind remarks to others about us. This condition lasted for about three years until one day I had occasion to be near his mine and was enabled to see so clearly the absurdity and falsity of his attitude that the error was instantly destroyed. He immediately came to me and said he had just seen where he had been mistaken in holding animosity against me but still spoke in a defamatory manner of my partner. A week later he came unasked and helped me repair a boiler and repeated his remarks about my partner, which I mentally denied. He went to my partner the same day and spoke cheerfully to him and ever since has been a staunch friend.

These are but a few of the many proofs I have had of the ever presence and power of God to heal now as of old, and for all these blessings I am most grateful to our dear Leader, Mrs. Eddy, who was pure enough to give us a "Key to the Scriptures" wherewith to unlock the treasures of the Bible and thereby plant the "waste places" with joy and freedom where formerly were struggle and bondage.

I am thankful for the helpful articles in the Christian Science publications and for the testimonies, for membership in The Mother Church and in a local society, for those who

lovingly helped me while I was struggling for understanding. My desire and effort is so to live what I know of Truth that I may be worthy of the name Christian Scientist.—*George J. F. Stephens, Yukon Territory, Canada.*

In giving my testimony of healing in Christian Science, I am bearing witness to the power of infinite Life, Truth, and Love to destroy whatever is unlike good, God. Every inharmonious condition which has presented itself in the last eight years, whether it has been of sickness, accident, or fear of any kind, has been healed by the application of the rule of healing as taught in Christian Science.

The Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy, with the daily Lesson-Sermon as given in the *Quarterly* Bible Lessons, together with the inspiring literature that comes to us daily, weekly, and monthly, as well as all Mrs. Eddy's other works, have guided my footsteps in the pathway of divine Science. I am grateful to every contributor to the activities which Mrs. Eddy established, and particularly so to the consecrated practitioner and teacher who threw so much light on the glorious truth which helped me on my way.

My experience of physical healing has been an incontrovertible proof of the omnipresence of the one governing Principle. A long-standing and distressing condition which had not been helped by materia medica, after eighteen months of constant doctoring under four of the leading doctors in this community, brought me to the realization that there was no help outside of Christian Science, so that if I was ever to get well it would be necessary for me to overcome my prejudice against Christian Science, and take up the study of it. I threw myself into it with my whole heart, and before I knew it insomnia and many other conditions which were a part of the trouble were entirely and permanently healed. As I gained an understanding of God and my relation to Him, all the false claims of sickness disappeared. The complete healing was very slow, and at times the conditions seemed discouraging, but I learned then what had always seemed incomprehensible to me, why people rejoiced in having had a slow healing. I was forced to work and study as I should probably never have worked and studied if health had been speedily regained. I learned to turn to infinite Mind for the solution of every problem, and began to put into practice the wonderful verses from Proverbs: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

One glorious instance of the power of omnipresent Love to preserve us, was experienced in protection from an accident. We were in an automobile going into the mountains, and had almost reached the point where we were to meet our pack, preparatory to an early start on a camping trip. It was intensely hot, we had made a very early start, and altogether there seemed to be a slightly

disturbed condition. The children and I had our eyes closed and were silently declaring the truth. I had just arrived at the realization of the great truth embodied in the saying of Paul to the Romans, eighth chapter, verses 38 and 39, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," and had just gone over those verses in my thought with a deep sense of gratitude, when I heard a sharp exclamation on the part of the driver. I at once saw that he had lost control of the car, and we were sliding rapidly downhill, backwards, with a sharp declivity on one side and a steep bank on the other. Although the driver screamed to have a rock put under the wheel to stop the car, we were going too fast for any material help to reach us. I was of course knowing that, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 424), "accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony." The driver at length succeeded in backing his car into the bank. Trembling and ashen white with fear he exclaimed, "How fortunate that I had presence of mind!" It *was* the presence of Mind, I realized,—the one infinite, omnipresent Mind,—which had saved us. The most beautiful part of the whole experience was the complete lack of fear on the part of the children and myself. The truth having been declared before error had presented itself, the work was done and stood the test.

When I first took up the study of Christian Science, our children were very young, so that in the intervening time quite a number of the so-called children's diseases have presented themselves, but in no instance have the symptoms lasted over a few hours, and the belief of abnormal temperature has invariably been met almost instantaneously. In all the years that we have rejoiced in an absolute reliance on God, we have never had a doctor or a drop of medicine in the house.

I have often thought with particular interest of what our family physician said years ago in connection with the extreme way in which sickness seemed to attack me. He explained it as temperamental. I went to the extreme in everything. I could seemingly be happier than anybody else and I could be sadder than any one else. I was either away up in the clouds or I was away down in the depths. So our good doctor said that I took sickness in the same way. For the healing of this belief about temperament I am more grateful than for any physical healing, for I now know what permanent joy is which comes as the result of right thinking. As each problem presents itself to be solved, it is met with a clearer understanding of the allness of God, the government of divine Principle, and the consequent nothingness of the

suppositious opposite, or a belief in a power apart from God. In proportion as this lesson is learned the problems grow beautifully less. It is my aim to live in strictest accord with Principle, in the reality of things, which the spiritual man does, and to put behind me as quickly as practicable the material sense of things, or the unrealities. Nothing helps this spiritual growth more than the cultivation of unselfishness, and the expression of gratitude. There is no way it can be expressed that is more fruitful than passing on the good tidings of the availability of the wonderful truth of healing made practicable to the world by Mrs. Eddy through her writing, through the Christian Science church services which she established, and through her established literature. It is therefore with the greatest joy that I seize every possible occasion to give out a piece of our literature, knowing as I do that it has within itself the seed of that truth that heals, which has healed me. Every opportunity to tell the wondrous story, or to support the church activities I look upon as a privilege, as an opportunity to glorify God, and it is with this thought uppermost that I wish to bear testimony to all the endless benefits that I owe to Christian Science.—(*Mrs.*) *Rose N. Sutro, San Francisco, Calif.*

THAT this testimony to the power of Truth as revealed in Christian Science may help some one is my sincere desire. I shall always remember the occasion on which this religion of Love was revealed to us and with what a wealth of love we were told of God's wonderful care. Many of my misconceptions of God fell away that night. Several years passed without any open acknowledgment of the truth on my part, but the knowledge then gained never left me and has been of great value to me since.

The opportunity to learn more of Christian Science, and to borrow a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, came with the opening of a meeting room in my neighborhood. At that time I was wearing a support for hernia and had been doing so for six or more years without any hope of being able to do without it, and with the constant fear of complications; also chronic stomach disorder held me a slave to a strict diet and drugs. I had been studying the textbook only three days when the need for the support left me, and with the removal of the fear came a great sense of freedom and peace that I had not thought it possible to attain. This healing has been permanent and has left me stronger than ever. A few weeks later freedom from the stomach trouble was realized by endeavoring to take no thought for the body, as commanded by Jesus.

Other discords have been met and overcome in the family. Our children have been specially receptive to the truth, and various ailments, such as measles, colds, chicken pox, ringworm, and bowel troubles, have been speedily overcome by understanding their nothingness and endeavoring to demonstrate the allness of God. I am very grateful for freedom from the tobacco habit, to which I had

been a slave more than twenty years. I had almost despaired of getting rid of it when after a talk about it to a practitioner the desire to smoke left me and has never returned.

I am very grateful to all who have at any time helped me to see the healing truth, and feel that the only worthy expression of gratitude for the truth given to the world in this age by Mrs. Eddy, is to let my light so shine that others seeing it may learn that God is Love.—*H. Kennedy, Patricroft, Lancashire, England.*

I LOOK back over the past year with gratitude for good that has come to me, for the many problems that have been satisfactorily solved through Christian Science, and for the knowledge of God as Love and ever present.

I have been healed of many physical discords, for which I am exceedingly grateful; financial difficulties that seemed insurmountable have been overcome. I wish to express my gratitude for the Wednesday evening meetings and for the testimonies.

Several months ago I attended a Wednesday evening meeting under a heavy mental strain. I felt that the difficulty was so great that it was beyond solution, but the service that evening dispelled that doubt, the hymns and testimonies all seemed to be for my benefit, in each one was cheer and hope, and when the service was over I acknowledged my gratitude to God for this wonderful demonstration of ever present divine guidance, for I was lifted out of the mental depression. I knew then that my problem would be solved, and it was.

I am most grateful for a beautiful home life, which I know is due to Christian Science. Everything that I have and am I owe to this wonderful religion of the Christ which was so clearly demonstrated to the world by our beloved Leader, Mary Baker Eddy.—*Joseph S. Clark, Philadelphia, Pa.*

IT is with a deep feeling of love for Mrs. Eddy that I express my gratitude for Christian Science. In March, 1911, I attended my first Wednesday evening testimony meeting, and although there were only a few people present I felt that truly God is the divine Principle of being. For years I had groped in the dark byways of mortal beliefs, trying to understand God and existence, but I came no nearer a satisfying solution of the problem; therefore there swept over me a wave of great joy and happiness when I learned that God is the divine Principle of being. At once I had a living, omnipresent God from whom I could never be separated for a moment; who is truly a present help in time of trouble.

There followed immediately many opportunities to prove the infallibility of the truths I had been learning. An affection of the skin, which a doctor had declared would return every year, was healed five years ago, and although there was one slight return, the trouble was quickly overcome. Bitterness, resentment, and feelings of injustice have been cast out of my consciousness, and life is now al-

together different. Self-pity and morbidness have given place to peace, happiness, and joy. The Bible, which was a closed book, is an illumined guide for every day, and the Lesson-Sermons are a source of inspiration. I cannot feel grateful enough to our Leader for the many ways she has provided, whereby we can learn more and more of this healing truth, and so bring it to others. My daily prayer is that I may live closer and closer to Principle, God. In the words of Paul, "Thanks be unto God for his unspeakable gift."—*(Miss) Marian Janet Turner, Christchurch, New Zealand.*

I WISH to add my testimony to the wonderful benefits I have received through the study of Christian Science. About eighteen years ago I was visiting in a home of Christian Scientists and had my first glimpse of the truth; I was healed in a few hours of a bad sprain and bruises received in a fall down a flight of stairs. It seemed wonderful at the time, but like many I was not ready to accept it. Seven years ago I contracted malaria with all its attending ills, then pyorrhea set in, a bowel trouble of many years' standing became aggravated, I was put on a diet for four months, and saw the doctor and dentist every few days. Consequently, I lost much time from my business. In the course of work I met a practitioner and she told me of the help I would receive in Christian Science. The dentist gave me no hope and the doctor very little. The memory of my former healings came to me several times, so I went to my friend for help and the healing was almost instantaneous. This was six years ago. The ulceration of my teeth, the bowel trouble, and malaria vanished into nothingness in a few days, and best of all—I had found God.

At the same time a little dog that I have was healed of mange and has never had any medicine since, whereas before I was always giving him something. Since then many physical ills have been quickly met. I am trying daily to have my life reflect more of Truth and Love and I know now that God will sustain me in all ways. A sense of His omnipotence, omnipresence, and omniscience is my most precious possession. Gratitude for the better outlook, the growing realization of true substance, the loving help received, church membership, for our literature, and for all Mrs. Eddy has done to make our path easier, is beyond words to express.—*(Mrs.) Elizabeth Close, Warrensburg, N. Y.*

WORDS indeed fail to express my gratitude for Christian Science. It is nearly four years since I took it up, not for physical healing, but because I was not satisfied with what I had, and I am indeed grateful to be able to say I have found more than I ever expected to, for I have indeed found the pearl of great price, which has brought harmony of mind, peace, and the healing of a discontented life. Among the physical benefits are the healing of a bunion of over twenty years' standing, headache, colds, the effects of a nail in my foot—a heal-

ing most wonderful to me—influenza, in a few hours, stomach trouble, and many other discords, including gallstones, which six doctors had told me I could only be cured of through an operation. It took three years before it was completely overcome, but in the last year it has entirely disappeared. I can say that each time I had this difficulty it was met by the kind work of practitioners, for which I am indeed grateful. In the last year I have been able to meet each and every problem that has presented itself, so I feel that I am gaining some knowledge of the truth.

I am also very grateful for the literature, especially the *Sentinel*, as it was in it that I really found my first help. I also am most grateful for *The Christian Science Monitor* for the help it gives me each day. I am grateful that Christian Science has taught me how to pray without ceasing,—that is my biggest comfort, for no matter how humble my task may be I can pray without ceasing. It is helping me each day to love my neighbor more and more. For all that Christian Science has done for me and mine I am indeed very grateful, grateful to God and to Mrs. Eddy, His messenger to this age.—(*Mrs.*) *H. M. Walter, Phoenix, Ariz.*

It sometimes takes a complete getting away from one's accustomed surroundings to give one a fuller realization of what the study of Christian Science means. Lately, during a journey by land and water, I have seen more fully the advantage of an understanding of an omnipotent and omnipresent God. The ability to replace false suggestions of delay, cold, epidemic, quarantine, et cetera, with the truth, was a constant cause for gratitude and rejoicing. The value of a "God at hand" was forcibly shown when colds were going the rounds among the passengers on board ship. The suggestion of sore throat came to me, but almost at once disappeared. Two nights later I went with a fellow passenger to the ship's doctor for medicine for the same sort of cold and heard him tell her she would have to wait until morning. Such a wave of gratitude went over me for the quick release I had experienced because of knowing the omnipresence of health; and I could not refrain from comparing that human physician, who refused aid because his day's work was supposed to be done, with the one Healer, who is always available.

I had been a medical nurse for years before beginning the study of Christian Science, and I did not come into it for any apparent reason; but since beginning the reading of Science and Health by Mrs. Eddy I have taken no medicine and have had plenty of proof as to the efficacy of Principle applied to one's problems. I have been particularly joyous over the constructiveness of Christian Science, no matter in what situation it is applied. If the result of the mental work done is not constructive, it is no longer Christian Science, and one may always put that test to his work. Bad habits may be done away with, disease cured, error of every sort eliminated, but not one degree of harm can result if one's prayers are

not "amiss," because "he" or "she" does not enter into the question—the impersonal error is all that is replaced by the equally impersonal perfect "idea" of God's creating. I must express my gratitude for the periodicals, especially *The Christian Science Monitor*, the reading of which enables me to talk on current events in a way I never could before, because of the truth of its news which makes me feel sure of my conversation on whatever subject is under discussion. The reading of it is in itself an education, and inculcates in one great level-headedness in forming opinions whether of people, events, or governments.

It is easy to be seen that Christian Science is an ever ready aid in any problem that confronts us, and it is a comfort to know that because it is of God it is everlasting.—(*Miss*) *Janet C. Cobbe, Palo Alto, Calif.*

WHEN Christian Science first came to me I was under a great mental strain. I could not, it seemed, see a ray of light. I would take my Bible and try to seek consolation, but as I had been taught in the old denominational religion that these chastisements were sent to us from God as punishment for our shortcomings I tried to accept it all with patience. It seemed there must be some way for comfort in my trouble, and the way came so beautifully through meeting a lady who was my neighbor and a Christian Scientist. I said to her one day, "You always seem so happy; I wish I could be happy with you." She talked of God as a God of love and before I left her the first ray of sunshine seemed to penetrate where all had seemed darkness before. She let me take her textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I opened the book and commenced to read the chapter on "Prayer" and when I came to the three words, "God is Love," what an illuminated sense of the truth opened up to me. I knew I had found the truth and that God does not afflict His children, but is an ever present help and always ready to free us from the false beliefs and fears that hold us in bondage. Then healing came to me of sick headaches and bronchial trouble.

Christian Science was welcomed into my home, for different ones of the family found it to be just what we needed to make us happy and harmonious. My sister had been on the operating table twice without any relief from suffering. She was to have had the third operation but when I went to her with the healing message of divine Love, she decided to try Christian Science. She was healed, and to-day rejoices with me and is grateful to God and to Mrs. Eddy for the textbook, the key which has unlocked for us the understanding of the Bible and has proved to us to-day that the Christ is, as Mrs. Eddy states on page 583 of Science and Health, "the divine manifestation of God, which comes to the flesh to destroy incarnate error." I am also grateful for all of Mrs. Eddy's writings, for the periodicals, and for the privilege of sending them to others. —(*Mrs.*) *Clara I. Geiger, Chicago, Ill.*

INSTRUCTIONS REGARDING ADVERTISEMENTS

IN THE CHRISTIAN SCIENCE MONTHLY PERIODICALS

The Christian Science Publishing Society accepts for advertisement in the Christian Science periodicals only those cards which have first been approved by the Board of Directors of The Mother Church. Following this approval a notice is sent by the Publishing Society stating the amount due for the insertion of the advertisement in the *Journal, Le Héraut,* or *Der Herold.*

The annual charges for advertisements in the *Journal,* payable in advance, are $10.00 for each line or fraction thereof for the church advertisements, and $5.00 for each line or fraction thereof for the practitioners' and nurses' advertisements. Advertisements of practitioners and nurses in the *Journal* are published only in the January, April, July, and October issues. The charge for practitioners' advertisements in *Le Héraut* or *Der Herold* is $2.00 for each line or fraction thereof.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner thereby requests its removal. When once discontinued, a new application and approval are required before an advertisement is accepted for reinsertion.

PRACTITIONERS AND NURSES

Practitioners whose cards are accepted for the *Journal, Le Héraut,* or *Der Herold,* it is understood, will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

Advertisers in *Le Héraut* are required to speak and write both English and French, and in *Der Herold* to speak and write both English and German.

Nurses whose cards are accepted for the *Journal* are expected to maintain in their advertisements an address through which mail will reach them at all times.

As the names published in the *Journal, Le Héraut,* and *Der Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

ORGANIZATION AND RECOGNITION OF BRANCH CHURCHES AND SOCIETIES OF THE MOTHER CHURCH

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, in accordance with Article XXIII, Sections 6 and 7, of the Manual of The Mother Church, they should write to The Christian Science Board of Directors for information concerning organization as a branch of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.

READING ROOMS

A reading room notice, giving the address and the hours when the rooms are regularly open to the public, is a necessary part of every church advertisement, and care should be taken to have the rooms open, with an attendant in charge, at the hours named. The notice of a reading room is published only in connection with the notice of a church or society.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XXXVIII DECEMBER, 1920 NUMBER 9

THE LAMBETH CONFERENCE

FREDERICK DIXON

HISTORY teaches us that there has at all times been an inclination amongst the holders of orthodox opinions to examine critically the views of those who have separated themselves from their communion. Unfortunately, this examination has usually been undertaken not in any desire for enlightenment, but purely for the purpose of repression. If any proof were needed of the truth of such a statement, it is staring the world in the face in the existence of the laws against heresy on the statute books of the nations. Gradually, of course, as humanity became more humane, the torturing of heretics gave place to the civil disabilities of dissent, and these in turn to the social pressure of bigotry and ignorance. Voltaire writing, in the early eighteenth century, his Letters on England, noted, with his usual cynical humor, the fact that "an Englishman, as one to whom freedom is natural, may go to heaven his own way." It is true that the Englishman, of the church liturgy, were he the "infidel, heretic, or Turk," could go to his own heaven without going to His Majesty's prison on the way, but it would have been interesting to have the opinion of the Dissenter, the Jew, or the Roman Catholic, as to the limits of freedom of thought permitted to him when that mirror of the moralities, George the Second, was Defender of the Faith in England.

George the Second has given place to George the Fifth. The disabilities of the Dissenters, the Jews, and the Roman Catholics, have been swept away. There is a Romanist Archbishop of the Roman Catholic Cathedral in Westminster, a Jewish Lord Chief Justice, and the ministers of the Free Churches have been bidden to grace the cathedral pulpit. But human reason continues to ebb and flow with the regularity of the tides. Having released its neck from the yoke of theology, it hastens to place it beneath that of medicine. For the thirty-nine articles it has substituted the catalogue of infectious diseases, in place of the Test Act it enacts the

Vaccination Act, and whilst admitting that the dogma of the fall of man or of transubstantiation may be open to question, repudiates all heresy with respect to serums. But here comes in the difficulty, the difficulty of all efforts to legislate illogically. If a man is to be permitted to exercise freedom of opinion as to the Pauline doctrine of the fall, or the New Testament teaching as to the Last Supper, why is he to be deprived of freedom of opinion as to the teaching of the Bible on the question of physical healing?

It is just here that the drafters of the report of the recent Lambeth Conference have made their fundamental error, which has vitiated every one of their conclusions with respect to Christian Science. The archbishop and thirty-one bishops, who examined the subject and issued the report, have been guilty of attempting to criticize demonstrable Science by concentrating attention on its theory and ignoring its practice. Not so did the committee which sat in the deanery at Westminster, under the presidency of the Dean, in the summer of 1914. It recognized the hopelessness of attempting to divorce cause from effect. Made up in equal proportions of the leading clergy and most eminent doctors of the day, it asked for and obtained evidence of Christian Science healing equally with an explanation of its teaching on definite questions of its own selection, and so never transgressed against Jesus' declaration that a tree must be known by its fruit.

As a consequence of offending against this, the bishops have involved themselves in an entanglement of supreme inconsequence, expressed in their own words as follows: "We have to safeguard ourselves and others against the inevitable tendency to allow the imagination to be caught by theories, and to translate them into practice, before we are sure of the grounds upon which they rest." If the committee had been a meeting of the synagogue called to debate James' famous pronouncement, "Faith without works is dead," it could scarcely have exhibited a greater trepidation. As it is, Christian Science is half a century old; and it is a little late, as indeed there is far less excuse, for attempting to fall back upon the hesitation of a member of the House of Commons Committee on the locomotive engine, who desiring to be equally sure of his ground, before encouraging Stephenson to translate his theory into practice, inquired, deprecatingly, what would be the effect if the "Rocket" encountered a cow. After this no one need be surprised to find the committee congratulating the Church upon the support extended to it by psychologists, who may be Christians but are equally likely to be "infidels, heretics, or Turks," in advising the greatest "caution and restraint" in estimating "the use and abuse of psychic gifts in the Bible story." This is the very fear, if you come to think of it, which overwhelmed the Jewish hierarchy, in the first century, when they declared of Jesus, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." It would seem as if now as then the only way to escape

entirely a charge of demonology or hypnotism were by rigidly eschewing the gospel command to heal the sick.

Now, that the bishops are all on thorns over this subject of psychology is manifest from the way they return, later in their report, to the question in the guise of Gnosticism and Neoplatonism. Without attempting specifically to connect Christian Science with either of these, which is extremely wise, they adopt the noncommittal air so deprecated by Hamlet as argument by insinuation, "We could, an' if we would; or if we list to speak." By the same train of reasoning, you might as well endeavor to make a Gnostic of Bishop Berkeley because he believed in the unreality of matter, or a Neoplatonist of Dr. Inge. The scholars of the church, for instance, proclaim the fact that the story of creation in Genesis is, in a large measure, derived from the Babylonish creation tables, but because of that no one pretends that Christianity is "a revival of the doctrines, sometimes couched in the same terms," of Babylon and Egypt. After this, it is not in the least surprising to be informed that to trust God alone for healing is "pseudo-spirituality," true spirituality consisting in the acceptance of "physical methods of healing and God's gift of scientific research." Spiritual healing, then, there is no escaping the conclusion, may be practiced by "an infidel, heretic, or Turk" pursuing precisely the same methods as a Christian practitioner, whilst God's gift of scientific research may include the hideous cruelties of the vivisection table. Such reasoning constitutes the strongest support of the course taken by King Asa, and a consequent repudiation of the warning of the Chronicler, who wrote, "And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign." This argument which would be natural enough in the lecture room of a hospital seems a little out of place under the roof of the archbishop's palace of Lambeth.

Even more curious, however, is the conclusion drawn from this that Christian Science practice, owing to its neglect of orthodox medicine, has been carried on "often with grave results both to children and to adults." It is quite clear from this that if the bishops had been present on the occasion on which the disciples failed to heal the demoniac boy, they would have been logically compelled to at least shake their heads over the proceeding. It is, necessarily, impossible to prove that where a Christian Science practitioner has been unsuccessful an orthodox practitioner would have been successful. But it is not impossible to prove that where a Christian Scientist has failed, it has quite frequently been in cases already pronounced incurable by doctors, and only entrusted to the Christian Scientist as a last resource, and at the last minute. In any event, the judge in such cases is who? The orthodox practitioner who has condemned Christian Science in advance. It is like making a Protestant archbishop judge

in a debate between a Protestant and a Roman Catholic, or *vice versa*.

From these generalities, the Bishop's report descends to certain particulars, but the generalities are sufficient for the present purpose. The very nature of them shows that the conflict between Christian Science and orthodoxy resolves itself all the time into the question of the reality or unreality of matter. Sectarian dogmas suffer perpetual eclipse. Since the discovery of Christian Science, the doctrine of eternal punishment has been practically discarded by the Church of England, the verbal inspiration of Genesis thrown to the winds, the miracles treated as *Aberglaube*, whilst to-day a canon of Westminster repudiates the story of Eden and what he terms the Pauline doctrine of the fall. Meantime eminent members of the church have cast doubts upon such vital doctrines as the immaculate conception and the resurrection. Doctrines, therefore, may safely be laid aside to come to the fundamental question, on which all these doctrines are based, Did Spirit create matter? In other words, Are the material universe and the human race the creation of God? There is the whole question, and every other one is subsidiary to it, as Mrs. Eddy saw perfectly clearly when she wrote, on pages 9 and 10 of "Unity of Good": "What is the cardinal point of the difference in my metaphysical system? This: that *by knowing the unreality of disease, sin, and death*, you demonstrate the allness of God. This difference wholly separates my system from all others. The reality of these so-called existences I deny, because they are not to be found in God, and this system is built on Him as the sole cause. It would be difficult to name any previous teachers, save Jesus and his apostles, who have thus taught."

Now, remembering that the Lambeth Conference was composed not of natural scientists but of bishops, and that a bishop is presumably one who has accepted the Bible, there is just this to be said. If God is infinite, omnipresent, and good, where did evil come from if it is real? If God is infinite, omnipotent, and Spirit, where did matter come from if it is real? If God is sinless, omnipotent, and perfect, where did sin come from if it is real? The Bible says that God created everything that was made and that this creation was "very good." Is evil very good? Is matter very good, when Christ Jesus said "the flesh profiteth nothing"? Is sin very good? Is disease very good when it has to be destroyed by God who "healeth all thy diseases"? And is death very good, when it is "the last enemy" to be overcome? Of course, if the bishops like to throw the Bible overboard and to remain orthodox they can, by means of the dispensary power which is the perquisite of the dispensers of orthodoxy. But to the end they will be pursued by the challenge to prove their faith by their works, and by that strong and uncompromising declaration of faith, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

DAVID'S COMPANIONS

E. B. SARGANT

"PEACE, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee." Who that has applied these glorious words of Amasai, chief of the captains, to his own deliverance from untruth can do otherwise than rejoice, as did David, in the companions sent to him? Though Truth is always at hand as our one and constant helper, leading us beside the still waters and in the paths of righteousness, yet it is only by degrees that this is understood, and so, as we make our stand against the threatening shows of evil, helper after helper seems to come to us, sometimes in one guise, and sometimes in another, but ever on the side of the son of Jesse, considered as the standard bearer of Principle.

How unexpected and how various were the companions of David in his onward progress! How exactly also was their aid proportioned to the task he had in hand, in his three principal places of sojourn, before he set out to bring the ark of God to the tabernacle prepared for it on Mount Zion! To the cave of Adullam he came in the guise of a mere madman. At Ziklag, where Amasai accepted his leadership, he was acknowledged by the Philistines, but still kept himself close because of Saul. As anointed king over the house of Judah, he remained more than seven years in Hebron before there came the moment, symbolized by the removal of the ark to Mount Zion, when it seemed possible to make Jerusalem the seat of government of both Israel and Judah.

David's helpers, it should be noted, grew in nobility the whole time. Outward peace was not then, nor is it now, a sure sign of the advent of such companions. What they bring is that inward calm and hopefulness which must have been the portion of David, even when he dwelt in the cave of Adullam. Who were his helpers there? A strange band; "every one that was in distress, and every one that was in debt, and every one that was discontented." There was thus revealed a process of separation between those who were content to remain under conditions of injustice and untruth, and such as, unable to endure their base surroundings, gathered themselves together into the natural fortress that David had chosen. On the thoughts of each of us, Mrs. Eddy makes the same demand to-day, when she says, "Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate" (Science and Health, p. 451). Our stronghold is apart from mortal conditions; the thoughts in us that mourn because of carnal persecutions turn to that fastness and are comforted.

David's helpers in Ziklag were of a different order. Very stirring is the description of the Gadites who separated themselves unto him, "men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains." This

was no longer simply a cave of refuge; it was a place of preparation for great deeds. Gad, as will be remembered, is thus defined (Science and Health, p. 586) in the wonderful Glossary that Mrs. Eddy has given us, "Science; spiritual being understood; haste towards harmony." One feels the haste toward harmony of these new companions. With dedicated weapons in their hands, they make nothing of the clash of arms or of the discord and perturbation that would intimidate others. They come in their thousands with the spirit of the Lord upon the chief of their captains; they come as "a great host, like the host of God." David does not, however, admit these auxiliaries without question; his heart is only knit to them when he is sure that they come peaceably to help his cause. Can anything be more inspiring than to know that, if in the name of Principle we challenge every thought that presents itself to us, if, in other words, we "hunger and thirst after righteousness," our whole being will be filled with the consciousness of spiritual power?

When at last the son of Jesse reaches Hebron, new bands arrive to help to turn to him the kingdom of Saul. It is noticeable that, though they also are expert in war, the characteristics that specially recommend them are in most cases explicitly mental,—"men that had understanding of the times, to know what Israel ought to do;" such are the children of Issachar who have obviously departed from their tribe, and taken on the great qualities which were lacking in that particular son of Jacob. Finest of all was the contingent from Zebulun, "fifty thousand, which could keep rank: they were not of double heart." That purity of heart to which was accorded a special blessing in the Sermon on the Mount, enables all who fully attain it to keep rank without an effort. Of mere human captains they know nothing. There is, indeed, no outward discipline for the servants of Love. They are already moving in harmonious formation with a perfect heart and in the unity of the Spirit. To understand that there is in reality no other state of being than this, would enable us to show forth the fundamental truth about the church triumphant; it would furnish the means by which we should find ourselves spiritually in step, able unfailingly to demonstrate divine Science, and wholly impelled by a power that is not our own.

The state of elation that follows an even momentary recognition of the utter impotence of the seemingly vast and serried ranks of evil makes its own special demands for watchfulness in regard to the thoughts that come to us in the guise of helpers. Mere human auxiliaries to promote great ends, purporting to have divine sanction, are the most treacherous of all companions. By the threshing floor of Chidon, David received the sure sign that he had chosen wrongly in admitting an unworthy cart driver into the glorious company of those who were escorting the ark of God from the house of Abinadab in the hill. That the oxen stumbled, that Uzzah put forth his hand to hold the ark, and that he was smitten; these are the mere inci-

dents of the human drama. Forgetting the captains of thousands that had come with a perfect heart, forgetting the priests and Levites, the singers, the players on instruments, and the congregation of Israel which was moving in procession, David gave audience to the one thought that was unreal, and "was displeased, because the Lord had made a breach upon Uzzah." It was his own choice of a wrong belief as companion that ought to have been relinquished. In outward manifestation this was made so clear that nothing, save growing willfulness, could have mistaken the sign, since the futility of Uzzah's attempt to steady the ark is emphasized in the striking phrase that "there he died before God." Perfection suddenly uncovered the nothingness of imperfection. Had David recognized that the God of Israel was then and there showing him His salvation, the great procession could have continued its march, with the ark in its midst, to the destination on Mount Zion. But he still clung to the thought that Uzzah was a truly chosen helper. Swift on the heels of displeasure with the way of perfection came the fear of perfection. "And David was afraid of God that day, saying, How shall I bring the ark of God home to me?"

It is a question which, at one time or another, we have all admitted into our company, and which can only be displaced by remembering that the ark is ever with us, in the only true home we have—the secret place of the Most High—and that it stands for the idea of safety. Mrs. Eddy defines ARK as "the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter" (Science and Health, p. 581). Since both past and future are beliefs in time, and therefore ultimately in matter, it is clear that when Uzzah died before God, the complete annihilation of the thought of any previous untoward incident was indicated. David had not reached the point where he could understand this; his concept of the ark and testimony was too material, and thus the whole catastrophe, as he considered it, grew upon his imagination till it inhibited further right action. Thus the ark was carried aside, and remained in the house of Obed-edom for three months.

It is significant that David's false companion had been placed by him so near the ark, and had been charged with such an apparently immense responsibility. That there was in reality no such responsibility—that all responsibility belongs to the one Mind—does not enter into the question. Had the king seen this, there could not have been any accident, or any unworthy helper. Human willfulness, human mismanagement, human incompetence, gaining the ear of David, tried to steady the ark long before Uzzah put his hand to it. Personal direction had to be destroyed. When at last the ark is borne by the Levites from the house of Obed-edom, utter reliance by David upon Principle is symbolized.

To those who think that any true spiritual movement can be brought to a standstill, this episode conveys a much needed lesson. The check is

only in their own unregenerate consciousness, since God's infinite idea never ceases to develop itself according to His law. Christian Science it is that supplies the rule absolute for testing all thoughts that offer themselves as helpers, and its students know well that when they turn unreservedly to the Giver of all good gifts, their false thought dies before Him who is "of purer eyes than to behold evil." Thus the glad acceptance of the annihilation of Uzzah is the hallmark of the Christian Scientist, and in his sight the ark rests forever undisturbed on its way from perfection to perfection.

To-day, however, are we not exposed to a temptation comparable to the temptation to which David yielded? Is there none among us who pictures the vast concourse of the adherents of Christian Science, with their human imperfections, as a marshalled company surrounding an ark materially conceived, the worth of each helper being proportioned to his nearness to the tables of the law? If such a one there be, he is choosing for companionship not a single Uzzah but many, and when his expectations of smooth progress are rudely dashed aside, he will experience the same displeasure and be overmastered by the same fear as David himself.

There is, indeed, no path of safety but in rejecting every human analogue to that spiritual fellowship which results from an apprehension of generic man as the full image and likeness of God. As such a vision of true fellowship in Christ becomes our only vision, all occasions for stumbling are removed, and there disappears at the same time any apparent need for supplementing the guidance that is divine. It is true that the result of this utter reliance upon Principle may not be such as we have, consciously or unconsciously, pictured to ourselves, but it will surely bring us the experience which Mrs. Eddy associates with the ark in the passage already referred to; the experience, that is, of temptation overcome and followed by exaltation.

EARNING A LIVING

MYRTLE E. CATE

IN the twenty-second chapter of Revelation we read, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Each one must learn sometime that one's right to the tree of Life must be earned through right thinking and acting. No material inheritance or legacy can obviate the necessity of each and every one earning his living.

Going through a habitual course of action or routine each day is not of itself living. Living is not necessarily success as seen in acquiring material possessions. Living is not provided for by laying aside certain amounts of money, "adding field to field," or seeing herds multiply or bonds and stocks increase. Might not those who live wholly in the thought of such things be classed as the living dead? Surely one must have interests far

more spiritual to be included with those to whom Isaiah referred when he said, "The living, the living, he shall praise thee." Real living is laying up spiritual riches, and earning admittance to the kingdom of heaven is right thinking and acting, for our lives are made up of good thoughts, and the spiritual is the only real standpoint from which to view Life.

Such living is the necessity of those who understand the teachings of the Way-shower and who accept the guidance given us in the teachings of Mary Baker Eddy. Thus Christian Science practitioners, realizing that to know God is eternal life, are healing the sick, binding up the broken-hearted, establishing harmony in human relationships, strengthening the weak, and destroying fear, limitation, and dishonesty, in the business world as well as in the home. They are not devoting their time to this work simply because they have nothing else to do, or can do nothing else, or because they need to maintain themselves by this work. Many of these women and men have proved their ability to do successfully other things which would bring them greater incomes so far as material compensation is concerned. If they have enough understanding to prove the practicability and availability of Truth and are successful in the healing and reformative work of Christian Science, they no doubt would be just as successful in other lines of useful activity which from a material standpoint would be far more remunerative.

Because of his gratitude for the good which Christian Science has brought to him, and his keen perception of the world's need of this help to live aright, the practitioner desires above all else to bring this healing truth to others. His work is not entered upon as a human profession, a means of livelihood, but because of his love for mankind and the earnest, unselfish desire to help his brother to understand God's loving presence and abundant provision for His children; to help establish the kingdom of heaven on earth. Such a one is earning his "right to the tree of life,"—in other words, his right to live.

Mrs. Eddy tells us on page 37 of Science and Health, "It is possible, —yea, it is the duty and privilege of every child, man, and woman,— to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness." It may be seen, then, that Christian Scientists are not to be classed as practitioners and nonpractitioners. There are those who are able to give all of their time to the healing work and who are so situated that they can answer the midnight call and be found at their homes and offices during the hours specified in the cards which are in *The Christian Science Journal*. Each day an increasing number of workers are learning the truth of Mrs. Eddy's words in "Miscellaneous Writings" (p. 234): "In love for man, we gain a true sense of Love as God; and in no other way can we reach this spiritual sense, and rise—and still rise—to things most essential and divine."

Man, always being the expression and witness of the ever active Mind,

manifests activity in constructive usefulness and in the improvement of moments and hours. A right sense of activity will be made manifest in a healthy, active, normal body, in harmonious homes and successful business, better schools, and in progressive and protective legislation. Man's activity is seen in usefulness in ever widening circles, for it is impossible to get spiritual riches only for one's own individual benefit, gain, or pleasure. In the words of one of our hymns (Hymnal, No. 86):—

Ceasing to give, we cease to have,
Such is the law of love.

We have spiritual understanding, joy, and wealth only as we use it in the endeavor to bless all mankind. We begin this activity by appropriating and utilizing what we already have, in being more loving, kind, forgiving, patient, and merciful to those with whom we come in contact. When we are doing this our dividends will immediately increase and may be declared and realized on daily, and we have life "more abundantly." We need not ask for more opportunity, but for grace to see the opportunities which come to all hourly.

An imperfect sense of activity may result in physical and material inharmony. We need to watch our mental processes at all times. Indulgence in fear, worry, and dread is not in line with constructive thinking, but is a waste of time. In such thoughts we may find self-will, personal desire, extravagance, and wastefulness. In the Church Manual Mrs. Eddy has placed a by-law which is applicable to all the affairs of Christian Scientists (Art. XXIV, Sect. 5). In it she tells us that "God requires wisdom, economy, and brotherly love to characterize all the proceedings of the members of The Mother Church, The First Church of Christ, Scientist." Wasting one's time or the time of another is not in accord with "wisdom, economy, and brotherly love." Right activity does not include haste or delay, hesitancy or indecision. Haste robs us of the peace, pleasure, and rest which should come from constructive, useful activity, and holy work. Delay does all this and more. It makes us the cause of keeping others waiting, wasting their time by our inconsideration, and breaking the Golden Rule and God's law of economy and love. May not all this be tied up in a measure with disease, which is only another form of waste, manifested in waste of substance, waste of time and money? Might not those who are slow in receiving the blessing to be realized in Christian Science examine their mental habits and personal characteristics and observe whether or not they are quick to see, respond to, and to fulfill their obligations to others, not alone in their financial affairs but in the little matters of daily routine in the home or business? By this we are only making preparation to receive some good.

Sometimes one casually calls at a Christian Science practitioner's home or office and, finding the practitioner alone, assumes that this is an opportune moment for a little chat or to air some surface trouble. Just at this time the practitioner may have been most earnestly and conscientiously earning his living, or his right to live.

He may have been using those moments for self-examination or prayerful study that he might be better able to help a brother to make his demonstration; or he may have been doing necessary work for some one not present. We read in the Bible in the sixth chapter of Daniel that this earnest Israelite kneeled upon his knees three times a day and prayed and gave thanks before his God. Mrs. Eddy has said of herself (Miscellaneous Writings, p. 133), "Three times a day, I retire to seek the divine blessing on the sick and sorrowing, with my face toward the Jerusalem of Love and Truth, in silent prayer to the Father which 'seeth in secret,' and with childlike confidence that He will reward 'openly.'" Surely Christian Scientists may well follow such an example. These seasons of prayer and solitude are requisite to all earnest Christian Scientists.

Does it give us satisfaction to examine and ask ourselves: Have you earned the blessings you are enjoying? Each individual will sometime reach this point of progress where he will no longer have satisfaction in depending on others' labors, but will desire to do his part in the great reclamation service of God. Through the study of Christian Science we learn that when seen in their true light all men, women, and children are ideas of God, and that there is a reason and definite purpose for the existence of each individual. We learn that man is not placed here through some human agency or law, to exist at the mercy of chance, luck, or fate.

The real man exists to express God and to be His witness. In Isaiah we read, "Ye are my witnesses, saith the Lord," and Jesus said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." As this understanding increases we find that we have work to do in order that we "may have right to the tree of life," and that each one must earn this right to be called the son of God.

THE IMPERISHABLE SUBSTANCE

ETHEL ADÈLE DENNY

CONSEQUENT upon the belief in a finite beginning is the belief in a finite end. That which supposedly begins goes through a period of development and progress until it reaches maturity, the height of its growth. Then begins a seeming process of decay, a steady breaking down of that which was built up. This dissolution results in an end, or death of that which was born. So mortal man's experience seems to be made up of a series of actions and reactions. Indeed there is nothing in the world of matter that is not subject to change and dissolution. Now, though the world has spent much time and effort searching for a more imperishable substance out of which to make its works, it is not considered to build so well to-day as when the Romans built their roads.

As mortal man's possessions wax old and decay, so also his resolutions

for good waver and slide back into former viewpoints less desirable. He often forgets or fails to carry out his intentions, to substantiate his decisions. In other words, the thinking of the Adam-man, born of dust, shares the relapse characteristic of all mortality. Moreover, mankind has accepted the concept of relapse as normal,—for instance, the lapse of memory on lines of poetry once learned, forgotten points of history, yesterday's detail of experience, all are accepted as common lapses of activity into inactivity. At the same time mortal mind, with characteristic inconsistency, always testifies to certain experiences indelibly stamped on its memory, on which points it expects no relapse—perhaps a Mother Goose rhyme, a street scene, or certain dates and names.

On analysis, one sees that this relapse is a falling back, a return to an old condition, or an old belief. It is premised on the supposition that man and his works are made of that which is capable of decay. When one forgets, then, there would be a lapse from knowledge to ignorance. This backsliding is a species of indecision, of uncertainty. It carries with it the suggestion that the improved condition was after all itself only a belief, and that no real progress was made because of the tenacious hold of the earlier state. Of course a mortal man believing in a law of relapse makes about as much progress as Sisyphus and his rock. He takes a step forward only to sooner or later slide back to the dust of his starting point.

But there is that which does not slide back. Goodness, justice, honor, such qualities do not relapse, though a man's concept of them may. Indestructible, they neither come nor go; they are not less real because unseen. They are real because they cannot be absent, cannot be destroyed or impaired. But while the world admits the power and presence of goodness, justice, truth, it calls them abstract qualities. Though it does not make them effects of matter, it does not accord them the life, reality, and causative force with which it endows matter. That is, it does not see that goodness, unaccompanied by material force, is its own defense: that David is always a sure victor over Goliath. It does not say, "My expectation is from the Lord," but rather: My expectation is from the mortal force and sure decay of matter.

Then one is presented with this paradox. That which is capable of decay and death is called real and living substance; that which never dies, never decays, but lives forever in Mind, is deemed unreal, intangible, insubstantial. This is the exact reversal of the teaching of the Bible and of Christian Science. The Scriptures make clear that real substance is not a material element out of which to make more things than are made. They say,"So the holy seed shall be the substance thereof;" and, "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." And heaven, Jesus revealed, is everywhere present, it is the reign of divine Science.

In the search for imperishable substance, it is interesting to study

Webster's definition of the word. He says, in part, that substance is "that which underlies all outward manifestations . . . the permanent subject or cause of phenomena, whether material or spiritual . . . that which is real, in distinction from that which is apparent; real or existing essence." And he defines the word "vain" as that which is without real substance. Just what the real or existing essence is, Mrs. Eddy makes very clear. She says (Science and Health, p. 468): "Substance is that which is eternal and incapable of discord and decay. Truth, Life, and Love are substance, as the Scriptures use this word in the Hebrews: 'The substance of things hoped for, the evidence of things not seen.' Spirit, the synonym of Mind, Soul, or God, is the only real substance. The spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit."

Then here is the imperishable substance. God made of Spirit all that He made. "He commanded, and it stood fast." There can be no decay, no backsliding or relapse in spiritual reality. Spirit is Life. The goodness and justice which are present are attributes of Spirit, and manifest themselves as man's understanding of infinite goodness, God. When not scientifically understood as the reflection of divine Mind, this goodness and justice witness a higher phase of human thinking, which takes place, of course, because of the fact or "is-ness" of God's perfection. The apparent relapse of material activity into inactivity and decay is the lie about the endless action of the true universe, whose immortal substance the seeming world of matter counterfeits.

Obviously the contradiction of any fact is, point by point, the reverse of the fact. It is the opposite of the truth, the reality. Now the truth, once more, as set forth in the Bible, proved by Jesus, and demonstrated in Christian Science by Mary Baker Eddy, is that the only substance there is, is God, who is Spirit, Mind. This infinite substance, or Life, whose very essence is intelligence, is reflected by its idea, man. Then man's real Life is Spirit, in whom he lives and moves and has his being. Since there is no relapse in the continuity and complete perfection of the only, the unperishing substance, God, man's living and work can know no relapse from wholeness and active continuity. They are forever renewed, restored, and maintained by the pure source of their being. Under the divine command, all creation—man and the universe, the compound idea of Mind—stands forever fast, sustained by the substantial law of Principle. To this command there is no beginning and no end. As the Preacher says, "That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Then the true man never creates anything. He simply knows and has what is. He becomes "rich" as he perceives the ever presence of all that is, of which God is the substance. God's thoughts are living substance. The substance of all that man thinks, acts, and possesses, is the reflection of what Mind knows of His own thinking, acting, and pos-

sessing. Since the idea cannot be separated from its source, there is no relapse of strength, effort, or soundness, for the only cause and effect is in the I AM of the divine command, which stands fast. As Mrs. Eddy says (Science and Health, p. 465), "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe."

The never lapsing substance, Truth, knows no reaction. That is, Truth never lapses into a belief or lie. Then man, the image of Truth, God, suffers no lapse of memory, of intention, or resolve. Again quoting Mrs. Eddy (No and Yes, p. 26), "All real being represents God, and is in Him. In this Science of being, man can no more relapse or collapse from perfection, than his divine Principle, or Father, can fall out of Himself into something below infinitude." This truth, being fact, all-in-all, is always supreme in power, presence, and knowledge over any seeming. No pretending Goliath of material strength and power can resist it or convert it into a lie. Then a man who goes in the strength of Spirit is equal to all encounters, no matter what the sense evidence. He can never have less than sufficient strength to be victor over any seeming obstacle, for the only substance or power of resistance to Principle is a counterfeited one, which can never exceed in contradiction the substance and power of the real.

Now the belief that man is corporeal, made in the unlikeness of divine substance, the reversal of all that is, has its seeming life in matter. This belief manifests relapse and decay in every point. It has no immortal continuity; its beginning and ending are fixed. It and its perishing works claim substantial existence, but their only life is in belief, the opposite of the truth.

The proof that Spirit, Mind, is substance, as in all scientific demonstration, requires rigid, honest adherence to the rules of the Science the proof demonstrates. For instance, suppose that a man experiences, in belief, what is called a cold. At once replacing this belief with the scientific fact of man's harmonious being as maintained by God, the man finds himself free of the so-called cold. The Christian Scientist knows that all that has taken place is that the truth of being has been understood on a point where there was a belief of seeming material power. Since the true consciousness is supreme, and proved substance, in this regard, the metaphysician knows that there can be no return of the old belief, for there is no seed of decay in fact. If there is later a suggestion of a return of the so-called cold, he stands invincible in the knowing that there can be no law of relapse from perception of Truth into false belief. He recognizes as insidious suggestion the belief that there once was a substantial cold, a chronic thing that may recur, and he rejoices in the clear understanding that Truth has been proved to him to be divine substance, therefore he can accept as consciousness no law of relapse. He knows that this counterfeit law is vain, without real substance, foundation, presence, cause, or effect.

Thus may one prove the imperishable substance of Spirit and go steadily forward, since in Truth there is no backsliding. And God, who ever speaks to man in the tongue that man best understands, still leads with "the pillar of the cloud by day," and "the pillar of fire by night." Building out of this spiritual substance, we can expect only enduring results, only continued good, against which the floods beat and the winds blow in vain, for the foundation of the structure is Truth.

UNIVERSAL LAW

D. ALLYN GARBER

THE man who has learned to some degree the true meaning of universal law rejoices to-day in the evidence of the inquiry of all peoples and nations into this great and unbounded subject. The need for universal law is seen internationally; the presence of such a law is the next vision the earnest seekers are bound to behold, and will simply mean the transformation in thinking from a human basis to the spiritual. Then, and not until then, will the truth about universal law, universal love, universal harmony, be experienced. The real comfort in this fact is that this true concept can be experienced right now in individual consciousness unhampered by the belief that it requires the cooperation of human mentalities or activities to complete man's happiness or insure progress.

The world is expressing a decided and generally recognized need to-day of what it likes to call cooperation,—cooperation of nations, cooperation of capital and labor, cooperation of parties, cooperation of individuals. The highest concept it seems to have gained of this cooperation is a material law—a league of nations, an arbitration board, a legal agreement; whereas the great need and the need that will some day be recognized by the thinkers is for a higher concept, the true concept of man's universal relation, the realization that the problem is a mental one and not the concoction of a web of material laws or the joining of hands of the human family.

Nations are even now willing to discuss ideals, willing to sacrifice present peace for future progress, willing in some degree to pay for their neighbor's happiness and harmony, and it simply means that the light of Truth and Love is permeating the materialistic mist that hazes the vision of mortals. This light is manifesting itself in what seem to be good human qualities and higher modes of thought and living. This is simply an elementary expression of the true and only law, or to put it in more accurate terms, an elementary recognition of the law of God, good, by the individual who reflects it, and this recognition of a law of Love, a law of good, will unfold itself to the receptive thought until its source is clearly seen. It then becomes to this individual an impersonal, universal law that is ever present and available.

The application of Christian Science to this popular belief in the

need of a human, universal law is the ultimate and only true or permanent solution of it, because it places the entire question on a metaphysical basis and recognizes as law only that which is eternal, that which is unchanged by the belief in many minds, uncontaminated by the fickle and ever changing theories of human thinking, and scientifically demonstrated by any and every one who casts aside selfish motives and persistently pursues the truth. Christian Science teaches, and proves in convincing and positive terms, the oneness of God and the nothingness of any seeming opposition to this one infinite God. The conclusive truth about the whole situation follows, that with one ever present, omnipotent God, the universal law must be harmony, since anything that would tend toward discord is completely eliminated.

The truth about universal law can be summed up in very few words: the infinity of God. The more thought that is given this scientific fact the clearer will it become to the individual, and the less will he believe in or be affected by the belief of any law in contradistinction to this universal reign of harmony. Evil has no Principle or law to uphold it; it is only what one permits it to be in thought. The infinity of God implies and necessarily means the allness of God and the exclusion of everything else. It follows that God is the only cause, the creator of all that exists in reality, and certainly no lesser authority has been created or delegated with power to oppose its creator; hence the mythical nature of the supposed opposite, devil or evil. It further is clear and undeniable that man as the image and likeness of God can reflect no quality underived from God, and the source of man's government (using the term man in its generic sense, including all the offspring, reflection, or expression of God) being one infinite power, the divine idea can no more be in conflict than could the sunbeams all emanating from the same central source.

Every one is willing to admit that there is a right solution to all problems,—is willing and consolingly insistent, in fact, on believing that there is a supreme power who could, if He would, right every wrong, reward every righteous man here and now, and punish every evildoer; to whom there is nothing impossible, and of whom one likes to think as ever present. This being the case, what more can be expected of the world, what more can people be asked to believe, and wherein are Christian Scientists any different from every one else who believes that there is a God who is supreme and always available? The difference is just this: Christian Scientists not only admit their belief, but substantiate it with facts; not only acknowledge God, but proclaim God; not only acknowledge His supremacy and availability, but prove it; that is why they are Christian Scientists or scientific Christians, demonstrating the practicability, the true facts of real Christianity. If they are not giving these proofs they are not Christian Scientists any more than a man is a mathematician who is incapable of demonstrating the science of numbers.

People as a whole have an instinctive respect for the law, a natural inclination toward organized government, order, and its enforcement. It is the best the world knows to-day of real law and is rightly respected to the letter. At best, however, material law of any kind is but the counterfeit of the real and only law, divine law, and its presence and preservation is merely the testimony, to far-seeing thinkers, to the reality of that which it counterfeits. Christian Scientists claim, and must prove in order to be consistent in their claims, that there is a universal divine law constantly in operation and always available, the understanding and right application of which completely and instantaneously banishes every seeming opponent to perfect harmony, it matters not what the opponent calls itself,—sickness, sin, poverty, jealousy, selfishness, envy, hatred, or what not, however evident it may seem to the senses, or however long it has been believed in by a single individual or the entire world.

The philosophers of all times have delved into all of the material channels of thinking, and even speculated, so to speak, with the spiritual in their searching for a solution of the one universal law everywhere manifest, the law of Life. It is interesting, even entertaining, to see the relation to-day of human thinking to the material views and beliefs of some of the earliest philosophers whose claims for the most part were cast aside as mere false beliefs by Jesus of Nazareth and his disciples and thousands of metaphysical practitioners from those days to these.

The doctrine of stoicism taught by the ancient Greek philosopher Zeno and discussed even to-day among the great philosophies of life, advanced the idea of a universal divine law, but maintained that all things, including the material, were the work of this wisdom and law, and advocated, therefore, submission to natural or material law through respect to its creator, and contentment with whatever destiny such submission seemed to involve, thereby admitting that the government of divine law might lead either to destruction or protection.

Plato and Aristotle both acknowledged the self-activity of a primal cause of all, but neither of them in their analysis of things material were able to grasp the singleness of the law of Spirit in its entirety, and left the world to reckon with the supposed reality of a dual creation, matter and Spirit. It took Parmenides (to go a little farther with the Greek philosophers), to penetrate to some extent this dualism and contradict the theories of revolution and change. He advanced the first theories, it seems, of the eternality or indestructibility of the real. Unquestionably many there are who have agreed with this philosophy, have seen the incompatibility of the teaching of dual powers, powers of good and evil in opposition to each other, but no one ever seemed to make practical use of this truth to elevate the race, because of the persistence in attempting to account for matter, and inability to see entirely beyond the senses.

In the year 1866, Mary Baker Eddy, Founder of Christian Science and author of its textbook, "Science

and Health with Key to the Scriptures," discovered Principle and the presence of the real truth of being, demonstrated it to her complete satisfaction, and then proceeded to contribute this wealth of knowledge to the world, in a manner so simple, clear, and complete that every one might grasp its truth and prove it for himself. This consecrated, God-inspired woman realized that all the philosophies and theories ever conceived could be of no real or permanent benefit to mankind unless their truth could be demonstrated in terms of human understanding; so she set out to give unmistakable proof of God's power and the operation of divine law, with its practical use in earthly life,—the healing of the sick and reforming of the sinner,—a restoration of the practical and convincing Christianity taught and demonstrated by Jesus and his close followers centuries ago. She could see the shallowness of the human mind and the necessity for sweeping and absolute convictions by radical and invariable statements and proofs of spiritual facts; she saw the need for more practice and less preaching, for more love and less creed, for more truth and less speculation, and she presented the world with a textbook of facts, every one of which may be clearly demonstrated by an honest application of them. It requires but a fair, unbiased reading of Mrs. Eddy's works to recognize that Christian Science is the truth for which the world is seeking and will without question find and recognize at an early or later date.

As Mrs. Eddy says in Science and Health (p. 116), "A correct view of Christian Science and of its adaptation to healing includes vastly more than is at first seen. Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah, nor do they carry the day against physical enemies,—even to the extinction of all belief in matter, evil, disease, and death,—nor insist upon the fact that God is all, therefore that matter is nothing beyond an image in mortal mind."

The world is and ever has been making a diligent and untiring search for that which will bring peace and harmony, and while its efforts are of a decidedly limited nature and its ideals not sufficiently elevated to see over the barrier of things material and temporal, yet its thinking is being directed into channels more nearly akin to the spiritual and real. The very searching for a common ideal, so to speak, among nations, the freer international intercourse, all this is a closer and closer fluttering around the thin spots in the mist of human frailties, with a hope of seeing through to the light. The bigger qualities are being looked for in nations and individuals, more intelligent respect and love is anticipated, a more equal footing desired and an understanding and league of endeavors more effectually to promote human peace. What is really being sought, unknowingly perhaps, is the universal law that one instinctively knows exists but seems unable for the moment to comprehend; and what is really taking place, as Christian Scientists are privileged to see, is the

revealing of this law more and more every day, until some day it will be a recognized quality of good to hear men and nations talk in terms of true brotherhood, looking beyond the doctrine of petty politics and struggling for international recognition of the law of Truth and Love.

There are material statistics which claim to show that conditions in certain sections of the world are conducive to specific results, supposedly good or bad; some locations are rated as being blessed with wonderful climates that produce beautiful and fragrant flowers, and that restore health and make living a joy; other localities, we are told, are not fit to live in, too hot, too cold, too damp, or too something that is not supposed to mix with people's dispositions. Then again statistics say that people of certain nations are not endowed with the average intelligence, do not respect the law, are tyrannical, and altogether unlike people of other nations. Do material conditions and localities affect God's creation? Certainly not. The belief in such statistics or claims is just as unreasonable, in truth, as would be the argument that the law of mathematics deviates with climate or location. Is it possible to conceive of a man being located anywhere where he could not instantly avail himself of the simple rules of mathematics? Were he to explore the deepest of caves in the farthermost parts of the south, or be elevated to the icy peaks of the northern extremities, would he not find that two times two equals four? Or considering another material law, would he be likely to find that in one place the law of gravitation reversed itself and that water or stones ran uphill instead of down? These things are incomprehensible, and yet people every day are accepting the false argument that the law governing man, the highest order of God's creation, is conditional upon altitudes, climates, or temperatures. A Christian Scientist understands that health is the consciousness of harmony, a condition of Mind, not of matter; he *knows* health; and certainly no material conditions or surroundings can affect his knowing or understanding. The source of health and happiness is not from without, but from within, so to speak; it is not affected by material contact, but is the result of spiritual contact with the one infinite source of all good—true consciousness. The psalmist put this in very assuring terms: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

True law is eternal as surely as it is universal. There is nothing new to the all-knowing Mind. Franklin did not create the law of electricity; Marconi did not create the laws of wireless telegraphy; nor were any of the other laws of science created by man; they have always existed and exist this minute right here and everywhere; but credit is due certain individuals who through clear understanding and earnest effort applied

these laws to practical purposes. Jesus did not create the law of Life that enabled him to heal the sick and raise the dead; it was simply his purity of thought and purpose, and consecration to Truth that enabled him to understand and utilize this ever existing law of God. The same law existed before his time and the same law exists to-day and is available to all earnest seekers, and it behooves every individual to prove this for himself, for only to this extent does this law exist as a reality to man individually and only in this manner does he exercise the God-given authority over all things and conditions and glorify God by this acknowledgment and proof of His presence and power.

The Principle of true creation made man in the image and likeness of his creator, and the eternality of this Principle assures the preservation of man in His (God's) image and likeness. That being the fact, the brotherhood of man is eternally established, the realization of which constitutes the only real solution of the problem of universal harmony. In one sentence of the textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy tells in very sweeping terms of the universal law governing man (p. 340): "One infinite God, good, unifies men and nations, constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed." A complete realization of this one sentence would revolutionize the world to-day and set at rest the great and divergent theories and beliefs about the requisites for universal welfare.

"THY KINGDOM COME"

E. CAROLINE DUTTON

FROM earliest childhood, perhaps, the words, "Thy kingdom come," have been familiar to all, and each for himself has conceived their meaning. To one, possibly, they merely speak for a hazy abstraction; another may interpret the coming of the kingdom as some magical, spectacular appearing from the sky, or so-called heaven, of a king on a golden throne; to yet another the words denote an undefined aspiration for the time when every one shall be good; and so on, through countless interpretations. Whatever the human conception, each bears an undertone of supplication, and not only so, but is the entreaty for something which it is right and possible to receive. All such interpretations undoubtedly are based upon a wrong concept of the King of the kingdom, which accounts for the ceaselessness and apparent unavailability of the appeals.

Christian Science has revolutionized the conception of these words and enabled the student to stand on the rock on which the Master stood when he gave to humanity the prayer of prayers which bears his name and

which includes the words, "Thy kingdom come." Alert mental activity eliminates hazy abstractions, which indicate absent-mindedness. Superstition is but the offspring of mythology. All that is good in the aspirations must inevitably stand and bring forth fruit after its kind. Actual Christian Science, and there is none other, aspires only to that which is, not to that which may or will be; hence its certainty and intrinsic value. To supplicate indicates a wrong concept of prayer; for that which it is right and possible for us to receive must already be ours in Mind, and Mind is the only "King of kings, and Lord of lords." On page 2 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we read, "The mere habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed,—an error which impedes spiritual growth."

The carnal mind even has placed its sense of heaven above the clay, and lifts its eyes to the sky, as though to indicate an ascending conception. Having fixed the position of the kingdom, the carnal or mortal mind naturally concludes that the King is in His kingdom. For where could a finite, material sense of Deity be enthroned but in a material sense of heaven or sky? Mortal man knows that he himself is not in the sky; consequently he concludes that heaven must be a future state, or place, to be attained as a gift of the enemy death. What a parody on fact! And how does this view coincide with Jesus' statements, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you," and, "The kingdom of heaven is at hand"?

The carnal mind lives and moves and has its so-called being in its own petty sense of orbit, called matter; consequently it never has perceived and never will perceive the firmament, which is wholly spiritual and which is the one true heaven. The actuality of heaven is spiritual understanding; therefore firmament, or heaven, can alone be presented and accepted as consciousness, irrespective of time or place, as indicated by Jesus. This firmament is discerned, this spiritual understanding unfolded, through the knowledge of the harmonious ever presence of God, infinite Mind. This ever present Mind is "Our Father which art in heaven," to whom we say, "Thy kingdom come."

In Article VIII, Section 4 of the Manual of The Mother Church, Mrs. Eddy says, "It shall be the duty of every member of this Church to pray each day: 'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!" It is significant that she uses for the opening words of the prayer, "Thy kingdom come." These words, as every Christian Scientist knows, Mrs. Eddy has illumined in her spiritual interpretation of the Lord's Prayer. "Thy kingdom is come; Thou art ever-present," she affirms (Science and Health, p. 16).

How easy this is to understand; for omnipresence, the infinite presence of the King of the kingdom, is obviously already present, and distinctly apparent as consciousness, therefore all pleading for the coming of this kingdom of His presence must take the form of the realization each day of this truth,—a practice which is eminently necessary and profitable, and increasingly joyous.

The heaven which God knows must be the heaven which man can and does know; in other words, it is the kingdom which it is our Father's good pleasure to give us, and which, viewed scientifically, is already ours, for that which is ever going to be ours must be ours in very truth to-day, in the same sense that if three and three will make six in the future, they assuredly equal six to-day. Has not God given to His own image and likeness all things richly to enjoy? It is a fact that man here and now reflects the very substance of Spirit. The understanding of this fact brings instant joy, and obliterates futurity, the illusive by-and-by which never arrives, the illusive heaven of mortal mind which will always be "over there"—ever interminably "over there"—and brings the day of His appearing into the ever present now of eternity.

The ruler of the kingdom of righteousness, which is not observed by the material senses, has already established the reign of Life, Truth, and Love in man and the entire universe. The seeming enthronement of matter, alias mortal mind, would, through mesmerism, obliterate that which is already established and set up a rule of lawlessness, and this, too, as consciousness, but it were no less futile for darkness to seek to obliterate light. The Science of harmonious (heavenly) being, the Science of that which *is*, unfolds, through its ever present Principle, the calm assurance of exalted thought, which prays understandingly, "Thy kingdom come." This is the wealth, the rich heritage, of "the poor in spirit."

ON MARS' HILL

HUGH A. STUDDERT KENNEDY

ONE of the most striking points wherein Christianity differed from Judaism was in its missionary enterprise. Judaism was essentially exclusive, and although all through the Old Testament history there are to be found men of large vision who saw something of the universality of salvation, the whole tendency of Judaism was to divide the world into two parts, the chosen people and "the nations." So far from desiring to convert the nations and arouse them to a knowledge of the truth as they saw it, the Jews made it as difficult as possible for the Gentile to embrace Judaism. Salvation was essentially of the Jews and for the Jews. And so, in spite of the urgent injunction of Jesus, more than once repeated, to his disciples that they should regard it as their duty to go out into all the world and preach the gospel to every creature, it was not

until some time after the resurrection that the disciples realized, through the vision that came to Peter, that the gospel of the kingdom was really a universal gospel.

The whole attitude of the Jews toward the Gentiles, and the utter novelty of the idea of extending the hope of salvation to the nations are well shown in what followed that first attempt to carry the message outside the pale,—the preaching of Peter in the house of the Roman centurion Cornelius, at Cæsarea, as described in the tenth chapter of The Acts of the Apostles. For the narrative records that when the Jews who had accompanied Peter saw that, as a result of his preaching, "the Holy Ghost fell on all them which heard the word," they were astonished "because that on the Gentiles also was poured out the gift of the Holy Ghost."

From that moment the missionary character of the new faith seems to have been recognized. Peter had to defend himself. His fellow apostles seem to have heard of his action at first with the strongest disapproval. But on Peter's telling how he came to take the step and recounting its effect, all doubts were dissolved and the age-long exclusiveness was broken down with a thoroughness which must have appeared in itself miraculous. "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." And so the great work began. With incredible rapidity the word traveled outward from Jerusalem in all directions, and when Paul, the great apostle of the Gentiles, devoted himself to the work which he afterwards made so specially his own, the gospel was carried to all parts of the ancient world, finally reaching Rome itself.

Now from the very first, these missionaries of the new way found themselves confronted constantly with a serious problem. The very essence of the message they had to deliver was, in the words of the Master, "It is the spirit that quickeneth; the flesh profiteth nothing." And yet, such was the perversity of the human mind, the more strongly did they demonstrate the power of Spirit, the more surely, very often, did it arouse, not a recognition of Spirit, but simply a tendency toward personal worship. Jesus, of course, had been confronted with this same problem. It is only as the student gains some insight into Christian Science that he begins to see the strange variety of mentalities with which Jesus was faced in those that came to him for healing, from the blind faith of the father of the demoniac boy, "Lord, I believe; help thou mine unbelief," to the grand insight bordering on understanding of the Roman centurion with his message: "Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." The multitudes thronged him, and sought to touch him, eager to secure that material link which their halting belief considered utterly

essential if healing was to be attained. Thousands must have said to themselves in the words of the woman with the issue of blood, "If I may but touch his garment, I shall be whole." And so when there came one running to Jesus and kneeling asked him, "Good Master, what shall I do that I may inherit eternal life?" Jesus, once and for all, although with infinite compassion and gentleness repudiated personal worship in the words, "Why callest thou me good? there is none good but one, that is, God."

Now Jesus specially warned his disciples on more than one occasion that his experiences would be theirs, and so when they were at last aroused to the full meaning of the injunction to preach the gospel to every creature, they found everywhere the same conditions. The human mind they found to be the human mind, whether they were preaching in Jerusalem or Antioch, in Athens or Rome. And everywhere one of their chief problems was the problem of personal worship. Thus Paul and Barnabas at Lystra, after the healing of a lifelong cripple, were hailed as gods, and only with great difficulty managed to restrain the people from offering them sacrifice. Again and again, moreover, throughout Paul's writings, there are indications of the struggle in which he was constantly engaged against the tendency of the human mind to exalt the personality of its teachers. "Now this I say," he declares to the Corinthians, in his first epistle, "that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?" he asks sternly; "was Paul crucified for you?" And so he goes on, in short trenchant sentence after sentence, waging war on the old idol of personal reverence, until he has carried his argument relentlessly through to the grand injunction, "He that glorieth, let him glory in the Lord."

Now the reason why the human mind is so prone to indulge in reverence and worship for the personality of what it regards as its teachers is not far to seek. Metaphysically viewed, it becomes clear at once that only thus can the human mind save itself from destruction. To acknowledge the impersonal teacher would be to recognize the Christ, and would at once begin to involve that denial of self without which there can be no salvation. This is true, of course, of teacher and disciple alike. Unless Paul had been able from his heart to echo the words of his Master, "The Father that dwelleth in me, he doeth the works," he could never, and would never, have repudiated the worship of the throngs at Lystra, or sternly denounced the personal partisanship of the Corinthians. In the presence of a personal teacher and a personal disciple, no matter how they may both be decked with the trappings of holiness, mock humility, and a devotion to what they call God, the human mind recognizes its complete safety. It recognizes that it still has amongst its dear possessions, not only untouched but even highly honored, "the lust of the flesh, and the lust of the eyes, and the pride of life."

And so it came about that in the

centuries that followed the ascension, as the vision of the Christ became dim, the rebuke of a Paul at Lystra was heard ever less frequently; whilst the cry of the Corinthians, "I am of Paul; and I of Apollos," was held in high honor as a test of orthodoxy and loyalty. Less than three centuries after Jesus had uttered those wonderful words in Jerusalem to the Jews who sought to kill him, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise," the counterfeit of the real teacher and the real disciple was so thoroughly installed that the demonstration of the real union of divine Mind and its idea was practically lost. The fiction of a God demanding the complete allegiance and reverence of His children was, of course, preserved, but this devotion was to be expressed not through the faithful effort and struggle to understand Principle and to demonstrate this understanding by healing the sick and doing all the works that the Master had done and even greater but by submission to a priesthood, devotion to a special dogma, personal reverence and fearful loyalty to an individual teacher.

And so, in process of time the power of the teacher, of the pastor, or of the priest came to be measured not by his ability to demonstrate Principle but by his power to secure a personal following, to sway vast multitudes by his eloquence and to constitute himself a leader whose domination would be gladly accepted. If after he ceased from his labors in any place his whole work fell to pieces, his vast following was scattered, this was generally taken as only one more added proof of his effectiveness and his power.

All through the centuries, of course, there were exceptions to this order,—men who really caught some glimpse of the Christ, who were able, in a measure, to withstand the idolatry of the human mind, and who, as a consequence, really wrought righteousness in the permanent destruction of evil and the advancement of truth. Huss, Wycliffe, Luther, Ridley, Latimer, even Cranmer, Wesley, and many others may be instanced. But these men were so utterly the exception that they were persecuted from city to city, thrown into prison or burned at the stake.

Such was the state of things which confronted Mrs. Eddy when she, having perceived anew the real teaching of Jesus and his disciples, and having discovered the positive rule that lay behind this teaching, recognized the obligation she was under of discovering the means by which this new-old gospel was to be preached throughout the world, once again, to every creature. The utter failure of the personal missionary lay spread out before her in the wreckage of centuries. But she discovered the way, and, step by step, through the Bible, through Science and Health and her other writings, and finally through the Christian Science literature, the impersonal savior was revealed to the world.

It is only as the student gains a knowledge of Christian Science that he begins to recognize the stupendous

nature of this achievement. When Mrs. Eddy wrote that wonderful order which now appears in Article XIV, Section 1, of The Mother Church Manual under the subtitle "Ordination," "I, Mary Baker Eddy, ordain the BIBLE, and SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, Pastor over The Mother Church,—The First Church of Christ, Scientist, in Boston, Mass.,—and they will continue to preach for this Church and the world," she did indeed "lift up a standard for the people" such as all who follow may find the way of life.

But although the Bible and Science and Health are the Pastor, the manifestation of the spirit of Truth which leads into all truth, Mrs. Eddy recognized the necessity for the missionary. Faithful follower of the Wayshower, she recognized that his injunction was forever, and that when he enjoined upon his disciples to go into all the world and to preach the gospel to every creature, he proclaimed a fact in Mind, forever operative and forever binding. And so, one by one, as they were revealed to her, she gave to the world those eternal gifts, *The Christian Science Journal,* the *Christian Science Sentinel, Der Herold der Christian Science,* and the daily newspaper, *The Christian Science Monitor.*

Now these missionaries were not, of course, created by Mrs. Eddy. They are not temporary expedients designed to serve a purpose and then disappear; they are eternal ideas of divine Mind. The concept of them will change, is changing, but it is only becoming, every day, fuller and more real. *The Christian Science Journal* will forever "put on record the divine Science of Truth." The *Sentinel* will forever "hold guard over Truth, Life, and Love." *Der Herold der Christian Science* will forever "proclaim the universal activity and availability of Truth," and *The Christian Science Monitor* will forever "spread undivided the Science that operates unspent." Or, to quote the whole passage from Mrs. Eddy's editorial in the first issue of the *Monitor,* now to be found on page 353 of her book, "The First Church of Christ, Scientist, and Miscellany": "I have given the name to all the Christian Science periodicals. The first was *The Christian Science Journal,* designed to put on record the divine Science of Truth; the second I entitled *Sentinel,* intended to hold guard over Truth, Life, and Love; the third, *Der Herold der Christian Science,* to proclaim the universal activity and availability of Truth; the next I named *Monitor,* to spread undivided the Science that operates unspent. The object of the *Monitor* is to injure no man, but to bless all mankind."

"To injure no man, but to bless all mankind." This surely and assuredly is the motto, not only of the *Monitor,* but of the whole great missionary system which Mrs. Eddy discovered and gave to the world, as it has been the motto and guiding purpose of all true missionary enterprise through the ages. In the history of the early church, there is one episode above all others, perhaps, which has appealed to the imagination and won the hearts and gratitude of Christians everywhere. It is the

episode of Paul's preaching to the Athenians on Mars' Hill, proclaiming Christ in the very holy of holies of the world's culture of those days. So the Christian Science literature goes abroad to-day, and everywhere throughout the world finds its Mars' Hill. "And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. . . . Howbeit certain men clave unto him, and believed." So it happened in Athens, some nineteen hundred years ago, and so it is to-day, wherever the gospel is preached by that great missionary host which our Leader saw in Mind, and made manifest to the world in the Christian Science literature. There may be some who mock, but there are always some who stay to think; whilst the army of those who believe grows greater every day.

IMMACULATE CONCEPTION

BERNICE W. CARTER

EVERY sincere student of Christian Science eventually becomes somewhat of an etymologist; that is to say, he becomes interested in the history and original meaning of certain words, if not of all words, because he has discovered that such study helps in many instances to bring out the deep spiritual significance of much that might otherwise be passed over as obscure or unimportant, both in the Bible and in Science and Health.

As the habit of critical analysis of words thus develops, one of the first conclusions that thrusts itself upon the student is that the tendency of common usage is to limit, in some instances to such an extent that the broad and varied application of a word or phrase is all but lost. Take, for example, the expression "immaculate conception." Webster gives among the definitions of immaculate: "1. Without stain or blemish; spotless; undefiled; pure; 2. Without flaw, fault, or error." Among the definitions of conception the same authority gives: "The power or function of forming abstract and universal ideas; also the process of forming such ideas; the image, idea, or notion of any action or thing which is formed in the mind;" and the synonyms given are: "Idea, notion, apprehension, comprehension." With these definitions in thought, the Virgin Mary's immaculate conception of the Christ is perceived to be as high above the commonly accepted application "as the heaven is high above the earth." On page 29 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "The illumination of Mary's spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men. The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit. The Christ dwelt forever an idea in the bosom of God, the divine Principle of the man Jesus,

and woman perceived this spiritual idea, though at first faintly developed."

Conception, then, is synonymous with perception or comprehension. And the term "immaculate conception" in connection with the advent of Jesus surely signifies that Mary, as a result of much consecrated thinking and prayerful longing, became vividly aware of the presence of the Christ. Her perception of this truth was "flawless, undefiled, pure;" therefore it was not the human Jesus which she perceived, but his "divine Principle." Now, although the light which dawned upon her was so pure, it was still faint, so that the idea was to her as a babe to be carried secretly, hidden in her thoughts until sufficiently developed to be produced and shared with mankind. She had not, however, risen above the prevalent belief among the Jews that the Savior, the Redeemer of their nation, would be born of a woman of the house of David, though not "of the will of man, but of God." She had no doubt heard, too, that the Christ would be born of a virgin; and we can imagine the trembling hope which so filled her with awe that it was at first rejected as impossible, but which returning again and again finally gave place to the certainty that magnified the Lord and caused her to exclaim with conviction, "From henceforth all generations shall call me blessed." True; all generations *shall* call her blessed; for she accepted in all its perfection and made manifest the idea of the fatherhood of God, the developing of which had been recognized by the prophets of old, and the full appearing of which had been foreseen by the patriarch Abraham; for Christ Jesus said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

In the second chapter of Luke's gospel we read of Mary, "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." Because Mary's vision of the Christ, Truth, had not lifted her above all the beliefs and expectations of her people in regard to the coming of Christ, she clothed her God-given concept in the garment of flesh and named him Jesus—meaning Savior; "for he shall save his people from their sins," the angel declared to Joseph, when he, too, entertained the God-thought. On page 334 of Science and Health Mrs. Eddy says: "The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a bodily existence. This dual personality of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in the flesh, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared, while the spiritual self, or Christ, continues to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ has always done, even before the human Jesus was incarnate to mortal eyes."

So insistent was Jesus' teaching of the fatherhood of God that we need not be reminded of it. "Call no man your father upon the earth," he said:

"for one is your Father, which is in heaven." But the fact that he also taught the motherhood of God is not so obvious to the layman. One, however, who approached the study of the gospels with God-given inspiration, Mary Baker Eddy, the Mary of this age, perceived the truth that God is Mother as well as Father of man, and this immaculate conception or perception was not to be wrapped in swaddling clothes of flesh and given the name of a human being. It was conceived as impersonal Truth, "the same yesterday, and to day, and for ever," and was named "Christian Science," the Science of Christ or Truth.

Through the study of Christian Science as given to the world in "Science and Health with Key to the Scriptures," each one to-day is privileged to become, in a sense, a Mary, and bring forth in his own experience the true concept of God and man. This is what the Christian Science practitioner is doing each time a case of sickness or sin is healed; for a healing in Christian Science is nothing more nor less than a bringing into manifestation the truth concerning any circumstance or condition, through repudiating false belief and realizing the perfection and allness of God. The Master's concept of creation and of each object of creation was immaculate. There was no flaw or error in it. What others saw as a raving maniac, or an epileptic, or a leper he recognized as a lie about God and man and immediately rejected it, that the truth which he knew so well might appear. Now Jesus was our Exemplar, and Christian Scientists, especially, are endeavoring to follow his example, not only on Sundays or at special seasons but all day long and every day, and for the full twenty-four hours of each day, whether the physical senses seem asleep or awake. What an infinitude of righteous thinking there is to be done! "Watch and pray," was the Master's warning to his disciples, "that ye enter not into temptation" —the temptation to see life and intelligence in matter and endow it with power and presence.

As we continue to entertain this angel of the immaculate conception and refuse to let it go until we receive the blessing—the understanding of it—we perceive that the immaculate, the flawless, concept involves a recognition of the oneness of creation. The Christian Scientist, watching for the appearance of the Christ, the truth, in regard to each object that comes before his thought, may be appalled at first at the inconsistencies in his own thinking, and forgetting, perhaps, that there is no place in reality for a false concept even of one's self, he may fall into the error of condemning himself for daring to assume the name of Christian Scientist while he is in so many ways, even though unconsciously, accepting as truth the lie about God and His perfect creation—the lie which declares that life is in matter and that discord is real. With renewed vigilance, however, the honest student continues momently the work of rejecting the false and accepting the true. He checks the impulse to exalt or to condemn personality; to

say or give acquiescence to anything concerning any object of God's creation which is not true of God Himself. In countless seemingly insignificant ways he sees opportunity to rectify his thinking and purify his concept of man; for in this way only can the kingdom of heaven come and the Christ, Truth, be brought into manifestation in his experience. This is the true Christmas. For Christmas is not in its highest sense that holiday which has been borrowed from the pagans and hallowed by mortals as the birthday of the Savior. Rather is it a progressive celebration, and the gifts bestowed in its observance are the healing of discord of every name and nature, the understanding that heaven—harmony—is here and now, and the certainty that, in the words of Browning:—

God's in His heaven;
All's right with the world.

OUR DEBT TO THE PILGRIM FATHERS

MYRTLE STRODE-JACKSON

IT is a world privilege that in December, in this year of grace 1920, we are celebrating the Tercentenary of the landing of the Pilgrim Fathers and Mothers on the shores of New England. The study of history in the past has been too much from a material standpoint. Surely the time is swiftly coming when history will be seen to be the development of the spiritual idea of Truth in the minds of men, and the struggle of this idea for articulation, growth, and final supremacy. The promise in the sixth chapter of Genesis is, "My spirit shall not always strive with man, for that he also is flesh;" that is, the time is coming when Spirit will be proved All-in-all, and matter or the flesh to be nothingness, an image only of the carnal or mortal mind. The present opportunity now given in current literature both sides of the Atlantic, of reviving our knowledge and study of the events of that stirring period of pilgrimage is truly invaluable, for with a just understanding of what the Pilgrims stood for, and accomplished, it is somewhat easier to understand the exact position which Christian Science holds in the world to-day. It is the reasonable, the blessed outcome of the faith and freedom which they won for posterity, three hundred years ago!

There is no more dramatic, no more romantic page in all the annals of civilization than that depicting the sailing of the little Mayflower from Plymouth, England, on September 6, 1620. That brave company of one hundred and two people was seeking the promised land of Spirit, and ready to yield their material all in its achievement. They were the outcome of the great religious revival of their age, the climax of nearly a century of earnest thinking that had intervened since the defeat of the Spanish Armada. They belonged to the ever growing body of Christians all over Europe who believed that the Reformation had only gone halfway; that the open study of the Bible had but just begun, and should be free to all.

Strange that the very man, James I, under whose protection and supervision the great authorized version of the Bible in the English tongue was being prepared, should have been at the same time the channel for blocking the independent reading of that same Bible and the spread of the gospel to the other side of the world. Many fell away under the weight of the ecclesiastical machinery he set up throughout the realm. There was the case of Gervaise Neville, for instance, who once had the daring to characterize the Episcopal order of the church as an "antichristian hierarchie," but in after years it was, alas, written of him that "now he be further run backward than ever he was forward!" There were others, however, who remained firm in the battle for freedom of conscience.

Persecuted and harried all over Great Britain, certain numbers of the separatists (as those were called who would not conform to the Church of England) found their way in secrecy and peril over to Holland, there to seek freedom of worship; but even there they were not screened from the prying eye of James. Witness the grave trouble he made with the Dutch government over the printing press of Elder Brewster and the person of Thomas Brewer, and his infuriated anger with Conrad Vorstius for daring to lecture in Leyden University on the nature and attributes of God, which finally caused the professor to be obliged to flee the united provinces altogether and remain in Holstein. In Leyden, however, in spite of terrible difficulties, the Pilgrim church grew, hammering out in the little humble settlement behind the "green door," under the kindling encouragement of their pastor, John Robinson, the democracy of Christianity, and trying to pacify with wise admonition and advice the dissensions that had broken out in the church at Amsterdam. They all seem to have argued their disputed points in the doctrines of baptism and election more or less on a material basis. Had they seen wholly spiritually, Calvinist, Anabaptist, Brownist, Mennonite, Reformed Dutch Church, and Arminian, could all have united in one common fellowship, and still greater advancement from earth to heaven have been gained. But in all their discussions and sometimes quarrels, they were establishing two mighty precedents for humanity, whereby they opened the door of thought from the corporeal and finite out to the spiritual and infinite. One was, the freedom to think; and the other was, the recognition that the kingdom of heaven could be established on earth in divine qualities of mind and character. They were ready for progress, willing to turn from the past and to look out with eager, hopeful eyes toward the future. There is an unconscious prophecy in the words of the Pilgrims in Amsterdam in 1608, who "joined themselves by a covenant of the Lord unto a Church estate in the fellowship of the Gospel to walk in all his ways made known, or to be made known." There is spiritual vision and intensity in Robinson's definition of Church itself which is a veritable Magna Charta of religious liberty. "This we hold and affirm," he writes,

"that a company consisting though but of two or three, separated from the world . . . and gathered into the name of Christ by a covenant made to walk in all the ways of God known unto them, is a Church, and so hath the whole power of Christ." And when at last the idea of colonizing on the other side of the Atlantic began to take permanent shape in their minds, Bradford explains the motives that inspired their great adventure in these words of selfless dignity: "Lastly, and which was not least, a great hope and inward zeal they had of laying some good foundation or at least to make some way thereunto, for the propagating and advancing the gospel of the kingdom of Christ in those remote parts of the world; yea, though they should be but even as stepping-stones unto others for the performing of so great a work."

So they came together at Delfshaven in July, 1620, this little historic gathering of living stepping-stones out of darkness into light, a handful of men, women, and young girls,—the poor, the humble, the frail creatures of this world, ready to plant in New England on a storm-swept and unknown shore across thousands of miles of uncharted ocean; to make a cradle for religious liberty that out from the depths of primeval forests, from the heart of untrodden hills, from the bosom of vast uncultured fields, might come, in the fullness of a glorious future a better concept of Christianity, one which they saw as yet "through a glass darkly" but which would be the "Comforter" that would abide forever. Edward Winslow has left us his recollections of the exhortations of Pastor Robinson to these dear children of his spiritual care, on their embarkation for Southampton where the Mayflower was anchored.

"We were now ere long to part asunder; and the Lord knoweth whether ever he should live to see our faces again. But whether the Lord had appointed it or not, he charged us, before God and His blessed angels, to follow him no further than he followed Christ: and if God should reveal anything to us by any other instrument of His, to be ready to receive it, as ever we were to receive any truth by his ministry. For he was very confident the Lord had more truth and light yet to break forth out of his holy Word. He took occasion also miserably to bewail the state and condition of the reformed churches, who were come to a period in religion and would go no further than the instruments of their reformation. As for example, the Lutherans, they could not be drawn to go beyond what Luther saw; for whatever part of God's will He had further imparted and revealed to Calvin, they would rather die than embrace it. And so also you see the Calvinists. They stick where he left them. . . . For though they were precious shining lights in their times, yet God had not revealed His whole will to them; and were they now living, saith he, they would be as ready and willing to embrace further light, as that they had received."

Yes, we may indeed pause to realize that this is a true record, and no mere allegory, or flight of fancy;

that it happened, and that America to-day is the result of this happening; that there were people on the earth good enough and selfless enough to do these things for God and the world; knowing as we do now that the vision of the Pilgrim pastor was fulfilled, and the truth and light broke forth again with ineffable radiance in 1875, when Mary Baker Eddy, a woman born in New Hampshire, of Puritan ancestry, brought up as a child in that same Congregational church, published "Science and Health with Key to the Scriptures," her God-inspired discovery of the nature and laws of God, which she named Christian Science.

Four important points in its teaching are: (1) The allness of God, as Father-Mother, Mind, or Principle, and the entire absence of evil from His nature and government; (2) The clear definition of the real man and woman being, as recorded in the first chapter of Genesis, made in the image and likeness of God, which involves (3) an equally clear distinction of the difference between the real Christlike creation and the Adam-dream recorded in the second chapter of Genesis, where man is depicted as two separate corporealities made out of the dust of the ground; (4) The understanding that Adam, or matter, in fact the entire phenomenon of the physical world, is but the objective state of the five physical senses of the carnal or mortal mind; which mind, since evil has only its own presumptuous claim to existence and lacks divine authority, —and is forever excluded from reality by virtue of the allness of God, good, the one creative Mind,—is therefore only the mist of ignorance, false reasoning, and wrong belief, and completely disappears in God's all-power and all-presence, being as Christ Jesus describes it, "a liar, and the father of it," that is, of its own lie.

Mrs. Eddy applied this knowledge of God to the healing of disease without material remedies, and with glorious results. The years following her publications and teaching have witnessed a return to the practical demand of the Master, of faith by works rather than by words. The sick then and now are being healed just as they were by the disciples in Bible times, by the power of Truth and Love alone, and this efficacious Christian healing is the very foundation and vindication of Christian Science.

On page 10 of "Pulpit and Press," Mrs. Eddy writes, "It was our Master's self-immolation, his life-giving love, healing both mind and body, that raised the deadened conscience, paralyzed by inactive faith, to a quickened sense of mortal's necessities,—and God's power and purpose to supply them. It was, in the words of the Psalmist, He 'who forgiveth all thine iniquities; who healeth all thy diseases.' Rome's fallen fanes and silent Aventine is glory's tomb; her pomp and power lie low in dust. Our land, more favored, had its Pilgrim Fathers. On shores of solitude, at Plymouth Rock, they planted a nation's heart,—the rights of conscience, imperishable glory. No dream of avarice or ambition broke their exalted purpose, theirs was the

wish to reign in hope's reality—the realm of Love."

It is not to be expected that this blessing of spiritual healing was received with universal welcome. Had Pastor Robinson's parting counsel to receive with generous humility the unfolding truths of the Bible been heeded, perhaps the difficult early years of pioneer work had been shortened. As it was, the record of the first little meeting of the new church of Christ, Scientist, in 1879, reads thus (Miscellany, p. 50):—

"Most of those present had left their former church homes, in which they had labored faithfully and ardently, and had united themselves into a little band of prayerful workers. As the Pilgrims felt the strangeness of their new home, the vast gloom of the mysterious forests, and knew not the trials before them, so this little band of pioneers, guided by their dauntless Leader and teacher, starting out on their labors against the currents of dogma, creed, sickness, and sin, must have felt a peculiar sense of isolation, for their records state, 'The tone of this meeting for deliberation before Communion Sabbath was rather sorrowful;' but as they turned steadfastly from the mortal side, and looked towards the spiritual, as the records further relate, 'yet there was a feeling of trust in the great Father, of Love prevailing over the apparently discouraging outlook of the Church of Christ.'"

Mrs. Eddy's definition of Church is interesting to us in this connection. She says on page 583 of Science and Health, in the Glossary, "The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick." This is the true Church, of which the Pilgrims caught some glimpses, which must be more active, more sure of its Christian ability, with the knowledge of definite spiritual law, and therefore in no way dependent upon the shifting opinions and exhortations of persons; a Church that demands results, definite results of improved moral and physical health as a proof of righteousness; a Church that looks upward for clearer views of spiritual reality, for the understanding that will supersede every social code and every human tradition, with modes of living that are more pure, more equal, more bountiful, nearer the liberty of the sons and daughters of God. As Mrs. Eddy writes in "Miscellaneous Writings" on page 235, "In Christian Science, progress is demonstration, not doctrine."

Physical healing came to Luther, to John Wesley, and to many earnest Christian workers in early times, but not until the spiritual nature of creation was revealed in Christian Science in an orderly classification of the modes of right thinking,—the Mind "which was also in Christ Jesus,"—was it understood that healing through a correct knowledge of God was possible to all mankind, and that Life, discerned spiritually, is eternal and exempt from disease and decay here and now. This was the further unfoldment of God's ways and works

that Mrs. Eddy labored to give the world, and in course of years the steady proof she gave of her Christian position was accumulative evidence that prejudice and incredulity could no longer deny.

In June, 1906, six services were held in The Mother Church Extension, a building which holds five thousand people, to accommodate all who wished to be present at its dedication. The spiritual progress of a cause, however, cannot be tested by the number of its adherents. Quality and not quantity alone bears witness to the worth of its achievements, and Christianity can only be proved worthy of its great, universal name by the genuineness of its works and the fervency of its love. As we look back over three hundred years of the world's pilgrimage we see that only divine Love is true and worth while; only love which reflects this Love, broad, forgiving, tolerant, merciful, compassionate, self-effacing, pure, is the means of accomplishing any lasting good at all.

[Written for the *Journal*]

THE GUIDING STAR

ANITA G. LITTLE

BEHOLD the star of Bethlehem!
Arise and follow on;
Its seven-hued light is leading
From darkness into dawn.

Behold the star of Boston,
That selfsame star of yore,
The light of all the ages,
That shines forevermore.

The night, though dark and fearful,
Can never quench its gleam;
Awake, awake, ye mortals,
Ye can no longer dream;

For those who see the vision
And know no other guide
Are finding Christ in glory,
And in God's love abide.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

FREDERICK DIXON, Acting Editor GUSTAVUS S. PAINE, Acting Associate Editor

EDITORIAL

A LEAGUE OF NATIONS

A LEAGUE of nations is a necessity of mankind. It is a product of the world's growing perceptions of its own moral bankruptcy. At the same time, it is a prelude to any conception of a millennium, for men cannot continue to cheapen the parliament of man in the market place while welding the chains of international brotherhood. It is unfortunate that so many of the great ideals of the new world have been appropriated as the jargon of politics. Liberty has had so many crimes committed in its name that it has almost gone out of fashion. Fraternity reeks of the barricade, and internationalism of the socialistic caucus. Such words have to be rescued from the paltry significance, or insignificance, to which they have sunk, and restored to their generic high estate. And amongst them is the combination of words gathered together in the phrase, A League of Nations.

Slowly the world is learning that a league of nations is not a thing which can be called into being at the imperious bidding of an individual. If it could be, it might reflect all too accurately the human mind, and prove a creation with only too much resemblance to Frankenstein's monster. A real league of nations must be the child of the world's peoples in travail for higher things. The unreclaimed natures of mankind cannot sit together round a table and deliver themselves of such a thing. The great war did not remake human nature nor refine the dross of human character. It did cast it into the crucible, and apply it to the touchstone. What the touchstone revealed, what the crucible gave up, was a man of the earth exceeding earthy. On the day the armistice was signed, the devil was sick, and very inclined to assume the cowl. But as the big guns ceased from thundering, as the war planes dropped down from the skies, and the sea gave up its submarines, the devil tore off the cowl, and decided to sin yet a little time longer. "Mary," said her governess, "which would you rather be, good or beautiful?" "Oh, Miss Jones, beautiful, of course. I can be good whenever I like." The philosopher of seven years is not the only one who has ever made that woeful miscalculation.

The truth of the matter is that leagues of nations are not written on parchment, they are written in men's hearts. In the parable of Dives and Lazarus, when Dives wished to return from hell to warn his brethren of the fate awaiting them, Abraham

made reply: "They have Moses and the prophets; let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." In the same way, Mrs. Eddy writes, on page 8 of Science and Health, "We confess to having a very wicked heart and ask that it may be laid bare before us, but do we not already know more of this heart than we are willing to have our neighbor see?" Only, then, as the individual reforms himself can the nation be reformed. It is folly to talk of waiting for new leaders. That is one of the favorite expedients of the human mind for wasting time and endeavoring to shift the responsibility to some one else. Leaders are not the makers of public opinion, but the reflection of public opinion. They come when the nation is ready for them, not an hour before. There may be an isolated George Washington in every generation, but if the generation is morally blind and spiritually deaf, it can neither see nor hear him.

A league of nations, in short, made all-powerful by force, may inflict almost as much injustice as the armies of Alexander and Napoleon. Any person who knows the history of the intrigues by means of which the alliances of the past have often been fashioned, must be aware of this. The fact does not, for one moment, bar out the formation of the political league as a means to an end, but it exposes the necessity for the utmost consecration of purpose amongst the nations making themselves responsible for it, and explains the delay which has seemed to surround the idea from the beginning. Some day when the whole story of the design is told, those who hear it will understand much that is now holden from them, and will begin to appreciate the inevitableness of the waiting, however weary it may have seemed. And in all this there is no cause for despair, say rather for rejoicing. All that is happening is that Mary's philosophy is being applied to the touchstone, and that the grown Mary, who is the world, is learning that you cannot be good just whenever you choose.

All this being so, the cry of a war to end war is not, as has been said, bleating its way to a cynical dispatch. It is rather bread thrown upon the face of the waters, though it may be many days indeed before it will return. But return it will not until the currents of unselfishness set strongly in the direction of the land of promise. The support of a league of nations, as of any other undertaking, must, then, ultimately be an individual one, and must be approached first by acquiring a fundamental appreciation of what unity metaphysically consists of. Of this, to the Christian Scientist, there can be no question. Unity is, in one word, the atonement, and "Atonement," as Mrs. Eddy explains, on page 18 of Science and Health, "is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love." Only, then, in proportion as men become at one in their understanding of Life, Truth, and Love can they form a league of nations on a true metaphysical basis; and it is just because this unity of vision does not

prevail that they are stumbling and groping in the fog of human effort to-day.

This, of course, does not mean that no human league of nations is ever to be formed until the nations are so united in their understanding of Truth that such a league is no longer a necessity. But it does mean that there is nothing to be surprised at, much less to be troubled over, in the dissensions over the formation of a league. No two human beings have precisely the same knowledge of Principle, and the divergencies between man's knowledge and ignorance are so many and so glaring as to render the labor of agreement positively Herculean. Little by little, however, the task will be accomplished, because the momentum of good is indestructible. But, in the process, this way and that way may be attempted, and this man and that man may be compelled to surrender their own opinion to the pressure of Truth.

Just twenty years ago Mrs. Eddy herself gave expression to the necessity for such a league to fight the hosts of evil, when she called upon the English speaking race, in the poem printed on page 337 of "The First Church of Christ, Scientist, and Miscellany," to make the atonement and to lead the way:—

List, brother! angels whisper
To Judah's sceptred race,—
"Thou of the self-same spirit,
Allied by nations' grace,

"Wouldst cheer the hosts of heaven;
For Anglo-Israel, lo!
Is marching under orders;
His hand averts the blow."

Brave Britain, blest America!
Unite your battle-plan;
Victorious, all who live it,—
The love for God and man.

There, then, the world has the only motto under which a league of nations can ever hope to be realized —"The love for God and man." That was what the great apostle to the Gentiles meant when he wrote to the church in Ephesus, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." For the real league of nations is the Christ.

FREDERICK DIXON.

SOCIAL SERVICE BASED ON PRINCIPLE

SOME uninformed people have mistakenly believed that Christian Science has not participated sufficiently in general social service. The fact is that the activity of demonstrable Principle for the benefit of all is boundless. This activity of Principle is what constitutes Christian Science and true social service alike. In other words, the whole function of Christian Science is social service, in the true meaning of the term. Whatever really expresses Principle must bless the whole world in a way that is far from theoretical.

The only way of accomplishment is through the expression of intelligence. The mere doing of supposedly material things in a supposedly material world is not progress. The

most comprehensive program for bettering, through human means, the human conditions of the slums, for instance, approaches the problem from a limited, mortal view. The right way is to prove that the divine Mind governs the entire living of the real man and thus reduces to nothingness the limitations of illusory mortality. By turning to infinite Mind first and by applying the reasoning of this Mind to whatever seems to present itself as a problem, one is serving both God and his fellow men. So to serve would not be possible if one were thinking only in terms of the wretchedness of human seeming.

What social service does Christian Science perform at the time of an epidemic of disease? At such a time, the actual healing of those who specifically rely upon Christian Science for help is the smallest part of the work. Every bit of understanding of divine Principle in the community operates as a preventive and corrective, inevitably replacing the belief in an epidemic of evil with an overwhelming epidemic of good. As Mrs. Eddy says on page 229 of "Miscellaneous Writings": "If only the people would believe that good is more contagious than evil, since God is omnipresence, how much more certain would be the doctor's success, and the clergyman's conversion of sinners. And if only the pulpit would encourage faith in God in this direction, and faith in Mind over all other influences governing the receptivity of the body, theology would teach man as David taught: 'Because thou hast made the Lord, which is my refuge, even the most High thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.'"

The fact is that the one who has not thoroughly informed himself as to the real work of Christian Science does not realize how actively the one who is reasoning in accord with Principle is applying his understanding to every phase of seeming human experience. Every one who is taught thus to work is aiding in the speedy solution of the whole social problem. A passage from Science and Health that is frequently quoted is that on page 340: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

Those who have not discerned the infinity of social service accomplished through Christian Science are probably not aware, for instance, how large a part the activity of Christian Science has had in the gaining of equal suffrage in both England and America, and in the development of prohibition. *The Christian Science Monitor*, of course, is actively showing the true idea of whatever is in any way constructive. The influence of that which expresses Principle does not depend on mere numbers of any sort nor on a human program. The rightness of a cause constitutes an immense force which, even though it

is never fully stated in mortal words, unfolds continually in effectiveness.

In the work of social regeneration, Christian Science is appealing to the many of all sorts. Daily, through the encouraged study of the Bible and Mrs. Eddy's works, a great process of education is going on. The whole practice of Christian Science is genuinely philanthropic and is indeed reaching the multitudes. As Mrs. Eddy declares on page ix of the Preface to "Miscellaneous Writings": "A certain apothegm of a Talmudical philosopher suits my sense of doing good. It reads thus: 'The noblest charity is to prevent a man from accepting charity; and the best alms are to show and to enable a man to dispense with alms.' "

Throughout the world it is already well known that Christian Science stands for the complete replacement of any belief in destructive forces with the constructive activity of Principle. The very knowing that the divine Mind does necessarily manifest itself as exactly the right idea to supplant any wrong seeming is true social service. To have the consciousness of harmonious activity is to experience good and thus to relegate evil to its native nothingness. This way of reasoning is not a mere saying that there is no evil; it is a proving that the whole seemingly distressing supposition of evil is lessened by the consecrated application of the truth. The overcoming of evil with good, whether in so-called social problems or in so-called individual problems, is what Christian Science undeniably demonstrates. For the demonstration, each one has to begin just where he seems to be and prove his progress from that point, through the persistent turning to Principle.

The word "social" is derived from the Latin which means "fellow" or "companion." The real fellowship is that of true man with the true God. Idea is in complete accord with its Principle. The greatest accomplishment in social work must come through the steadfast recognition on the part of the individual that his fellowship is with divine intelligence, which is always rightly manifest. Enlightenment on this basic point can be brought to the attention of the many. Indeed, the good news is already being spread among the masses through all the active agencies which Mrs. Eddy provided for the dissemination of Christian Science as it actually is.

A man can prove himself a follower of Christ Jesus only by demonstrating his harmonious fellowship with the divine Mind. This demonstration involves the proof of health and holiness of every sort. It is the only celebration of Christmas, or the appearing of the Christ, that is ever worth while. In proportion as one understands and proves the presence of the healing Christ to-day and alway, "even unto the end of the world," one is joyously knowing the eternal Christmas. Each one who practices thus is succeeding in social service of infinite value, for he knows that it is sustained and unfolded in effectiveness by divine wisdom. At the Christmas season, as at any other time, one can rejoice, then, in considering anew what the far-reaching

service of Christian Science consists in.

Quiet and happy sureness of Principle is far better than any kind of beating of the air. The confusion of material means always has to give way to the energetic sufficiency of the spiritual way. For every human sense of things, whether of social work or of anything else, there is the true idea. This true idea, however, is entirely spiritual and infinite. It is certainly not limited to any human sense of what it ought to be. The real humanity of Christian Science is the unlimited application of the one infinite Principle, which it expresses, in the replacement of every human sense of things with the divine idea. Understanding this, one appreciates anew such lines as the following from Whittier:—

> Forgive, O Lord, our severing ways,
> The separate altars that we raise,
> The varying tongues that speak Thy praise!
>
> Suffice it now. In time to be
> Shall one great temple rise to Thee,
> Thy church our broad humanity.

Only by demonstrating the truth of God and man can one manifest genuine humanity and social service that are founded on Principle.

GUSTAVUS S. PAINE.

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Mass.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Mass.

CHRISTIAN SCIENCE has so changed my life that when I look back on what I went through without it I am truly grateful to our beloved Leader, Mrs. Eddy, and to others who have so lovingly helped me. During the early part of the war I served in France, but was invalided home in the summer of 1915, a nervous wreck. I hardly knew what it meant not to have a headache, due, so I was told by an army surgeon, to defective eyesight. For a whole year I was given what is termed in the army "home service," during which time I visited numerous hospitals in England, generally becoming more dissatisfied with life. In the early part of 1917 I had the opportunity of going out to the Indian army, which I accepted chiefly because I was told by the medical profession the trip would do me so much good. I sailed for Bombay, my station eventually being Peshawar. After one month I was ordered away from this place by the medical officer of the regiment and I found myself in the hills on account of the better climate. The result of this move was only to increase my sickness and in the end I was "boarded" out of India altogether, to South Africa.

I arrived at Natal on October 29, 1917, and there a kind friend introduced me to Christian Science, at a time when I was anxious for help, having become assured of the utter failure and uselessness of materia medica. I was suffering from chronic fever, suspected tuberculosis, and general debility. From that day to the present time I can truthfully say fever has had no sway over me, in fact I cannot remember having an attack and, needless to say, the other ills have been completely overcome. Now when discord starts to try me I find the means of defense always at hand and know that in the spiritual creation headaches and other ills do not exist, since God made man in His image and likeness. Although I have had a great deal of resentment to work against I have been able to do it with the aid of Science.

The church services I find most comforting. Many times I have gone into a place of worship in the old teaching only to come out more depressed, and tired of everything. Today when I enter a Christian Science church I do not feel that I must behave differently there than when outside the church, for one must be daily striving to live it, hence the practical side of Christian Science. No matter where one is, Truth meets every need. My one desire is to live nearer the teachings of Christian Science every hour of the day. I can never be grateful enough.—*Gerard Ridley, London, England.*

FROM earliest childhood I had understood very little about God and my relation to Him, and really took no interest in the subject. As the years passed I came to believe myself an infidel, and a great admirer of Ingersoll. One day a friend spoke to me of Christian Science and invited me to a Wednesday evening meeting. While I admitted that so far as I

knew Christian Science might be helpful to any one who wanted religion, I said I did not feel the need of it, as my religion was to do right, and that could easily be done without a creed. I did not accept the invitation. Many times have I thought of the opportunity I then let pass, for it was several years before there came a day when, struggling with a physical ailment, I was more willing to become acquainted with God. This time my sister wrote me of the help Christian Science had been to her and advised that I give it a trial, as it certainly could not harm me and might be a help. That seemed a reasonable proposition, so I finally asked for help. I was having considerable trouble with my eyes, not being able to read or do any close work without pain, and an oculist whom I had consulted said it would be necessary for me to wear glasses as I had defective sight. After the first treatment all pain disappeared, and healing of the condition speedily followed. This healing awakened a strong desire to find out how it had been accomplished, and I at once began to study the textbook. Through the years that have followed, God has been my only Physician. In fact, I should be very much afraid to trust to a medical practitioner since learning of the one God, who is able to heal all our diseases and sorrows in such a perfect way.

As a mother of one child I am more grateful than words can tell for the protection and comfort that have been mine since learning the truth about God. Many healings have been experienced of such complaints as measles, whooping cough, chicken pox, and many minor ailments to which children seem to be subjected. An oblique fracture of the bone a few inches below the hip joint was, within three weeks, healed so that the child was able to walk. At first we thought it was only a sprain, and did not consult a physician, but after ten days it was considered best to have an X-ray photograph, which revealed the fracture. The bones had practically knit together, although irregularly. The physician and many who saw the child thought he would be a cripple because the limb was shorter than the other one. Although a very young student at the time, I had absolute faith that God could do anything, and constantly knew the truth that His work is perfectly done. The healing was slow, requiring many months, yet, through the faithful work of a practitioner, the limb to-day is perfect.

Recently this boy, while riding his bicycle, was thrown from a bank and a bone of the arm broken. I was not at home at the time, and he telephoned me to come at once, also to obtain help for him. I asked for the help as requested, but it seemed to be my duty to remain where I was until the usual hour for returning home. This I did, knowing all the time that God is by far the best mother any one can have; that He loves his child more than a human could, and that He was present supplying every need. Resting in this thought, when I reached home I found the boy reading Science and Health, and with little or no sense of pain. A physician was consulted,

but he considered an X ray necessary before he could set the bone. Past experience enabled me to know that this was unnecessary, as I felt sure every condition could be properly adjusted in God's way. A splint was worn for two weeks in order to prevent the use of the arm. This was the only inconvenience, as there was no inflammation and very little soreness after the first treatment.

These are some of the works I have witnessed, and as Peter tells us, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," this must be my answer to all those who are seeking for the true God: The works alone speak for themselves.—(*Mrs.*) *Tesora F. Sloan, Mill Valley, Calif.*

I HAD thought I did not believe in Christian Science, but when I took it up, over four years ago, it was the last hope. I did not want any one to see me go into the practitioner's office, and it seemed as though they would never open the door so that I could get out of sight, but the next day when I went I wanted everybody to ask me where I was going. I had suffered for over eighteen years from rheumatism and kept morphine in the house all the time, which I would take when the pain became too severe, but then I would feel so cross that it seemed everything was wrong.

The first Christian Science treatment convinced me that it is the truth. I had not had the use of my left arm for several years, yet within a week I could comb my hair and dress myself, and am so thankful. I have also been healed of headache and constipation, and have had no return. It is so good to know the truth and that the truth makes free. I am writing this testimony with a heart overflowing with gratitude to God and to Mrs. Eddy, who has made the teachings of Jesus practical, proving that the works that he did we can do also.—(*Mrs.*) *Irena Adams, Sheldon, Ill.*

IT is with deep gratitude for Christian Science that I am prompted to give this testimony of its healing efficacy. I had suffered for many years from stomach trouble, which various doctors and specialists diagnosed as gallstones, floating kidneys, ulcers of the stomach, et cetera. I had my stomach washed weekly and lived on a diet of milk and eggs for over a year without being benefited in the least, and was finally advised to try Christian Science. Needless to say I never went back to the doctors. After my first visit to a practitioner I was able to go home and eat anything I pleased. For this instantaneous healing and the slight understanding I have since gained of Christian Science I am extremely grateful to Mrs. Eddy and to all who have so lovingly helped me along the way.—(*Miss*) *Eleanor Hartman, Brooklyn, N. Y.*

WHENEVER I stop to recall all the blessings which I possess of health, wholeness, and harmony, it is to feel inexpressibly grateful to Christian Science and its demonstrable teaching of man's right relation to God, because before I knew of Christian

Science I had none of these things. My health had been bad for a number of years, lapsing occasionally into periods of actual invalidism, and I grew out of boyhood under the verdict of orthodox medicine that I must always expect to live a life of very restricted activity and devoid of all strenuous exertion and extremes of climate.

With regard to religious beliefs I was altogether a groper in an outer darkness. I had dismissed orthodox teaching as incomprehensible and the Bible as history not applicable to the present day, and in their place I had tried to establish a philosophy of doing my best and taking the consequences, which, like most philosophies of the kind, was remarkable only for its failures. It was to such a physical and mental condition as this that Christian Science came and altered my whole outlook on life. It brought me, however, no sudden or spectacular overthrow of disease, and for this I have learned to be deeply grateful. Every step had to be taken and often retaken again and again before I was able to say that I was free from some restriction or some fear which had grown to be part of my life during the past ten years, and in so doing I have learned the truth of that wonderful passage on page 410 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy: "Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love."

To-day I am grateful to say that my health grows better and better with every year. Many of the old fears and falsities have gone altogether and others are surely going in the light of Christian Science teaching of their nothingness. Christian Science has taught me to love the Bible and to know that in connection with the Christian Science textbook it becomes an infallible guide by means of which we may not only work out our own salvation but help others to work out theirs.

There is no phase of my life which Christian Science has not blessed abundantly. It has given me work to do and the strength to do it, where before I had neither. It has healed me of hereditary nervousness; it has healed me of dyspepsia, of influenza, of coughs and colds, and it is leading me to that Rock which is the Christ, Truth.

I must express my deepest gratitude for the Christian Science periodicals, monthly, weekly, and daily. They bear their message of health and harmony into thousands of waiting homes. They mark the deep waters of Truth and point out the rocks and shoals of animal evil, and they encourage us to further and deeper study and practice of our Leader's writings by which we can grow to that spiritualization of thought which is the new heaven and the new earth.—*Eric Brown, Ottawa, Canada.*

AGAIN and again we are admonished in the Psalms, "Praise ye the Lord," and to obey the admonition because it opens our eyes to God's great goodness and ever available

love. Even as a child I desired to understand something more about our life here with its complexities and contradictions, but before I left school I had begun to doubt the truth of the Bible teachings, as there seemed so much evidence to contradict them. At the university I studied philosophy, hoping to gain some clearer light on the meaning of life, but the net result of it all seemed to be that a thousand new and abstruse problems were added to the old and obvious ones. Some years later, when placed in a difficult situation, I turned to Christian Science for help and began to attend the services of a branch church. The testimonies given by those who had been healed by this teaching and the great happiness and joy of all in their religion were to me convincing proof that here was the truth.

Learning that sickness originates in fear and false beliefs and can never come from God, who is infinite Love, I was soon free from many other ailments, including sick headaches and sore throats. After studying Christian Science for about a year it was necessary for me to cross the Atlantic, and I knew that my faith and understanding would be put to a severe test, as I had always been an exceptionally bad sailor. The voyage was a rough one and the fears and conversation of the other passengers did not make things easier; but claiming the protection of God's law I was perfectly well throughout and always remember the experience with gratitude as a clear proof of the all-power of divine Love.

Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 467), "Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter." Thus she points out the solution of all the world's most baffling problems. Human philosophies are forever trying to understand Mind through "its opposite, matter," and that is why they lead nowhere and can never satisfy us. All that we can say of Christian Science is quite inadequate to express the daily, hourly blessings which it brings to us in our home, in our work, and in all that we do. I am grateful for the new understanding of the Bible which it brings, grateful for the privilege of class instruction and the annual association meetings which follow these, grateful above all to Mrs. Eddy, our beloved Leader, who, through her consecration and love, established her church on so sure a foundation.—(*Mrs.*) *F. Maud Brown.*

I HAVE been in Science over six years and I would like to give my experience so that some one may benefit thereby. To begin with, all my bad habits—the use of profane language, drinking, and even the desire for tobacco, which I had told my wife nothing could make me give up—left me. I just put my pipe away one morning after breakfast and have never used tobacco in any form since. I failed in business and afterwards worked hard at work I was not used to, and I found that divine Love always gave me strength and encour-

agement. One day I became quite sick, I could not eat, and the thought came to me that I was in for another case of tonsillitis. I at once telephoned a practitioner, and declared the truth until I went to sleep. I slept in a very cold cabin with only a screen door and it was a cold foggy night. In the morning I got up, ate a good breakfast, worked hard all day, and by night felt fine. No mere words can express my gratitude, but I am trying to live my thanks to God by striving for more understanding. I have had a number of other demonstrations and am most thankful to Mrs. Eddy for showing us the way to a real understanding of divine Principle, God.—*W. R. Helbling, Whittier, Calif.*

So sincere was my desire to find the truth when I started to read "Science and Health with Key to the Scriptures" by Mrs. Eddy that I was healed of acute neuralgia after reading the Preface. The understanding of the Bible which Christian Science has given to me is the dearest gift of all. For the past five years the Bible and Science and Health have been my constant companions, advising, directing, governing me, and helping those around me. I thank God for Christian Science, and Mrs. Eddy, the revelator to this age. Her name inspires love and gratitude.—(*Mrs.*) *Florence J. Rutherford, New York city, N. Y.*

Words fail to express my heartfelt gratitude for Christian Science. Two years ago I was condemned by four London specialists and two doctors to a life of almost chronic invalidism. I was suffering from a disease of the eyes and neck which was practically incurable and was in such a weak, critical condition at a nursing home that I was unable to see even my own sister and could only speak by making a great effort. I was treated as a "bad heart" case. Then Mrs. Eddy's wonderful book, "Science and Health with Key to the Scriptures," was brought to me with its marvelous healing power. With the help of a practitioner I was able within ten days to give up my nurses, and leave the home, and to undertake an hour's journey by rail, knowing the divine Mind to be the source of strength. I no longer wear glasses, having no need for them, nor have I touched any drugs since I left the nursing home. I am profoundly grateful for the wonderful healing power of Christian Science.—(*Miss*) *Ada M. Barnes, Southsea, England.*

As the testimonies have always meant so much to me, I should like to add mine, hoping that it may help some one. At the time of our first healing, over twelve years ago, we knew absolutely nothing about Christian Science. My foot and ankle were swollen to more than twice their ordinary size as a result of a broken knee. When the surgeon said that only time could relieve it, and that the leg might be shorter, a friend insisted that we try Christian Science. In one treatment it was perfectly normal. At the birth of my baby, two and a half years ago, discordant conditions were quickly overcome. The baby came at midnight and I

was up the next day at eleven o'clock, feeling and looking as well as I ever did in my life, and have never felt any ill effects.

Another healing that seemed very remarkable to us was that of a badly sprained ankle. Two in our family had suffered from sprains and it was weeks before they were entirely free. I was completely healed in one treatment. Although the discoloration remained several days, the pain and swelling were entirely gone. In our family we have had healings of whooping cough, earache, toothache, neuralgia, grippe, eczema of twenty years' standing, and wonderful protection during a time of contagion. Although we are very grateful for all these blessings, they seem small compared with the spiritual help we receive daily through our study of the Bible Lessons. I am grateful for membership in The Mother Church and in a branch church.—(*Mrs.*) *Helen Perry Macoubrie, St. Joseph, Mo.*

WITH deep thankfulness to God I wish to give a brief testimony of a healing received through Christian Science. My eyes began to trouble me several years ago and the pain became more severe as time went on. I applied various remedies and had medical treatment for three months, but without any noteworthy results, and then discontinued the treatment. Finally the pain in the eyes became unbearable, so that I was nearly desperate. I, too, was to know that "man's extremity is God's opportunity."

While in a store in which I frequently made purchases, I heard of Christian Science through the proprietress, and as a drowning man grasps at a straw, I decided to seek help in that direction without delay. I attended the meetings and church services, but did not gain a very clear understanding of the teaching, so sought a practitioner, who lovingly helped me. In connection with her help I read *Der Herold* diligently. In this way I gradually approached the truth. I also had Christian Science treatment and very soon afterwards noticed improvement. I was able to read steadily for quite a time, which had been impossible before. In a comparatively short time I was freed from the eye trouble.

Since then I am endeavoring to understand this Science better through the reading of the Christian Science literature and through right thinking, and to apply what has been learned in my daily life. When I realized that God is Love only, and never the originator of evil, it seemed as though I had been freed from a burden. With my whole heart I thank Him for all good. I also cherish the memory of Mrs. Eddy in love and gratitude.—(*Miss*) *Agathe Böhnke, Berlin-Schöneberg, Germany.*

I WISH to express through the columns of the *Sentinel* or *Journal* my gratitude for what Christian Science has done and is doing for me and for the whole world. In the five years that I have been interested it has met every need. Whether the need has been the solution of a business or

financial problem, or the healing of a physical ill, it has always been met through the understanding of Christian Science.

I wish to relate an experience of protection while over in France, at the front. The enemy had sent over some bombing planes and I could tell, by the exploding of bombs, that they were coming our way. As the noncommissioned officer in charge of the guard that night and the only Christian Scientist in the company, I felt indeed grateful for the opportunity to prove God's protecting power. In realizing the truth of the ninety-first psalm the demonstration was beautifully made, for the planes came directly over us and two bombs were dropped about twenty-five yards beyond where we were. Although some of the pup tents were spattered with mud, and pieces of steel from the bomb were lying all around, there was no one hurt.

I have overcome the smoking habit, to which I had been a slave for about eight years. I had tried to quit several times before, without results, but when reading the Christian Science textbook it left me instantly and I have had no desire to smoke since. I am grateful for all that Christian Science has done for me, grateful to God and to our Leader, Mrs. Eddy.—*Albin C. Johnson, Aberdeen, S. Dak.*

CHRISTIAN SCIENCE was presented to me at a time when I was suffering from melancholia and an extreme case of anæmia. I was instantaneously healed of a desire to die, by the reading of Science and Health, where Mrs. Eddy writes (p. 426): "When it is learned that disease cannot destroy life, and that mortals are not saved from sin or sickness by death, this understanding will quicken into newness of life. It will master either a desire to die or a dread of the grave, and thus destroy the great fear that besets mortal existence."

Other troubles yielded slowly, but, as I persevered in my studies of the Bible and the textbook, and gained a fuller understanding of Mind and its idea, I began to express health and happiness. I was discouraged many times but I now rejoice that I have been able to prove the truth of our Master's saying, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." I have been freed from all sense of worry and despondency, and each day a better realization of peace and joy is unfolding to me.

Although an active worker in a denominational church for many years, I received very little comfort or support through my reading of the Bible; now through the study of Science and Health my prayers are no longer "to the unknown God" whom we "ignorantly worship," but I know that I have an ever present Principle, always at hand, the understanding of which can be used and applied to every problem.

I am especially grateful that through the power of right thinking we can help ourselves. I was recently healed, in a few hours, of a painful attack of neuritis by the understanding of the omnipresence of God. Previous attacks had always taken many

days and sometimes weeks before relief could be obtained. I have been healed of chronic bowel and stomach troubles, sorrow, lack, and many minor ailments.

Christian Science has done everything for me for the past nine years and I am deeply grateful to Mrs. Eddy for the rebirth of the Christ-healing and for the spiritual understanding I have received from Science and Health. I am also very grateful for the *Monitor* and all the other periodicals sent out by The Christian Science Publishing Society.—(*Mrs.*) *Ada M. Wood, San Francisco, Calif.*

I WISH to tell of some of the many blessings I have received since coming into Christian Science. When Science was lovingly brought to my attention I was apparently a mental and physical wreck. I was seemingly a victim of many so-called organic and functional disorders, some of which under medical treatment were thought to require surgery, and some were supposed to be incurable. My first healing took place very quickly, proving to me that I had at last found the true fount of healing. All of the other ills have been slow to yield, but for this I am truly grateful, for otherwise I might not have gained even as soon spiritual understanding, which is more to be desired than all else.

I have been able to overcome the claim of fear in many different forms, also the claim of limitation, mental and physical and financial. I have learned to understand and know that God is a wise and loving Father to be served in the spirit of love, and not through fear. I am learning through the study of the Lesson-Sermons to understand and love the Bible, whereas before it seemed a sealed book to me. I had many mental errors to overcome, for when I truly desired to do good, evil seemed ever with me. Since coming into Science I have read almost nothing but Science and Health and other Christian Science literature and find it more satisfying than anything else I ever read. Words cannot express the gratitude that fills my heart for Christian Science and for all it has done and is doing for me and many others. I am thankful to the heavenly Father, God, to Christ Jesus the Way-shower, and to Mrs. Eddy for "Science and Health with Key to the Scriptures," and for all the literature which she so lovingly provided for us; also for all the help and encouragement I have received from practitioners and other Scientists. My greatest desire is to learn steadily more of the truth which heals, and to have more of that Mind "which was also in Christ Jesus."—(*Miss*) *Louise J. Blanton, Newport News, Va.*

IT is with a heart full of love and gratitude to God and to our beloved Leader that I send the following testimony. One day during the month of August, 1917, while I was curling my hair a hot iron slipped from my hand, striking the ball of my right eye, causing severe pains. My screams brought my mother and sister to my assistance. My sister telephoned to a practitioner for help, which was very lovingly given. I asked for Science and Health, but as I opened the book to read everything

became blurred, a film having gathered over the ball of the eye. This happened about ten in the morning. In the evening the film had completely vanished and I was free from pain, although the eye had become quite swollen. The next morning the eye was entirely healed. This was a wonderful demonstration to me, for which I am very grateful. My daily prayer is for a better understanding of this wonderful truth.—(*Miss*) *Anna Ziegler, Seattle, Wash.*

DURING the summer of 1919 I was in bed for four weeks, suffering severely from inflammation of the bladder and adjacent parts. I had heard of Christian Science before my illness, but did not have enough faith in its healing efficacy, and thus, in order to quiet the severe pain, was forced to resort to opium. The physician warned me that if I was not extremely careful and always dressed warmly I would never get rid of the sickness. As soon as I was able to get up my first walk was to a Wednesday evening meeting, and I am, in so far as my duties permit, a constant attendant at the church services and meetings. It became more and more apparent to me in what darkness and ignorance of God I had been living.

Suddenly in September of the same year the pains again appeared. I endeavored to help myself, trusting in my new-found faith in God, but as the suffering increased I went to a practitioner and requested her to help me. This lady explained to me in loving and clear words that we are all God's children, and what this means to us. I went to the practitioner bent over with pain but with hope of healing, and left her a completely new and healthy person, with a still firmer faith in God and His almighty love and goodness. Since then hardly a pain has been felt, nor am I obliged to dress warmly. I realized the meaning of the Bible quotation, "In my distress I cried unto the Lord, and he heard me." I am so grateful to God for His great, infinite love and goodness; also grateful to our dear, revered Leader, Mrs. Eddy. —(*Mrs.*) *Antonie Douath, Berlin, Germany.*

IT is four and a half years since, not without some trembling, I threw away medicine and destroyed prescriptions, one of the latter being a lotion for daily use which had been used with the briefest possible intermissions for nearly twenty years. I remember as I destroyed the last traces by which it might have been recoverable that the thought of such a thing occurring by accident had once made me cold with fear. I have never regretted the repudiation.

Twice in these years, through the unfailing help of a practitioner, I was healed within an hour on the appeal by telephone for treatment, in the first instance of excruciating sciatic pain, in the second of lung trouble of a very serious nature. Before I knew of Christian Science I used to spend the winter months having cold after cold and frequent attacks of sore throat. I saw a doctor and took medicine, but only the coming of summer ended these woes. Now I hardly ever have a sore throat, and the last that I

remember was overcome in three days. Wet shoes and stockings in the old days appeared to cause a variety of troubles as well as colds; now in more instances than I can mention, a realization of the truth that causation is never in matter, has prevented any ill effects from untoward conditions of this kind.

Again and again have I and those I love been healed, protected, and blessed by this sure knowledge of our Father-Mother, Love, as taught by Mrs. Eddy. My gratitude is beyond expression.—(*Miss*) *Constance Biddle, Wimbledon, England.*

I WISH to testify to the power of Truth to overcome all error. When all material aid had failed and it seemed I had but a few short months to live, Christian Science was resorted to, with the result that not only the disease in question but many others were overcome. I am, however, more than grateful for the consequent harmony. I rejoice, and am grateful to Mrs. Eddy for pointing the way which enables us to thank God aright. Our periodicals are a source of continual joy and inspiration.—*F. H. Hoyt, Oakland, Calif.*

As Christian Science has been my liberator from sickness and pain, I write this testimony in the hope that it may help others. I was a sufferer from tubercular disease of the hip joint and underwent an operation, but without any healing results, as it left an open wound for seven years. I was thin and weak and walked with crutches part of the time. I was convinced that life for me was short at the best, and my greatest hope was to help mankind while I lived, at least to help alleviate physical suffering.

As this hope of helping others grew I became somewhat stronger physically and decided to take up training as a nurse. I studied many medical books, hunting for the cause and cure of the disease from which I suffered, but this only made me more restless and discouraged. After finishing the hospital course I was sent on my first case, but the patient refused to have me for fear of contagion. This was most discouraging. Just when it seemed that all my training had come to nothing and that I must give up and go home, a relative of the patient visited her. This lady asked me to go home with her and take charge of her two small children, adding that she had no fear of contagion. Her freedom from fear was so marked that I realized I had never before known any one so free from it. I went to her home and soon learned that she was studying Christian Science.

In the church nearby I attended my first testimony meeting, and can never forget how wonderful the testimonies seemed, especially two which told of the healing of tubercular trouble. On the way home I asked if they could really be true, and the lady said she knew one of them was true and that was the reason she herself was taking up the study of Christian Science. When we reached home she lent me a copy of "Science and Health with Key to the Scriptures" and I read two or three hours. When I awoke next

morning the wound on the hip joint was completely healed, although for seven years it had discharged and had been dressed daily. This was in 1904, and I never had severe pain in the hip after that. Although that leg was somewhat shorter than the other, making it difficult to walk, this condition gradually disappeared. The leg was elongated and my step became even and correct. Within a year I grew fully an inch taller and gained greatly in weight.

A copy of the textbook was purchased later on, and I went home expecting that every one there would be glad to accept what had healed me. I found, however, that such was not the case, for while they recognized the healing, opposition to what they believed Christian Science to be seemed so great that I finally consented to lay the book away, although still holding to the statements I had learned from it.

On page 385 of Science and Health Mrs. Eddy says, "Whatever it is your duty to do, you can do without harm to yourself." This helped much in the overcoming of weakness, and with other statements enabled me to go to any case of contagion without harm to myself. During the remainder of the time that I worked as a medical nurse, a gradual mental transformation was going on, and the last three years I carried Science and Health with me, using it on every occasion when doctors lost hope and said medicine was of no more use. At such times I sometimes made two records, the one required by the doctor and another for myself, in which I recorded the truth about man as God's child, as I learned it through the study of the textbook. I found that this record of spiritual reality contradicted the one made for the doctor. Many cases given up by the doctors recovered, cases of epilepsy, nasal diphtheria, abscess on the liver, heart failure, and dropsy. At last I became thoroughly convinced of the power of Truth to heal the sick and took my stand for Christian Science, becoming a member of The Mother Church in 1914 and a member of a branch church a year later.

Words seem inadequate to convey my gratitude for the understanding gained of this perfect and universal remedy.—(*Miss*) *Annie B. Schubert, Kirkwood, Mo.*

FIVE years ago I was in despair, having suffered for several years with severe stomach and nervous troubles. The physician finally declared that drugs and dieting would not cure me. That "man's extremity is God's opportunity" was proved in my case. At this time my husband, acting upon the advice of a friend, asked me to try Christian Science. The following Sunday I attended the evening service. When I entered the church I was in mental and physical distress, but the reading from the desk that "God is Love" and "an ever present help in trouble" gave me great relief and hope. After the service I borrowed "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and read it until midnight. I then realized that I could not serve "God and mammon" and immediately disposed of my medicine. My

healing covered a period of six months, and during this time I had several attacks, each one being less severe, until I was completely healed. I have been healed of farsightedness through the realization that sight is spiritual. I have also been healed of an eruption on the face, and of extreme fear.

I am thankful not only for the physical healings but for the understanding of God and man's relation to Him, which I have learned through the sincere study of Christian Science. I am profoundly grateful to God, to our revered Leader, Mrs. Eddy, and to the practitioners who have always lovingly helped me.—(*Mrs.*) *Lillian Hornberger, New York, N. Y.*

I HAVE long intended sending my testimony to the *Journal* or *Sentinel*, but have put it off repeatedly until a more convenient season. Recently while working out a certain problem I came across these words of Paul to the Ephesians: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand," and it came to me that I had not done all so long as I omitted to send my long delayed testimony, and I determined to express my gratitude for Christian Science without further delay.

It would be impossible to tell of all the benefits I have received since coming into Science, and equally impossible to find words with which to express my gratitude to God and to Mrs. Eddy for enabling me to find the truth that makes us free. It is close upon seven years since my husband became interested in Christian Science. At first I did not like it and regret to say did not show any interest in his efforts, but later on, when I saw what it had done for him and how he cared more for his Bible and textbook and his church than any other thing, and how a habit of smoking which had clung to him for thirty-five years had left him, I began to wonder if it would help me.

For a long time I had been a slave to a drug which I began to take to remedy a bowel trouble that the doctors said was hopeless. I knew this habit was getting the best of me and I was in despair. All my life I had trusted God in everything, and even in this trouble, while I felt myself entirely to blame, I felt sure He would some day help me to rid myself of this burden. Time went on and things grew worse instead of better, for I was most unwilling that any one should know of my trouble. I was reading Science and Health now and the truth was working in my consciousness. The reading helped me to take less of the medicine, but it seemed as if I could get no further. I read and attended church for two years but my health grew worse instead of better, and I began to feel that I was not worthy to be with my husband and children. At last I realized that I must tell this thing to a practitioner and get help. A few treatments were given me, and in less than a week I was healed, and never for one moment since that time has the desire for the drug come to me. It was absolutely wiped out. I was ill for a short time, but no medicine of any kind was taken and my health is

very good. Since that beautiful healing Christian Science has been my only help and has overcome many difficulties. My dear husband having passed on, financial supply became a great problem, but through relying on God entirely, it has been wonderfully met. I am a very grateful and happy woman.—(*Mrs.*) *Minnie Fitz-Patrick, Chicago, Ill.*

I FIND the testimonies in the periodicals interesting and beneficial, and, remembering the words of Jesus, "Freely ye have received, freely give," I feel it is my duty, as well as privilege, to send in a testimony, and do so with a desire to help others as I have been helped. I can truly say I am grateful for some understanding of Christian Science. It has lifted me out of a great many difficulties and it is continually showing me the right path in which to tread. I have been healed of various ailments, including colds and influenza, and have been able to make numerous demonstrations, some with the aid of a practitioner and some by reliance upon my own understanding. One thing I am particularly grateful for is the unfoldment of patience and endurance. I find myself withstanding what would seem impossible did I not have the truth to aid me in right reasoning.

Another thing I am grateful for is the free distribution of literature. My work demands of me constant traveling and it is not always possible for me to go to reading rooms for what literature I desire, but I find enough to meet my need in hotel lobbies, railway stations, and theaters. No matter what the date, and whether it be *Journal*, *Sentinel*, *Monitor*, or pamphlet, it always contains the good that we at that moment may be yearning for. Christian Science is indeed the "pearl of great price" and I can prove my gratitude for this wonderful truth only by striving to walk in the footsteps of our Master, obeying his commands, and adhering to the teaching of Mary Baker Eddy as set forth in her textbook, "Science and Health with Key to the Scriptures." It is my desire to let my daily living attest my sincerity.—(*Mrs.*) *Minnie Lea Stanley, El Paso, Texas.*

WITH deep gratitude I give this testimony for what Christian Science has done for me. Christian Science came to me when my physicians, after a consultation, had declared there was no hope for me. I was suffering from a so-called incurable form of heart trouble and had been in bed six weeks when a kind neighbor brought .in some of the Christian Science literature. I looked this over when I was able to, but could not become reconciled to giving up my medicine. I could not forget what I had read, however, and after the doctors' decision that I had only a short while to live I decided to try Christian Science. My daughter called a practitioner and five days later I was up and ate dinner with my family. My progress was steady from that time, and for the first time in eleven years I felt well and began to gain in weight. A short time later my daughter, who had been doctoring for a year for chronic appendicitis and trying to ward off an operation, be-

came very ill one night, so I telephoned the practitioner and told her of her condition and she said she would work for her immediately. In half an hour my daughter was asleep and she has never had a return of that trouble.

I am indeed thankful to God, also to Mrs. Eddy, for these and many other blessings that have come to me and mine through the understanding of Christian Science.—(*Mrs.*) *Effie M. Avey, Cincinnati, Ohio.*

WHEN living in Johannesburg, South Africa, in 1909, I asked a friend to tell me how to get help in Christian Science for my child who was down with scarlet fever. A practitioner was called and came in the afternoon. She told me God was the healer and we had no need to fear. During that night we had our testing time with the throat. I told my little girl that I did not know what the lady was doing, but I felt she had told us the truth, and we both fell asleep. In the morning there was no trace of fever nor of throat trouble and the child was playing in the garden the next day. Of course we took the necessary precautions which the law demands and which our Leader tells us is right to do. I was healed at the same time of a trouble I had had for twelve years, from which I suffered intense pain, and it of course has not returned.

I was wearing glasses at the time. I had worn them for twenty-eight years. My right eye was injured when I was two years old, a broken baby carriage handle piercing it. About nine years before I heard of Christian Science, the doctors in England told me that the sight of that one eye was gone and the other was very poor. I was satisfied that I would have to wear glasses all my life. I spoke to the practitioner in Johannesburg and through her directing my thought to God and His power I knew I could be helped. In less than three years from the time I first heard of Christian Science I discarded my glasses and have not worn them again. I have been tested many times but Christian Science has never failed me. I have this year finished my duties in an office of our church that tested my sight, and I feel now more than ever we have need to spread through the channels or missionaries which Mrs. Eddy provided, the understanding that there is no power but God, good. In "Unity of Good" on page 2 we read, "The true man, really *saved*, is ready to testify of God in the infinite penetration of Truth, and can affirm that the Mind which is good, or God, has no knowledge of sin."

I had no understanding of nor reliance on any God when I first asked what Christian Science was, and through "Science and Health with Key to the Scriptures" I found a living, ever present God, good, and this gave me the desire to learn from that "key" how to open the way in order to give to others what I had received myself. We all in our family have entirely relied on Christian Science, and since the first treatment we have not resorted to anything but Christian Science.

Our Leader's writings and the periodicals, which she gave to us as

a means to enlighten those in darkness, are reaching places and carrying healing where very often no person is asked even to go. I am trying to appreciate and show my gratitude to our loving Leader, Mrs. Eddy, in having more patience and gentleness, in endeavoring to know no power but God, good, in all I am doing and to uphold all she gave us of her spiritual discernment of Truth. No man can take from us that which she gave, as the outcome of her spiritual understanding, to heal all mankind. In sincere gratitude for my healing I give this testimony.—(*Mrs.*) *Maude I. Haselden, Westmount, Montreal, Canada.*

I WISH to express my gratitude for what Christian Science has done for me. My little daughter when three weeks old contracted pneumonia, and it left her with an ear trouble which became chronic. Abscesses would form in the ear and break, causing excruciating pain and many sleepless nights for both baby and myself. Although we did all that could be done for her in materia medica, this condition continued to grow worse as time went on until she was about fourteen months old. Finally in despair we decided to try Christian Science. I went to a practitioner and she lovingly took up the work, telling me there was nothing to fear. In a few days' time we noticed baby was walking alone, something she had not attempted before, for she would scream with fear if I let go of her a minute. The inability to walk was attributed to the ear trouble. The practitioner did not know the baby could not walk when she took up the work for her. The healing was complete; the child was walking perfectly in a short time, and, I am happy to say, hears perfectly and is in the best of health. For this I am truly grateful.

Our three children and I were healed of influenza. In each case the claim was met within twenty-four hours, and the children were out in the yard playing as usual. I was also healed of a severe cough which annoyed me very much. For all these healings I am truly grateful, grateful to God, to Jesus Christ the Way-shower, and to Mrs. Eddy. I am also grateful for the loving practitioners who are always so willing to show us the way.—*Mrs. G. A. Christiansen, Washington, D.C.*

HAVING been enabled to depend absolutely upon God during the past thirty years, through the knowledge gained from a study of Christian Science, I can but feel the deepest gratitude to Mary Baker Eddy, the Discoverer of this healing religion. I can remember as a child having experienced many so-called children's diseases, such as measles, chicken pox, croup, and throat trouble, with no other remedy than perfect trust in the ever presence and omnipotence of God. As a young man I can remember having been freed through the application of the teachings of Christian Science from two very trying and seemingly severe cases of inflammation, one of which was believed to be due to a fall.

I want to tell particularly of a healing I experienced about eight

years ago because of the evidence it presents that the teachings of Christ Jesus when scientifically applied do bring desired results. Upon applying for life insurance I was told that the abnormal condition with which I had apparently been afflicted from very earliest childhood was a hernia, and I was advised to have an operation, being assured that as I grew older it would give me more trouble and might at any time result in death. At the end of a week, through the loving help of a practitioner and consistent effort on my part to know there is nothing imperfect in the universe of a perfect God, I was freed from worry and ready to let the matter rest with God.

About this time I was accused of stealing, and the one who made the accusation used most extreme means to prove me guilty. Through all this trial my dependence was entirely upon God and never once did I entertain thoughts of malice, hatred, revenge, or any uncharitable feeling whatsoever. Eventually that which was thought to be lost was found to be in its proper place, and the mistaken one came and apologized. Appreciating the mental state this one seemed to be in and fully realizing my duty toward a fellow being, I said that long ago she had been forgiven and then I offered her Christian Science as a help in her trouble. Shortly after this experience I became conscious that I was entirely free from the so-called hernia. This to me was clear evidence that in the proportion we obey the admonition of Paul to the Philippians, "Let this mind be in you, which was also in Christ Jesus," are we free from all physical encumbrances. I am so grateful for the joy, happiness, comfort, and freedom that one gains through Christian Science.—*Frank Barndollar, Manchester, N. H.*

THE thought came to me recently that if every one who had been helped by Christian Science had done as I have been doing for years we would have no testimonies to help and cheer us,—namely, waiting until all problems have been solved, to tell of the help received.

I have had two wonderful demonstrations of the power of God to overcome sickness and discords of all sorts, sometimes with the help of others, sometimes through my own understanding of Truth. My little son at the age of five years was healed in one day of a very distressing bowel trouble that he had had from the time he was three months old. This to me was most helpful and wonderful. A severe wound on the same child was healed in a few hours; also he has been healed of croup, cuts, bruises, measles, and wasp stings. In some cases he has been instantly freed. Children are so quickly freed by the truth. When any discord comes up he instantly turns to God for help and many times when I have seemed too ill or too discouraged to work for myself he has put his little arms around me and said, "Error can have no power over you, mother; God is All-power and God is your Life." Needless to say I am encouraged and helped. When this child was fourteen months old I was instantaneously healed, through absent

treatment, of a disease I had had since his birth. I can never describe the joy and peace that came to us through that healing. I am so thankful to God for all good, and grateful to our beloved Leader, Mrs. Eddy, who made it possible for us to understand and practice in this age that priceless gift—Christian Science. I am grateful, also, to the practitioners and friends who have helped me so wonderfully and have shown such loving patience, also for the periodicals and all the authorized literature. My prayer is voiced in Mrs. Eddy's hymn (Poems, p. 13):—

My prayer, some daily good to do
To Thine, for Thee;
An offering pure of Love, whereto
God leadeth me.

I want to say in the words of the psalmist, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." I am so thankful to God for every branch of Christian Science work, for the love and patience shown by the practitioners, and for all the periodicals, and pray to be found worthy to be a follower of Christ Jesus our beloved Master, and of Mrs. Eddy our beloved Leader.—(*Mrs.*) *Lottie C. Hansen, Manton, Calif.*

To one student of Christian Science the word rejoice has taken on a wonderful meaning since an experience of a year ago last winter which led her to see the importance of rejoicing under every circumstance. Throughout the Psalms David constantly admonishes us to rejoice. In Psalms 68:3 we read: "But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice." Again in I Thessalonians 5:16 we find Paul's command to "rejoice evermore." When health, harmony, Love—the kingdom of heaven—are reigning within, then it is very easy to obey that injunction to rejoice, but the real test comes when pain, affliction, sorrow, seem to prevail and to be real. In the writer's experience, however, it was proved that to rejoice even in the face of seeming defeat, yea, even in the death valley, brings an understanding of Life as God, ever present good.

During the epidemic that prevailed a year ago last winter the writer found herself entangled in the meshes of fear, and its consequent manifestation in the home. A child was the first to be touched by this insidious disease, but the healing was practically instantaneous, and the writer, in her overwhelming sense of gratitude to the practitioner who had handled the case, probably made the grave mistake of leaving Principle a little in the background; that is, of not giving to God the entire glory, but glorifying personality rather than Principle. Thus, unalert, she herself was caught in this trap of mesmerism, and a few hours after her little son's instantaneous healing, she herself was struggling to be free from the effect of wrong thinking. She did not, however, experience an instant release as did her little son; she had many things to learn. The days which followed seemed dark days, days in which fear and doubt, followed by despondency and discouragement, had to give way ere the mastery of

the divine Mind over corporeal sense testimony could be demonstrated. At this point a change of practitioners was advisable. Then came a few days of intense fear, and after nine consecutive sleepless nights the sufferer, wrapping the robes of despair more closely around her, settled down into a state of mental apathy, and the next morning experienced the chill of the fear of death. Roused to activity, she called the practitioner and told her that she was dying. "Why! my dear, you could not possibly die," came the cheery response over the wire; "God is all-presence, all-power, and all-action. Rejoice! There is nothing destroys error like rejoicing, and I will go right to work." The writer in her eagerness to cling to this ray of hope made a feeble attempt to sing. Gradually the warmth and light of infinite Love flooded her consciousness, with its corresponding effect upon the body, and she found herself on the road to recovery. It had been a hard fight, but the patient and the practitioner had rejoiced and won the victory.—(*Mrs.*) *Hazel L. Crandall, Chicago, Ill.*

FOR the past seven years Christian Science has been a constant help, giving me comfort, healing, and joy anew every day; but what I am most thankful for is the understanding of God as Father-Mother. This came to me just before I had to part with my son two years ago, when he had to join the army. I read the military papers that came to him and suddenly seemed to lose all that I had learned in Christian Science and was back in the old way of thinking, hating all the world except just my boy. Over and over again Mrs. Eddy's words, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, p. 261), came to me and made me still; but I could not be happy. Then I told my trouble to the one who had helped me from the first, and was told to "hold on," and I knew it must be to "the enduring, the good, and the true." *The Christian Science Monitor,* which always seemed to meet my need, helped me then also, until at last I realized the government of spiritual law and was at peace. I can never say how thankful I am for this experience and I do thank God for our Leader, for the Lesson-Sermon, and for all the literature.—(*Mrs.*) *Henrietta Houghton, London, England.*

I HAVE realized so much good from reading the testimonies of others that I would like to testify to the great blessing Christian Science is to me. I have been blessed in so many ways through the study of this truth. There have been many physical and moral healings in our home during the three years that we have relied entirely on Christian Science for our help, but the greatest blessing is the better understanding of God which it has brought to us. With the first reading of Science and Health I laid aside glasses which I had worn for what was said to be strained nerves resulting in almost constant headaches, from which I suffered severely. I have never been troubled since with

my eyes or headache. Christian Science was a wonderful help to me when my little girl was born, and although she is now not quite three years old she has perfect trust in God's protecting power. When anything seems to go wrong for her she will often say, "That's all right; God loves me; God is my Life."

Colds, measles, whooping cough, toothache, and internal trouble are some of the physical discords that have been overcome with the loving help of a practitioner. I am thankful for the textbook, and I know as I put into practice its teachings my progress will be sure. My greatest desire is to be a genuine Christian Scientist. It is only with the same old words that have been repeated over and over by thousands of others that I can try to tell of my gratitude to God and to Mrs. Eddy for Christian Science, but through a better life I can give expression to the joy and hope and peace which it has brought to me.—(*Mrs.*) *Lillian Olson, Kansas City, Mo.*

BEFORE becoming a student of Christian Science, I looked upon Scientists, as many do who are misinformed, as worshiping Mrs. Eddy. The first time I attended the church service that thought predominated with me, but I had traveled far and long to find the religion of Jesus and had as yet failed to find it in the numerous creeds, so decided that day to borrow, from the reading room, a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Before two weeks had elapsed, through the reading of this wonderful book I was convinced that I had found the religion I had been seeking for,—the religion of Jesus, which he proved would heal sickness as well as sin. Since that wonderful time, each day's unfoldment of the truth has been more wonderful to me.

In my short experience as a student of Christian Science I have been healed of sciatic rheumatism, malaria, have been able to lay aside glasses which I had worn for twelve years, and by knowing the ever presence of God have overcome an intense fear of storms. Each day brings the assurance and added proof that Christian Science is the religion of Jesus, which is built upon the rock, Christ. I am grateful for the life of Mrs. Eddy.—*Mrs. Ferd Cook, East St. Louis, Ill.*

INHERENT in human nature is the deep-seated desire to know and understand causation. At the age of thirteen I was taken regularly from a denominational Sunday school to attend the lectures of an ethical society and then and there began a mental chemicalization on the subject of religion that never ended until the ceaseless and persistent questions thus aroused were fully and finally answered in Christian Science.

When in the midst of a great grief, in excessive fear for another's well-being, and in physical bondage myself, seemingly without God or hope in immortality, with the Bible a mere historical record instead of the solace it has since become, with no help from any source so far as I could see, I turned to Christian

Science in earnest and found therein the Christ, Truth, that is continually solving every problem and answering every question, and that has turned my world of sorrow and misery into one of hope and rejoicing.

I followed the course from childhood, when my test of God was an orthodox prayer to a personal savior for the gratification of a childish whim, until I reached the phase of thinking that all prayer was futile and absurd. The study of Christian Science quickly indicated that neither viewpoint was correct but that true prayer is a demonstrable knowledge of God or Mind, the simple recognition of government by Principle, which manifests itself in harmonious, whole activity, the proofs of which destroyed for me entirely the merely ethical aspect of the words of Christ Jesus and revealed instead the spiritual purport and metaphysical interpretation of both his words and his works.

The seeming hopelessness of any satisfactory answer to the problems of sociology, labor, socialism, and the like, the inequalities of opportunity and experience, caused me many an unhappy hour until through Christian Science I learned that the problem is individual, that no amount of adverse circumstances whether of heredity or environment can keep a man from demonstrating his God-given ability to reflect intelligence, health, and dominion in any and every line of endeavor.

Educated with doubts in the heart and rules of hygiene and materia medica in the head, my life was a succession of fears which have been and are surely being replaced with the understanding that one omnipresent intelligence is the sole governing power of the universe. One of my first experiences in Christian Science which proved helpful was a severe case of measles during which was proved for me the futility of the laws which materia medica claims for this disease. In four days I was out of doors with an increased faith in the efficacy of the healing power of Christian Science. Many healings have come to me, physical and otherwise, for the mental reconstruction that takes place with the sincere student of Christian Science infallibly results in physical and moral regeneration, just as the darkness is superseded by the splendor of the risen day. Recognition of the fact that we owe this day-star of our salvation to our dear Leader, Mrs. Eddy, means consecrated effort to know and do the will of God.—*(Miss) Clarisse Hale, San Francisco, Calif.*

For all the health and happiness that Christian Science has brought into my life, I am deeply grateful. My first healing in Science was from heart strain. I was under a doctor's care, took many medicines, and rested for over a year, but at the end of that time I can honestly say I was not any better in any way. In three Christian Science treatments I was healed of all trace of heart trouble, and through gaining some idea of true activity I have lost all fear of overstrain. Better than anything else is the changed and glorified outlook Science gives when one is honest

in study and application. I have been and still seem slow in apprehending Truth, but I would say to any one who finds the way long and is discouraged: Press on, the glimpses we gain of reality are worth all the toil, and they do eventually transform our lives.

It is only now I am beginning to realize the gratitude we owe to Mrs. Eddy. It is only by striving to be honest to our highest understanding of Principle, God, that we can in any wise pay our debt.—(*Mrs.*) *Muriel G. Cannon, Hove, Brighton, England.*

For twelve years it has been my privilege to witness the healing of disease through Christian Science. The effect of the scientific application of the understanding of Principle in the treatment of bodily ills no longer seems miraculous, and while I am deeply grateful for what I have seen in this direction I am most grateful for what I know of the power of divine Mind in human affairs.

Through Christian Science alone I am enjoying health and the peace of a happy home. I have been healed of the fear of sin and the fear of death. Through the various channels afforded seekers of Truth in this Science I have been healed of both the malicious and ignorant domination of human will and given the freedom to think for myself. The problem of human relationship in its many and ofttimes grievous complexities has been solved for me through earnest study. Instead of being in a condition of utmost misery and confusion and sin I am rejoicing to-day in a spiritual perception of "beauty, grandeur, order" (Hymnal, No. 237). During a time of extreme mental stress and disturbance Christian Science literature has been of untold benefit to me. It would be impossible to express what the daily, weekly, and monthly message of our periodicals has meant in healing to me. Often a weakening faith and overwhelming helplessness, in the face of events, have been banished and replaced by strength through the simple perusal of a metaphysical article in *The Christian Science Monitor*.

Through the constant study of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy, together with all the periodicals, the wise provision of our beloved Leader, I have demonstrated my right to healthy, constructive living. I am especially grateful for the *Monitor* during the past year. It has taught me to think for myself fearlessly without regard to human opinion, which is to me the greatest healing of all.

To all fearless followers of Truth, to our Leader, to the Christ, and for the truth that has guided me aright I am immeasurably grateful.—(*Mrs.*) *Hattie May, Berkeley, Calif.*

[The following is a correction of a statement in the testimony of Miss Martha F. Ashton of Manchester, England, which appeared in the October *Journal*.]

In August, 1917, when my brother was wounded, a friend gave me a *Christian Science Sentinel*. As soon as I read it I knew that Christian Science was the truth and I was instantaneously healed of polypus.

INSTRUCTIONS REGARDING ADVERTISEMENTS

IN THE CHRISTIAN SCIENCE MONTHLY PERIODICALS

The Christian Science Publishing Society accepts for advertisement in the Christian Science periodicals only those cards which have first been approved by the Board of Directors of The Mother Church. Following this approval a notice is sent by the Publishing Society stating the amount due for the insertion of the advertisement in the *Journal, Le Héraut,* or *Der Herold.*

The annual charges for advertisements in the *Journal,* payable in advance, are $10.00 for each line or fraction thereof for the church advertisements, and $5.00 for each line or fraction thereof for the practitioners' and nurses' advertisements. Advertisements of practitioners and nurses in the *Journal* are published only in the January, April, July, and October issues. The charge for practitioners' advertisements in *Le Héraut* or *Der Herold* is $2.00 for each line or fraction thereof.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner thereby requests its removal. When once discontinued, a new application and approval are required before an advertisement is accepted for reinsertion.

PRACTITIONERS AND NURSES

Practitioners whose cards are accepted for the *Journal, Le Héraut,* or *Der Herold,* it is understood, will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

Advertisers in *Le Héraut* are required to speak and write both English and French, and in *Der Herold* to speak and write both English and German.

Nurses whose cards are accepted for the *Journal* are expected to maintain in their advertisements an address through which mail will reach them at all times.

As the names published in the *Journal, Le Héraut,* and *Der Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

ORGANIZATION AND RECOGNITION OF BRANCH CHURCHES AND SOCIETIES OF THE MOTHER CHURCH

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, in accordance with Article XXIII, Sections 6 and 7, of the Manual of The Mother Church, they should write to The Christian Science Board of Directors for information concerning organization as a branch of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.

READING ROOMS

A reading room notice, giving the address and the hours when the rooms are regularly open to the public, is a necessary part of every church advertisement, and care should be taken to have the rooms open, with an attendant in charge, at the hours named. The notice of a reading room is published only in connection with the notice of a church or society.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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SUPERSTITION DETHRONED

CLARISSE HALE

THE educated man of to-day, although rejecting the accusation that he is even now victimized by superstitious beliefs, probably maintains, if he be a student of the history of religion, that superstition has been an aid to civilization. The word concurs in meaning with the Greek word, δεισιδαιμονία, used by Paul, which is derived from two words, one meaning timid, and the other, malevolent spirit. If superstition is thus resolved into its elementary significance—fear of the supernatural—and the practices arising therefrom are based on ignorance and false belief, it cannot be affirmed in the light of Christian Science that superstition has been an auxiliary to civilization. On the contrary, its influence will be perceived to be sinister, and its claims must be and are destroyed by the rationality of Christian Science.

To argue that at any time or in any form superstition has been an agent of advancement or a prop to government is to assert that good can proceed from evil, light from darkness, and that the end justifies the means. Synthetic reasoning establishes that since God, Mind, is infinitely All, the source of never failing good, good could never derive from evil; that because intelligence is omnipresent, ignorance could never form the basis of an equitable and progressive government. If superstition, fear, or ignorance ever seemed to bring a right result, such a result would be but ephemeral and changing belief, without the foundational understanding of good that is necessary to leave a permanent impress upon governments and people. In a frequently used quotation from page 8 of "Unity of Good," Mrs. Eddy states: "All that is beautiful and good in your individual consciousness is permanent. That which is not so is illusive and fading. My insistence upon a proper understanding of the unreality of matter and evil arises from their deleterious

effects, physical, moral, and intellectual, upon the race."

It is no more true that superstition can advance the development of nations and good proceed from evil than it is that the divine Mind is an outgrowth of the human mind which in some mysterious way becomes immortalized. The line of demarcation is unfalteringly clear; for the human or mortal mind, whose synonymity is ignorance, never originated the right sense of anything. Divine Mind is infinite, the only cause; it is never supposedly reformed mortal mind. Similarly, superstition can in no way strengthen respect for government or for the rights of mankind, thereby aiding civilization, because respect implies understanding, and the moment that respect for life and government is founded on understanding, that moment superstition is spontaneously rejected as nothingness, while God and His idea is recognized as illimitably all. From its very nature good must proceed from God alone.

Were it true that superstition could ever be ancillary to government, a survey of the bodies politic would reveal the fact that the nations most bound by superstitious beliefs would manifest the highest form of civilization. Contrariwise, there is *prima facie* evidence that wherever superstition reigns, there also in indefensible collusion the evils of educational deficiency, lax morality, and autocracy predominate. No stability attaches to the externalization of such supposititious thinking. When government reflects Principle, activity representing the highest national good inhibits superstition in all its aspects. Progress never emanates from ignorance. The substitution of one belief for another is merely the exchange of states of ignorance; it is not progress. Changing medical theories and methods do not necessarily imply the advance of science, but the recognition of the nothingness of superstition indicates advancement, for it shows that false belief is being replaced with the allness of intelligence. The only progress there can ever be is the unfoldment of the law of God. This law is constantly operating and is the emanation of Principle.

Those interested in the elevation of government should arouse from the lethargic complacency which accepts as progress and science the attempts of material medicine to secure governmental backing in the effort to foist its superstitions upon an unsuspecting world. Appearing in the cloak of a humanly sincere attempt to alleviate suffering, autocracy would force serum therapy and other newfangled theories upon the public, while the indifferent public, trained in long years of subjection to the superstitious belief in matter as real, lends itself a blinded victim to the practices of mesmerism. If acquainted with the superstitious follies of the past, the thinker of to-day readily sees that what claims to be progress in material healing methods is but a new phase of superstition, faith in which is encouraged by its proponents until the new theory falls to the ground through failure to prove the promised panacea. On page 353 of Science and Health, Mrs.

Eddy makes this categorical statement: "We must not continue to admit the somethingness of superstition, but we must yield up all belief in it and be wise. When we learn that error is not real, we shall be ready for progress, 'forgetting those things which are behind.'"

These figments of the past are well illustrated in Chaucer's Prologue where he relates of the physician:—

> Wel coude he fortunen the ascendent
> Of his images for his pacient.

The physician and patient of that age believed in a system by which the doctor made wax images of the patient, and at certain hours, according to certain astronomical conditions, ministered to these figures instead of the person. The patient's recovery depended upon the skill of the physician in selecting the proper hour for the treating of the images. The physician of to-day, who depends upon material systems for healing, doses with serums and drugs what he conceives of as a mortal body, which is the "image" of the patient or mortal mind. He thinks of the patient as matter in spite of the fact that a mass of matter without an accompanying mortal mind can suffer neither disease nor pain. Christian Science shows that "not muscles, nerves, nor bones, but mortal mind makes the whole body 'sick, and the whole heart faint;' whereas divine Mind heals" (Science and Health, p. 219). Of what avail are material remedies to alter a mental condition? Although the more enlightened theories of present day physics admit the nothingness of matter and the universality of force or mind, still the turning to matter for salvation continues. By calm, true reasoning in accord with Principle, which alone heals, Christian Science annuls all medical superstitions, which claim to effect a cure.

Experience is harmonious or inharmonious according to a man's enlightened or unenlightened concept of God. Zoömorphism is really not more absurd than anthropomorphism, which should find no readier acceptance among intelligent people than the more easily recognized superstitious practice of making gods in the image of animals. Zoömorphism is discountenanced by all peoples of advanced culture, and yet, with many, the superstition continues that God is the likeness of a mortal. These false beliefs about God or Principle are the origin and source of all other superstitions, for a man cannot manifest in his life more of good than he understands of God. That is to say, his concept of God determines his existence. If an individual's ideal takes the form of an animal or a god of human frailty to worship, his conception is so limited that he cannot bring forth in his experience the law and harmony that the awareness of Mind, Principle, as the author of man, manifests. Owing to these misconceptions of Deity, the most prevalent superstition is the attribution of power to matter, the belief that matter can sin or be sick and die, and that matter in the form of drugs and serums has power to cure matter. There is no more intelligence expressed in the superstition that serum injected into the blood can

stop approaching disease than there is in the superstition of a certain tribe of primitive culture which believes that briars and thorns laid across the path are efficacious in stopping approaching smallpox. Both methods are variants of the belief in the power of matter to ward off disease. The latter method is called magic, while serum therapy masquerades as Science.

The belief of health is no better than a belief of disease. It may be more agreeable, but belief, whether of good or evil, having no foundation in Principle, is evanescent and fleeting. Unless Truth corrects the error, so that understanding prevails in the place of false belief, the disease is not healed. It is only healed when destroyed, and when destroyed it can never return. Consequently, a healing method, to be effective, must be based on something other than superstition; it must be founded on the scientific knowledge of the nothingness of disease. Even in the realm of what is termed faith cure, if a patient recovers, the restoration is based on superstition. The fact that Dr. Johnson in his childhood was touched by Queen Anne for the disease known as "king's evil," indicates no greater superstition than the application of cataplasms or other palliatives. Both methods point to faith in the power of matter, in other words, the human mind's change of belief. Neither is Science. As the sole remedy that assures health is the truth that proves disease an unreal superstition of the so-called human mind, so the one system of scientific healing is Christian Science, which involves the practice of the understanding of the unreality and powerlessness of matter.

Another form of superstition that puzzles many students of Christian Science is sometimes called the "law of correspondence." Based on the fallacious argument that a patient suffering from a certain disease must have committed a corresponding sin which caused the evil effect to follow, this subtle lie would claim that the sin which supposedly caused the disease must be handled in order to free the patient. A whole list of diseases with corresponding sins condemns the patient both as a sick man and as a sinner. If disease could ever have an actual cause, it would actually exist as effect and so be real; therefore, such a "law" could never be anything more than an average of chances, which, since real law is inflexible, one case would wholly disprove. It is false theology that consigns a man to torment for having done wrong, whereas the new theology of Christian Science destroys whatever is unlike perfect Mind, thereby freeing man from the bondage of false belief by wholesome activity under the direction of Principle.

In the gospel of John, the statement is made that "God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." Such a declaration shows the futility of the argument that an individual can make a demonstration through any method other than scientific or right practice. The belief that what is truly activity of good, if it seems to conflict with a person's preconceived outline of

God's will, is the effect of black magic or some hocus-pocus, shows profound ignorance in regard to the *modus operandi* of Christian Science. Such an assumption based upon the argument that the magicians of Moses' time obtained the same results through the black arts that Moses did through demonstration, fails entirely to take into consideration the revelation of Christian Science: that God being omnipotent, any claim of evil therefore, whether of black magic, mesmerism, or hypnotism, would be absolutely nullified by the slightest Christianly scientific understanding of God. If such a suggestion found any acceptance whatsoever it would simply prove the grossest misunderstanding of God as the one omnipresent, omnipotent intelligence, subverting any attempt of a so-called influence opposed to God. The belief in any form of malpractice, whether it seem malicious or ignorant, vanishes before the radiance of Christian Science.

To the understanding of infinite, omnipresent intelligence, always expressing itself in energetic right knowing, the illusion called an evil thought, claiming power either to harm or benefit a mortal, is absurd. Although the impositions of superstition may be present in various and specious array,—upheld as they are by ignorance of Mind, God, and His reflection, the universe and man,—to the alert thinker, that is, to the one who recognizes the verity of being, the argument of fear of the supernatural is dethroned by the knowledge of the divinely natural, the understandable law of God, good, forever and always governing man in intelligent harmony.

"GOD'S THOUGHTS"

JOHN L. CARTER

IN the present seething mental turmoil, when more strenuous attempts than ever before are being made to enthrone the human mind; when charlatans and deluded intellectuals alike proclaim it to be omnipotent; when the claim to dominate the world by mental means, no matter how evil, is thundering its vacuous nothingness; when the enemy of Christ is striving to "divide and rule;" when shortsighted, impetuous Peters rush to take the sword of material means in the attempt to rebuke sheer nothingness, to allay the necessary and salutary chemicalization that is the sure sign and promise of the coming of the wholeness which is the Christ; when weary workers, fainting under the charge to "watch with me one hour" begin to ask themselves whether it is any longer safe or wise to return good for evil, and whether the Sermon on the Mount is sufficient equipment for the fight against evil: when all these things are clamoring to be heard, it is well to remember that Mary Baker Eddy, who discovered that "evil is nothing, no thing, mind, nor power" (Science and Health, p. 330), and who ordered her life in accordance with that truth, never permitted considerations of the enormity or subtlety of evil to deter

her or to mesmerize her into personalizing evil, into dignifying a bewildered human mind with any shade or grade of importance or power.

To rebuke and destroy the present epidemic of personal responsibility and its accompanying feverish fear, of self-righteousness, self-justification, and virulent, categorical condemnation of others, we cannot do better than assimilate what Mrs. Eddy says on page 8 of "Miscellaneous Writings": "Simply count your enemy to be that which defiles, defaces, and dethrones the Christ-image that you should reflect." It is a case of doing the first works, of leaving all, even self-righteousness, for Christ. Immediately following the foregoing passage we find: "Whatever purifies, sanctifies, and consecrates human life, is not an enemy, however much we suffer in the process." And we can rest assured that the suffering cannot be ended until self is purified, sanctified, and honestly consecrated. This process will not be seen in the present wholly material attempts to dominate by intellectual and moral argument; for Truth is in nothing that is material, and power is not in the human mind, nor can God be made in the image and likeness of men. In short, mental despotism is not the remedy for mental despotism.

The Christian Scientist who is wise listens to his Leader's words: "Science says: All is Mind and Mind's idea. You must fight it out on this line. Matter can afford you no aid" (Science and Health, p. 492). A little lower down on the same page, in order to disabuse her readers of any belief that the human mind is a power either for good or evil or has any likeness to the divine Mind, she says: *"God is Mind, and God is infinite; hence all is Mind."* Let us note the italics, and let us cast aside forever our precious, petty sense of right and wrong. One is right, and that one, God. Instead of condemning our friends and our enemies, let us persistently recognize without the least sneaking, fearful attempt to outline, that God alone is right; then alone we shall be right and be fully, joyfully aware of it.

It is not questioned that the desire to dominate others is a form of fear, the result of the belief that the human mind has power to do evil or to limit good. The proof of its futility is manifest throughout the world, throughout history; though perhaps Peter is the classic example of the utter folly of doing evil in the hope that good may follow. Peter was afraid, afraid that he would lose his Master, probably afraid that he would lose his hold upon the kingdom of God, probably mortally afraid that the kingdom of God was itself in danger unless he did something drastic; and so he allowed himself the sensuous satisfaction of wielding the sword, of using direct action, of punishing some one, of returning evil for evil. And it is to be noted that Jesus was not even impressed, and certainly did not count it unto Peter for righteousness, but sheer meddling, stupid, short-visioned interference, an attempt to take the kingdom of heaven by force instead of through the demonstration of immanent Truth. "Then said Jesus

unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" Again, Paul might have been writing for this hour when he said: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain."

Now Mrs. Eddy, as well as Jesus, drank a bitter cup. She was reviled, rejected, denied, and betrayed, yet she had the good sense to regard all the malicious suggestions that were hurled at her, and at her work, wholly and entirely as suggestions merely, as hints of nothingness from outside herself, as wholly foreign to her own thought, which she recognized to be the reflection of God's thought. As her experience progressed she grew only more confirmed in her conviction that evil is unreal, and that only the knowledge of evil can bear the fruits of evil—in other words, destroy itself. After telling of one of her testing experiences she says, "I leaned on God, and was safe" (Message for 1902, p. 15). Clearly then, the method of protection in Christian Science, which was simple and adequate then, cannot be complex or insufficient now. On the page before the one on which the above quotation appears she gives us another glimpse of her simple faith in the power of God to keep her safe: "The popular philosophies and religions have afforded me neither favor nor protection in the great struggle. Therefore, I ask: What has shielded and prospered preeminently our great Cause, but the outstretched arm of infinite Love?" There is no hint of returning evil for evil, cunning for cunning, subtlety for subtlety; but there is a grand conviction of the allness of God, and the consequent futility and nothingness of evil.

That same tireless recognition of the allness of God, in spite of fear and pride, is the only way by which a man to-day is safe from evil. God chooses the one who knows something of the joy and the might of the humility that ascribes all presence, power, and volition to the one God. This entails clear, alert, ardent thinking, constant watchfulness, and grateful willingness to live in God, to walk in the Spirit. It does not mean tedious mental argument—that "confusion worse confounded," the double-mindedness that is the battle ground for two equally false and only seeming forces, the belief in evil and the belief in good. Instead, it is the thinking and living and loving that is positively, wholly sure of the infinitude of good, the awful, inviolable sovereignty of God. Naturally such thinking never dreams of going through the mad process of making evil real or acknowledging it to be a menace or a danger, simply in order to set out to disabuse itself of that belief. A man can and should know that the clear, alert, spiritual consciousness of the reality and goodness and essential spirituality of all things, de-

stroys instantly whatsoever claims to intrude, or, in Mrs. Eddy's words already quoted, "defiles, defaces, and dethrones the Christ-image." Equipped with such a consciousness of the allness of good, a man handles error in the only right way, as nothingness, as merely a suggestion, as something erroneous, therefore unimportant, as something that God does not know.

The man who persists in believing that there are degrees of reality of evil, and secretly believes that some of the more subtle attenuations of so-called conscious evil have a degree of power, is not merely an ignoramus; he is an antichristian, for the very foundation of Christianity is the omnipotence of God. When such a man claims to be a Christian Scientist he should examine his inmost heart and seriously ask whether he really does love God supremely. The man who loves God supremely will love God's thoughts supremely, and will honestly be glad to have only one God, and to see only God's man everywhere. He will certainly never doubt as to whether he is sufficiently equipped, once he consents to avail himself of the power of Spirit and is really honestly content to rely on no other.

Burdened with a sense of material effort, some would fain excuse themselves by saying that the world never experienced such trying times as the present. Some even get the belief that "the pace is beginning to tell" on them, that they feel the heat and burden of the day; some deplore that many of their brethren are, apparently, not "pulling their weight," whilst some whom they could name are deliberately hanging back, impeding the onward progress of the mighty army of good. Such, of course, are still laboring under a belief that a world without evil would be impossible; evil will never cease to objectify itself in their lives until they turn entirely away from such decrepitude and live the Life that is God.

Let us see how Jesus regarded his "difficult times." His "trying times" were not unlike the present times, so let us remember that, at the very moment when rack and ruin seemed about to overwhelm his work, he thundered forth his mighty declaration that he had overcome the world. Those times were singularly like today, when the suggestion of disruption, personal domination, self-righteousness, and pride seem to seek to slay the Christ and to scatter its followers. Let us look at the actual passage: "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Thus it is clear that those who persist in remaining "in the world,"—in the material sense of things,—shall have tribulation, for the material sense of things will seem tragically real to them. To those who consent to think as God thinks, who strive in every thought to reflect that "I" who "have overcome the world," to those who are

humble enough to accept what God knows as all there is to be known about any subject, to regard spiritual Truth as wholly sufficient and substantial and final, the sense of overcoming will transcend all else. There will be no longer the plaint, "How long, O Lord?" but the assured knowledge that the tabernacle of God is with men.

So then, even in these times, a man may still turn to God for his thoughts, casting all his care upon Him. Thus turning to God, to the divine Mind, and ever returning and remaining, a man rests in quietness and confidence, knowing that his God is sufficient for him. Knowing, with the increasing conviction of daily experience that as Mrs. Eddy says on page 286 of Science and Health, "God's thoughts are perfect and eternal, are substance and Life," he knows that the wholly sufficient and wholly spiritual right thought, and all that it is necessary for him to think about any condition whatsoever, will unfold to his consciousness because he is turning constantly to the fundamental facts of Christian Science—the omnipotence, omnipresence, and omniscience of God, and the consequent perfection and harmony of His entire manifestation. Thus thinking with God—and God is always Love—a man overcomes the world.

PRACTICAL IDEALISM

ELSIE FARR

HUMAN living may be said to be a continuous striving to represent truly the ideal. There is scarcely an individual, however humble or exalted his position, gloomy and apparently hopeless his outlook on life or rich in material wealth and big with promise his future, who has not known a deep-lying conviction of a higher and sublimer goal to be attained than that held out by material environment. Ideals are the fundamental desire for goodness and righteousness,—man's innate assurance of the existence of a living Principle, who has ordained a higher order of divinity than that manifest in the conundrum of human affairs. History in all its branches, ancient and modern, is virtually one continuous record of this persistent striving, both of nations and individuals, for the fulfillment of ideals. Leading thinkers, men active in all branches of the world's work, have held resolutely before the people a noble ideal to be attained; statesmen have put forth their mightiest efforts with all the dexterity and skill at their command, to complete negotiations which would insure a closer approximation to national or international ideals; individuals have struggled, suffered, and deprived themselves, willingly forsaking material comfort for an ideal; men and nations have fought for an ideal. One has only to look upon the signs of the times to see the mighty impetus given by noble ideals; and yet, if one accepts the testimony of the material senses and the panorama of the world's needs which are being presented by statesmen and press alike throughout the

civilized world, the ends achieved have often fallen miserably below human expectations.

Is it not well, therefore, to withdraw from the hurly-burly of human action and reaction to consider honestly and earnestly the reason for the apparent inconsistency between the ideal and the practical? If a child, after months of study and toil, had not succeeded in deducing the correct answer to a mathematical problem, one would naturally conclude that he had not the right understanding of mathematics; and in the same way, when the human race after centuries of strife has not succeeded in demonstrating the perfection looked for in its ideals, is it not reasonable to conclude that mankind has not truly conceived the Principle of those ideals?

The ideal is that which purifies and elevates character, sanctifies purpose, cements fellowship, ennobles endeavor, and unifies men and nations; and idealism is the practice of the ideal. No clearer statement of the divine Principle of true idealism can be found than that given by the master Metaphysician: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Here, with that simple directness which characterized Jesus' teachings, is a definite declaration of the unvarying law which governs all righteous effort. And again he said, "Where your treasure is, there will your heart be also. . . . No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Yet is not this just what the human mind has attempted to do? Mortals admit that God is All-in-all, that He is infinite, eternal, immutable, immortal, and that He is the Life of man, while at the same time claiming that man's existence is finite, mutable, and mortal,—and this notwithstanding the Scriptural declaration that "God created man in his own image, in the image of God created he him." With such self-evident contradictions and misconceptions of the fundamental Principle of life and righteousness, it is inevitable that these contradictions and misconceptions should be expressed in warped and crooked ideals wrought in human experience. As Mrs. Eddy, the Discoverer and Founder of Christian Science, states in the textbook, "Science and Health with Key to the Scriptures" (p. 260), "The conceptions of mortal, erring thought must give way to the ideal of all that is perfect and eternal. Through many generations human beliefs will be attaining diviner conceptions, and the immortal and perfect model of God's creation will finally be seen as the only true conception of being."

Now a man's ideal corresponds with the quality of his thinking, and true thinking must be in accordance with law; it must be reasonable, logical, and scientific; it must stand the test of rigid analysis, that there may be no unsound reasoning, no breach of logic, no false conclusions. The effect is inevitably of like nature with the cause. Human or material so-called thinking, because it is essentially finite and therefore illogical, obviously cannot evolve the spiritual

facts of being; and conversely, righteous thinking, founded on the only sound hypothesis,—that of Spirit,—and governed by divine Mind, the Principle of all righteousness, can result only in conclusions emanating from this one Mind.

Self-evidently, perfection cannot be attained through imperfection, and since the material, the poor counterfeit of reality, is manifestly imperfect, let us look away from the material and finite to the one infinite cause, the eternal Principle of the universe, for the basis of idealism. In order to do this we must relinquish all halfway positions, which have proved so fatal, and proceed from the basis of that demonstrable divine perfection which is revealed through the Science of Christianity. The same question that Elijah put to the people is still facing the world, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." Why is it that the cry of lost ideals has been heard so repeatedly in human experience? Do we lose that which we really treasure? Or do we not, rather, put first in our lives that which we consider vital, leaving all else in our determination to perpetuate that which we most cherish? Let those who have so readily joined in the cry of lost ideals ask themselves and answer honestly the question whether they have ever really sought those ideals earnestly and energetically, and perhaps they will find that they were unready to make the necessary sacrifice of material ease and comfort, unwilling to be awakened from the dream of materialism. The basic error is materialism, and not idealism.

Christian Science, as revealed to this age by Mrs. Eddy, gives the fullness of spiritual proof, showing that Truth's ideal, far from being lost in remoteness and obscurity, endures throughout eternity, omnipresent and omniscient, declaring God's omnipotence and pointing the way to eternal harmony. The very fact that we are conscious of being is evidence of the existence of the ideal, but like the servants in the parable of the talents, we must make that ideal practical if we would keep it. Buried ideals have no place in the Science of Christianity. Ideals make of men victims of slavery or masters of freedom, according as the goal is matter or Spirit. The ideal of the individual marks his measure of genuine achievement, the national ideal measures the strength and power of the nation, and the international ideal determines the stability of world citizenship,—always provided, of course, that the apostle's admonition is heeded, to "so run, that ye may obtain."

But ideals have been all too often misinterpreted as things which do not exist, things outside of reality, impracticable, and incapable of being realized. This popular misconception is directly traceable to the general misconception of reality, God and His idea, man and the universe; and of course, so long as the material is regarded as the absolute, perfection is manifestly impossible, for it is only on the basis of spiritual reality that absolute perfection can be demonstrated. So that, while the people have been admittedly striving for the

fulfillment of a noble ideal, they have at the same time been virtually admitting that it was impossible of attainment. They have applauded, admired, and have even believed in it after the manner of blind faith, but it has seemed too illusive and visionary to their material sense to induce them to relinquish their hold on the finite and mutable.

A man's ideal, it is needless to say, is inseparable from his conception of life, and since God is the Principle of life, or Life itself, a man's ideals are in the final analysis correlated with his conception of Deity. Thus, in revealing to the world the true nature of Deity, Christian Science has given to mankind that by which its ideals may become practical. Instead of attempting to conceive of God as manlike, Christian Scientists are learning to transplant the foundation of their thinking from the material to the spiritual, to recognize man as the emanation of his creative Principle, infinite and immutable, Life infinite, Truth eternal, and Love universal.

Human misconception of what life includes is an important factor leading to that imaginary interval between practical and ideal excellence, for the ideal is one's highest perception of true living. It is true that there may be comparative ideals, if the term may be so used. That is to say, the practice of idealism, or spiritual perception, usually begins with the work immediately in hand, whether this be art, music, commerce, household management, or political government, but are these not, after all, merely factors entering into the popular conception of living? Hence a man's ideal is in the last analysis his conception of perfect living. And because Life is spiritual, idealism, rightly conceived, is also spiritual.

Spiritual perception alone can discern the spiritual fact of being, and this, whether consciously or unconsciously, is what all men are striving for. Consequently, the very ability to perceive ideals is evidence of a more spiritual existence than the human mind is cognizant of. Mortal ideals, expressed in the medley of human existence, are so many parodies on the one infinite ideal which is forever and eternally expressed, even though unseen by human eyes,—God, the one creative Principle, and man, His perfect idea, everywhere present, reflecting God's omnipotence.

During the dream of materialism which has deluded the ages into regarding the material and finite as the real and tangible, and the spiritual and eternal as something entirely distinct from this present existence, it is hardly to be wondered at that ideals have been theologized and dogmatized, and likewise set apart, in practice, from present experience. But the ideals of speculative theology have not filled the need of mankind for a sure foundation for right thinking and acting. The world demands demonstration more than doctrines, proof more than profession, a practical working basis on which to solve the myriad problems pressing for solution. The day of mere speculation is past; this is the era for practical demonstration. The man of affairs, pointing to the multifarious needs of

to-day, says: We have no time to speculate with lofty idealism, no time to play with the imaginary; give us something practical. And here Christian Science comes to the rescue, for Christian Science rests fundamentally upon demonstration. "True idealism is a divine Science," Mrs. Eddy writes on page 217 of "Miscellaneous Writings," "which combines in logical sequence, nature, reason, and revelation. An effect without a cause is inconceivable; neither philosophy nor reason attempts to find one; but all should conceive and understand that Spirit cannot become less than Spirit; hence that the universe of God is spiritual,—even the ideal world whose cause is the self-created Principle, with which its ideal or phenomenon must correspond in quality and quantity."

Here, with a single stroke, the Discoverer and Founder of Christian Science at once shatters the sand foundation upon which the ideals of speculative theology have been built, and at the same time shows the eternal foundation for right reasoning, the only practical working basis on which to found demonstrable idealism. The Science of Christianity declares that God,—Spirit, not matter,—is infinite cause, immutable, immortal, the substance of all being. All is Mind and Mind's infinite idea. This is the one practical, divine ideal. Right thinking, or idealism, is not and never can be guesswork; it is demonstrable Science.

Ponder again the example of our great Way-shower,—that experience which stands out in history offering irrefutable evidence of demonstrable idealism. From the very beginning of his career, by every word and deed he demonstrated man's power as God's reflection to conform absolutely to the divine ideal. This one ideal, the ideal that God knows, was ever before him. Boldly and consistently refusing to accept the evidence of the senses, he at all times recognized Mind as supreme, and man the complete and perfect expression of this Mind. No theological dogma or Pharisaical creed embroidered the simple teaching and practice of Jesus; no attempted explanation of the negative, the so-called objects of the material universe, found a place in his teachings. The Christ-ideal, in all its purity and completeness, was simple in its divinity,—infinite Mind expressed as infinite idea. "I proceeded forth and came from God," he declared; "neither came I of myself, but he sent me;" and again, "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him." His whole experience, consecrated to the glory of God, demonstrated spiritual consciousness, omniscience, omnipotence; hence the healing power which enabled him so successfully to refute the so-called evidence of material sense. In his recognition of the spiritual origin and continuity of man as the complete and perfect reflection of God, sin, disease, and death spontaneously vanished, revealing man eternally at one with his Maker.

Eighteen centuries later Mrs. Eddy discerned this same perfect ideal which Jesus demonstrated,—one infinite divine cause, and man eter-

nally one with his divine Principle, God. She, too, demonstrated through actual experience that spiritual perfection is a present possibility, and revealed to the world the Principle of this perfection. Recognizing, as Jesus had recognized, the utter impossibility of serving two masters, matter and Spirit, she, likewise, repudiated material sense and chose Spirit as her model. Hence the Christian Science movement is founded on the demonstrable fact that all is infinite Mind and its infinite idea. All so-called human reasoning, from the false hypothesis of material causation and material effect, it rejects as unsound and unchristian. God, infinite Spirit, is the one eternal verity of being, and man, the spiritual image and likeness of God, reflects in quality the completeness and perfection of the creative divine Principle. On this solid basis and on no other the divine ideal is demonstrable.

In order to attain the fulfillment of the ideal, we must steadfastly consecrate ourselves wholeheartedly to its attainment, relinquishing once and for all time whatever would obstruct spiritual progress, which is the only true progress. And we must face squarely and unequivocally the unalterable fact that guesswork is foreign to metaphysics. Metaphysics is demonstrable Science; and idealism, rightly conceived, is metaphysics. Just as there is one God, one eternal Principle, one infinite Mind, so there is in reality one perfect ideal, and this the ideal which Mind knows, His own model of excellence, everywhere present and forever expressed. Recognizing this one glorious goal, let us never turn backward, never swerve either to the right or to the left, always looking to the one Mind, the divine Principle of perfection. "Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom" (The First Church of Christ, Scientist, and Miscellany, p. 242). What a divinely inspired clarion call is this to put away all finite and imperfect ideals, and thus make way for the revelation of God's infinite perfection, made manifest through demonstrable Science, establishing His eternal reign of harmony "in earth, as it is in heaven."

THE SCRIPTURES

SIR HENRY JAPP

ALL students of Christian Science know how important are the Scriptures, and they invariably become Bible students. They become students, however, not of the mere historical facts of the Bible, but they seek to find the spiritual significance of the passages they may be studying. In doing this they are but following their Master, who read in the Old Testament the beauties of a correct, scientifically spiritual interpretation that had never occurred to the Pharisees, who took only the literal interpretation, even avoiding that, when the prophets seemed to make too

great demands on them for adherence to Principle.

The Discoverer and Founder of Christian Science, Mary Baker Eddy, also calls on her followers to seek the spiritual interpretation of the Bible, for it was by doing this that she herself was enabled to give in her textbook, "Science and Health with Key to the Scriptures," the rules for the practice and demonstration of Christian Science to the world, so that all may understand the way and receive this great boon to mankind. The name of the Christian Science textbook shows that it supplies the key to the Scriptures, which is contained in the three chapters entitled Genesis, the Apocalypse, and Glossary. While these particular chapters are indeed a key which unlocks the Scriptures, it is only by reading and studying the whole volume that the Bible becomes a new book to the student. Indeed after reading the Christian Science textbook, one is impelled, possibly for the first time, to read the Old and the New Testaments, from beginning to end.

In the new light that illumines the written Word, the search for Truth in the Bible, as Mrs. Eddy found in her own case, is sweet. Starting out, under Mrs. Eddy's teaching, with the first chapter of Genesis one finds an account of the creation of man and the universe in the image and likeness of God. That is to say, God being Spirit, Mind, then His creation is like Himself, entirely spiritual, and not material, as our physical senses and the second chapter of Genesis would have us believe. This gives one a new viewpoint, and it is seen that the material creation of Adam, given in the second chapter, is an untrue account of the spiritual creation which God said was very good. The Bible is then found to be not merely the history of the Israelites, but an account of the unfoldment of the divine idea to human consciousness, resulting in the complete dissipation of human consciousness through its replacement by the divine, in the case of Jesus, and in the revelation of its complete destruction and disappearance in the final triumph of Spirit over matter, to John on the isle of Patmos. This divine idea, or the Christ, the Bible shows, comes to liberate, heal, and save mankind, as interpreted by Christian Science in the account of the Israelites, and its power is available in every age and clime.

The Christ was best exemplified by Jesus, who acknowledged Spirit as the only reality and proved the unreality of matter by healing the sick and raising the dead through spiritual understanding alone. He finally proved that death was powerless in his own case and by his ascension he triumphantly demonstrated that man is not material but spiritual. In this way the student is led to see that the account of the spiritual creation in the first chapter of Genesis is an account of the only creation there is. Natural scientists and theologians at the present time are much exercised by the difficulties encountered in attempts to reconcile the account of the Adam creation with the theory of evolution and the discoveries that would indicate that

mankind have lived on this earth for over 150,000 years. One eminent divine recently went so far as to abandon the doctrine of the fall, substituting for it the following equally material theory: "It now seems highly probable that from some fundamental stuff in the universe the electrons arose. From them came matter. From matter life emerged. From life came mind. From mind spiritual consciousness is developing. There was a time when matter, life, mind, the soul of man, were not; but now they are. Each had arisen as a vast scheme planned by God." Christian Science on the other hand denies the reality of both the Adam creation and the theory that man evolves from matter.

In this Christian Science is logical and demonstrable. For after admitting that God, Spirit, is infinite, filling all space, it denies all reality to matter, the opposite of Spirit, because, obviously, if Spirit fills all space, which it truly does, there can be no room for matter, nor anything in Spirit out of which matter could be made. Mrs. Eddy puts it clearly on page 23 of "Miscellaneous Writings," where she says, "All must be Mind and Mind's ideas; since, according to natural science, God, Spirit, could not change its species and evolve matter." The Adam creation must then be a false conception of creation and mortal man a delusion, something to escape from. This is the view given in the Bible, for in Isaiah we read, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Paul also counsels the Ephesians and the Colossians about putting off the old man and putting on the new man, "which after God is created in righteousness and true holiness." From his other writings it is clear that the old man is mortal man or Adam, while the new man is Christ, or the spiritual man made in God's image and likeness.

The forever fact that man and the universe are spiritual was the great discovery which Mrs. Eddy made when she was declared by the physicians to be suffering from a fatal injury. She writes of this experience in "Miscellaneous Writings" (p. 24): "This knowledge is practical, for it wrought my immediate recovery from an injury caused by an accident, and pronounced fatal by the physicians. On the third day thereafter, I called for my Bible, and opened it at Matthew ix. 2. As I read, the healing Truth dawned upon my sense; and the result was that I rose, dressed myself, and ever after was in better health than I had before enjoyed."

What occurred after this discovery Mrs. Eddy states on page 109 of Science and Health: "For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering a positive rule. The search was sweet, calm, and buoyant with hope, not selfish nor depressing." The world is to-day benefiting from that unselfish devotion, for as a result of it she was able to heal the sick and give the world her textbook and establish all the manifold activities of the Christian Science movement.

Through these activities her teachings have spread rapidly throughout the world. The founding of branch churches wherever a few faithful students have gathered together has been followed by lectures on Christian Science given by members of the Board of Lectureship of The Mother Church, and the circulation and distribution of the periodicals issued by The Christian Science Publishing Society.

In the services held by these branch churches on Sunday, the First Reader, before beginning the Lesson-Sermon, reads the Explanatory Note in *The Christian Science Quarterly,* which states that "the Bible and the Christian Science textbook are our only preachers." These Lesson-Sermons, or as Mrs. Eddy calls them alternately, Bible Lessons, which the Bible and the Christian Science textbook preach to every Christian Science congregation, contain nothing but the unadulterated healing truth to be found in the scientific spiritual interpretation of the Scriptures, as evidenced by the many healings which result from the study and the public reading of these Bible Lessons. This was Mrs. Eddy's wise provision for the study of the Bible by her students, and the care with which she arranged for the production of *The Christian Science Quarterly* shows how important she considered this work.

The daily study of these Bible Lessons by the faithful student results in the continual enlightenment of the student's spiritual understanding, whereby his daily problems are solved and the human consciousness is gradually replaced by the divine, the only real consciousness there is. By reading the book of Revelation along with Mrs. Eddy's spiritual interpretation, one finds that John describes this divine consciousness as the holy city, which has no need of the sun, for the glory of God lightens it, and nothing that defileth or maketh a lie shall enter there. In this divine consciousness man is found to be not material but spiritual, the reflection or image and likeness of the Father-Mother God revealed in Christian Science. As Mrs. Eddy writes on page 577 of Science and Health, "In this divinely united spiritual consciousness, there is no impediment to eternal bliss,—to the perfectibility of God's creation."

"LOOSE HIM, AND LET HIM GO"

ROSE SEELYE-MILLER

"LOOSE him, and let him go," were the clarion words of Christ Jesus at the sepulcher of Lazarus. We read in the eleventh chapter of John that, before those commanding words were spoken, "he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin." The question arises, If Christ Jesus could raise the dead who had so long lain in the tomb of mortal belief, why did he not set him wholly free to begin with? Why was Lazarus bound hand and foot with graveclothes? Was it because of the belief of the

people, who were bound so firmly in their belief of death, wrapped around and around with the graveclothes of their thought of his mortality that, until they should see and acknowledge the freedom of the risen man, he did not appear free to their belief? His release from the graveclothes was likewise the healing of the mortal belief of the people in his death.

Like Thomas, they must have proof, and Christ Jesus gave it to them. When they saw the dead rise, their belief of death changed to one of life. Before this, the belief had been slowly, almost imperceptibly yielding, perhaps, for in the forty-first verse we read, "Then they took away the stone from the place where the dead was laid." The stone—the obstacle of their unbelief—was rolled away, and their hearts were partially prepared for what followed, so that when the command came, "Loose him, and let him go," they obeyed. But the "loosing" was much more than merely unwrapping the swaddling garments of the grave; it was the great and mighty freeing of the mentality from the belief of death. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 75), "Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it."

His own and the belief of others that life was material and subject to death had "buried" Lazarus, in more than one sense of the word, until he seemed entirely "buried" by mortal belief in death.

In the twenty-fifth chapter of Isaiah we read, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things. . . . And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." In what mountain is it that the Lord of hosts will do this mighty thing? It is no doubt in the mountain of His holiness, the "mountain" where Jesus the Christ went so often to pray; not the visible, tangible pile of earth, but the height of understanding, the knowledge of the Lord.

And what is the "face of the covering cast over all people, and the vail that is spread over all nations"? Is it not the belief in mortality? This is the "vail" that seemingly hides from us all the splendors of eternity and infinite good, the "vail" of the flesh, that parts the seemingly seen from the seemingly unseen. When Christ Jesus had risen from the dead, demonstrated his understanding of the immortality of life in God, he walked with his disciples, and "their eyes were holden" that they did not know him, though their hearts burned within them. What was it that hid him from their sight but the "vail that is spread over all nations," the veil of mortal belief? Could we for a moment rid ourselves of this veil, what wonders we should behold, and what joys we should know! In Science and Health Mrs. Eddy says, on page 428: "The great spiritual fact must be brought out that man *is,* not *shall be,* perfect and immortal. We must hold forever the consciousness of existence, and

sooner or later, through Christ and Christian Science, we must master sin and death. The evidence of man's immortality will become more apparent, as material beliefs are given up and the immortal facts of being are admitted."

Christ Jesus began his demonstrations over matter in its more simple forms. His first triumph, recorded by John, is the turning of water into wine at a marriage feast. This recorded miracle has a spiritual significance that is deeper than its outside seeming. It would seem that Jesus at the beginning of his ministry did not shun the world or its simple affairs, though he did conquer all material beliefs. When he turned the water into wine, it may have seemed absurd to the onlookers, but evidently there was enough belief amongst the servants to comply with his command to fill the waterpots with water, and then to draw out and bear to the governor of the feast. When the truth of being blesses even the most common human act, need, or desire, it blesses it to utmost perfection, and when the Christ sets the seal upon joy, it turns the typical water into the sweetest draught of immortality.

The daughter of Jairus was raised from death soon after that appearance of mortality had set its seal upon her. Jesus knew she had neither lived nor died in mortal sense, and he knew perfectly well that she was even then keenly alive in Spirit; so in spite of all material laws and apparent evidences, he took her by the hand, and his "Talitha cumi" was enough. The little girl arose, and evidently went her way, and the Master went his way, after commanding that they give the newly risen from the dead "something to eat." One of Christ Jesus' last commands to Peter was, "Feed my sheep," "Feed my lambs," and it is likely that the "meat" given to the daughter of Jairus meant far more of spiritual sustenance than of the material. When the widow's son was being borne to his grave Christ Jesus restored him to life. This shows a little greater depth of mortal belief; a little longer period had the widow's son been held in the chains of death, when his understanding was open to the word of command, "Young man, I say unto thee, Arise." And immediately "he that was dead sat up, and began to speak." Just what his words were is not recorded, but it is stated that the people "glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people." Mrs. Eddy says in Science and Health (p. 429): "Jesus said (John viii. 51), 'If a man keep my saying, he shall never see death.' That statement is not confined to spiritual life, but includes all the phenomena of existence. Jesus demonstrated this, healing the dying and raising the dead." When will Christian Scientists avail themselves of the might of Spirit, the power of God, to overcome not only part of the sickness and sin, but all of it? With sickness and sin conquered, where would death be but obliterated?

"Loose him, and let him go," said Christ Jesus of Lazarus, and this command is applicable to all who

stand around, seeking to bind with graveclothes the spiritual truth of immortality. Death should not seem one whit more real than sickness or sin. We are called upon daily to do the "greater works" of which Christ Jesus spoke, and our greater work is overcoming death in ourselves, overcoming our own belief in our own mortality, and when we have overcome this great red dragon for ourselves, then shall we be fitted to go on and on to still greater works. What these will be we know not now, but we shall know when the time comes.

Mrs. Eddy says in Science and Health (p. 427): "Called to the bed of death, what material remedy has man when all such remedies have failed? Spirit is his last resort, but it should have been his first and only resort. The dream of death must be mastered by Mind here or hereafter. Thought will waken from its own material declaration, 'I am dead,' to catch this trumpet-word of Truth, 'There is no death, no inaction, diseased action, overaction, nor reaction.' Life is real and death is the illusion." Thus we see the eternal force of Christ Jesus' statement at the tomb of Lazarus: "Loose him, and let him go."

WHERE ART THOU?

LEWIS A. HICKS

IN replying to a question as to whether one should properly regard one's self as immortal, or mortal, Mrs. Eddy writes in "The First Church of Christ, Scientist, and Miscellany" (p. 242): "Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration."

The human intellect admits that a point is mathematically a purely mental abstraction, without dimension, extension, or relation. It becomes tangible in finite space only where located by suitable reference coordinates, without which it remains just nothing at all. Without dimensions it has and can have no supposititious opposite. It is truly a word that supplies an infinite yardstick by which to measure all human pride and pretension. Obviously, the extent of one's willingness to reduce all the dear concepts of his humanity, including even his so-called demonstrations, to the humbleness of a point, measures his spiritual power to perceive the infinite might of his sonship in Mind.

Just as no aggregate of instants could make a minute of time, so no number of points could produce a finite unit of space. The finite and the infinite cannot dwell together. A great gulf is fixed between them. Peter expressed the finite and unreal nature of time by writing, "One day is with the Lord as a thousand years, and a thousand years as one day."

In geometry a point is called the mother of a line, because a line is the

mental product resulting from conceiving the movement of a point. So, too, the movement of a line produces a plane, and the movement of a plane, a solid. The conception of rotating a plane around a line produces a solid of revolution, and the angular space measured by rotation constitutes what is called time. Thus it will be seen that a three-dimensional concept of a finite universe can be built up from the purely suppositional hypotheses of the initial movement of a point.

Evidently, then, by mental involution one can reverse the process and can reduce all finite space, represented by some cubical form, back to a point, and that point will be where he is; that is, at the point of his consciousness of it. In the mental net thus cast there will have been caught, and reduced to the nothingness of a point, every finite concept, including death and time, for space and time are the warp and woof of the material fabric in which the pattern of life in matter is expressed.

The Revelator in describing his vision says, "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places;" again, that the angel sware "that there should be time no longer;" and finally he says, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." When the finite symbols of error had been swept away, John was enabled to see the holy city, or new Jerusalem, let down out of heaven.

It will be seen metaphysically, then, that the point of perfection is where all burdens of mortal selfhood have been dropped; where every illusion of corporeal existence apart from God has been given to God, and where one's estimation of personality has been so reduced that it no longer has dimension or extension, but is known to be unreal.

Thus reaching the end, or extremity, of mortality, one stands at the point where human pride of intellect has been completely humbled and no longer hides the perfection of Principle and idea. The stone that the builders rejected grinds mortality to a fine powder before God's opportunity arrives, for, as Mrs. Eddy puts it, on page 264 of Science and Health, "when we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness."

To settle once for all the question as to one's identity and standpoint is, then, to find one's self no longer wearily climbing the Jacob's ladder of human hope and argument, but at the point of perfection in consciousness, and abiding there. For example, take the last picture in Mrs. Eddy's book, "Christ and Christmas," entitled "The Way." In the darkness of the foreground appears a gloomy, heavy cross. A shaft of light from the sky touches the foot of the cross, and up this ascending path may be seen a cross glorified, lighter and smaller, beautified by flowers, and surrounded by birds, the soaring aspirations of hope. A dove is seen returning with an olive branch, giving assurance that the land, or con-

sciousness, is never again to be completely submerged in error. Yet farther up the path of light is the crown to be achieved in complete dominion over evil, by him that overcometh and endureth to the end.

Now, of course, these things are only human symbols representing the Jacob's ladder up which mortality seeks to drag the personal possessions it counts worthy of salvation. The ascent looks steep and long and difficult, even if the cross is not so terrible, when seen in the distance. This is the best and most promising picture presented to an observer from the standpoint of separation from God.

But Mrs. Eddy assures us that man is now at that point. Man is the immortal, spiritual, perfect child of God *now*. The source of light is where man is. The fact is, that man is the understanding of God, or what God understands His idea to be. Error may seem to dispute inevitably any statement of truth, because error's only hope of survival is exactly to maintain the delusion that the mortality seen from its standpoint is real.

Now, see the source of light where you are, and from that point of advantage you will find yourself unable to see any cross, or darkness, or any of the beautiful symbols in which the intellect hides its ignorance of God. Human sentiment may demand that you at least have the reverence to go yourself to the light, but remembering that things are nothing but mental pawns, or symbols, insist on finding your spiritual identity in God where you are, and thus become the master of the picture called circumstances.

On page 185 of "Miscellaneous Writings" Mrs. Eddy says: "Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity as the child of God, is Science that opens the very flood-gates of heaven; whence good flows into every avenue of being, cleansing mortals of all uncleanness, destroying all suffering, and demonstrating the true image and likeness. There is no other way under heaven whereby we can be saved, and man be clothed with might, majesty, and immortality."

THE STUDY HOUR

MAY BARRIS

IT is well known that even a slight knowledge of Christian Science arouses an intelligent interest in and love for the Bible. The growing interest the student feels in this marvelous Book through the light thrown upon it by the Christian Science textbook, "Science and Health with Key to the Scriptures," by Mrs. Eddy, in conjunction with the Lesson-Sermons in *The Christian Science Quarterly*, leads him to feel that the time he has at his disposal is not at all commensurate with his desires. The question then arises how best to avail himself of the time he has at his command.

No one honestly seeking spiritual

understanding will make the mistake of turning to personality for guidance. Many are the directions which come to him from enthusiastic students, but he will not be led to forget that this, as well as other problems, is a matter of individual growth. Every sincere student of Christian Science must, of course, with earnest, prayerful thought, consider how to make the best use of his study hours. To do this he may sometimes ask himself a few questions. What does he really desire to accomplish by this study? Is the knowledge gained to be used solely for himself, or is it his desire to share it with others? In the acquirement of a higher viewpoint does he honestly desire God alone to be glorified?

With a well defined aim or motive, the student cannot mistake the mission of this hour. He will not be led unawares to fill his thought with quotations and, talking wisely, be so deceived as to forget that works should precede words. This lesson is emphasized in the life of our Leader, Mary Baker Eddy. It is recorded in Matthew that Jesus healed "all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy," *before* he expounded to them his doctrine—the Sermon on the Mount. This does not mean that wise and tender words are not always in order, but it does mean that the student's desire must ever be to learn how to recognize and express, minute by minute every hour of the day, the presence and power of divine Love. Then and only then can he feel that his aim is really a worthy one, and that his study time has been well spent. In this consecration to the service of the Father, he will joyfully find that the influence of the time of study extends itself not only over the entire day but throughout eternity.

Every earnest student guards against what might be called, for want of a better name, unconscious dishonesty. He asks himself if it is worth while to spend a hurried hour, glancing anxiously at the clock, feeling that his time is short and the lesson long, in order to persuade himself or others that he has accomplished something worth while, merely because he has "gone over the lesson." Such practice, he soon detects, can afford him no quiet feeling of gratification, because within there may lurk undetected a feeling of self-righteousness; but the real question is, Does he understand God's law better than before, and has he gained a more intelligent sense of how to apply it? Does the Father seem nearer and dearer to him and does he feel he can put his hand in His with more surety of guidance? If so, his time has been really well spent. Mrs. Eddy's teachings emphasize the necessity of honesty for the spiritual growth of the student. She says (Science and Health, p. 446), "In the Science of Mind-healing, it is imperative to be honest, for victory rests on the side of immutable right." If we are honest, our lesson study is not a mere form, it is genuine consecration to the truth. This consecration is the oil in our lamps without which we are unable to see the bridegroom, the

spiritual idea of being, when the midnight call comes.

In decided contrast to dishonest, careless methods of study, we sometimes find the overanxious, strenuous, intellectual thought determined to wrest the truth from its foundations by sheer intellectual force. Though he reason ever so clearly, wisely, and logically, the student will find that if the heart is not filled with love to God and man, the Christ will knock at the door of his thought in vain. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift"—pure and unsullied consciousness expressed. The door of one's thought cannot open to the Christ while shut to one's brother.

The effort to gain the understanding of Christian Science through intellectual processes alone invariably leaves the student with a sense of personal responsibility that is indeed a heavy load. He believes that there are herculean tasks to be mentally accomplished before the truth which he so much needs can be apprehended by him; that God's world needs to be reconstructed by his own individual thinking. In fact, this kind of study is apt to lead him to a state of thought where he leaves God out of his own universe because he believes too much in his own intellectual responsibilities. He has undertaken to gain the truth of divine Science in the same manner that he would solve a problem in calculus, forgetting the Master's words, "Blessed are the pure in heart: for they shall see God." Not by will power can we find the path that leads beside still waters and guides into the sunshine of His presence.

Sometimes in his desire for the truth, the student is led to forget the universality of the statements laid down in our textbook. He appropriates to himself, one by one, the beautiful statements about man, forgetting that these statements are also true about his fellow students, his business associates, his friends, and his family. Such study can only result in the expression of coldness, criticism, and lack of tolerance in our daily associations. It leads to patronizing those whom we should bless by recognizing their God-given qualities and nature, and it permits neither ourselves nor others to enter the kingdom of harmony. This kind of study more than anything else will prevent others from turning to us for help, for thoughts are felt, and no one will seek the help of one who consciously or unconsciously fails to recognize the divinity expressed in man. To spiritualize our thoughts of all mankind by applying to others as well as to ourselves the truths laid down in our textbook and the Bible, is the only true method of study.

There is a type of student who, in the language of an old hymn, expects to float into heaven on "flowery beds of ease." With textbook in hand and eyes gazing dreamily, he or she exclaims, "Oh, isn't it beautiful!" or, "I would like to take my books and go away forever from this turmoil." Emotional ecstasy is not an expres-

sion of Mind. As Mrs. Eddy tells us, "And scientific growth manifests no weakness, no emasculation, no illusive vision, no dreamy absentness, no insubordination to the laws that be, no loss nor lack of what constitutes true manhood" (Miscellaneous Writings, p. 206). Jesus' instructions to his students, and his answers to those who opposed him were models of alertness and activity of thought. He said to his disciples, "What I say unto you, I say unto all, Watch."

The student whose thought is active will not be tempted to rest in the mere outward form of a Bible story, but will search for the inward constructive message. These stories will not be mere stories to him, but guides in the solving of the next problem which lies near at hand. It is easily seen that a story, no matter how beautiful it may be, if it relates only to the past or the future, is of no special value to us, but seems to us merely as an interesting narrative. That which makes it valuable is the possible application of the spiritual truths therein contained to our own daily problems.

While thus searching for the spiritual meaning of a Bible story or parable we have no right to set aside the more simple outward form which relates to visible human activities—good deeds. Mrs. Eddy has revealed to us the deeper meaning of Jesus' teachings, but both the literal and spiritual meaning must be understood, for these constitute the full message, neither one of which is complete without the other. This complete and perfect message has been given us that we may first cast the beam out of our own eye and apply its loving admonition to ourselves and not to others. The cry, "Lord, and what shall this man do?" is as old as humanity. God lovingly guides us all and it is wise to let Him appoint the lessons others should learn, lest we find ourselves trying to usurp the work of infinite wisdom.

How, then, shall we use the study period which Love has given us in order that our unfolding may proceed according to His plan? Is its wise use so hard to learn? Has not our Leader already lovingly shown us the way in the Manual of The Mother Church in the order she has given for church services? Those who know her work for mankind know how constantly she turned to God for guidance. Therefore it was not an accident that caused her to ordain that the Lesson-Sermon should be preceded by silent prayer. Her teaching is in exact accord with that of Jesus, that is, that the soil must be prepared for the seed. What better preparation could be made than this silent communion with divine Love in order that our hearts may be prepared to receive His message?

So in preparing for our study let us first offer a humble, childlike prayer for the living bread: "O send out thy light and thy truth; let them lead me." "Open thou mine eyes, that I may behold wondrous things out of thy law." No mere words, but the desire of the heart for communion with God, good, no matter how expressed, brings the answer to prayer. We may be sure that if a son asks bread the Father will not give him a stone. He will give us the

living bread and deliver us from the pitfalls of self-deception and dishonesty, of mere intellectual attainment, of selfishness, and emotional ecstasy. Then, because our hearts are filled with infinite good will to men, through earnest study we shall reap rich harvests of spiritual understanding.

In applying ourselves to the study of the Lesson-Sermon, we need not be at all concerned about the number of sections or pages we have studied, so long as we know that the time has been spent honestly in the consistent effort to know God—"our Father which art in heaven." Studying in this manner, we may be sure that no false mental structure laboriously raised stands ready to fall when the winds blow and the waves beat upon it, leaving us ruefully wondering why our structure has fallen while that of our neighbor stands. We find, instead, that our understanding is founded upon a rock—the word of God understood.

In our deep gratitude for this unfoldment, for these hours of precious study, we may well ask ourselves, "How may I share this blessing with others, how prove to them that this hour of study is really worth while?" It then becomes evident that the most important part of our work yet remains to be done; that is, to express in deeds as well as words and thoughts the good we ourselves have already received—and this in order that the world may be led to seek the source of our strength and in its turn be strengthened.

So if we have studied rightly, we shall find that our hearts are filled with peace and joy. The message of joy in each lesson must be grasped by the student, must be grasped as the great outstanding fact in the teaching of Christian Science. The world needs joy, spiritual joy; it is hungering and thirsting for it though it knows it not and seeks its counterfeit. It seeks wealth, health, home, friends, or fame only to find itself unsatisfied because the source, the Giver of all good, is still unknown. Only when spiritual joy dawns as the consciousness of man is one satisfied, for he has returned to the Father. If we do not understand and manifest this joy we can never help others to find it. Jesus summed up the reason for his message to humanity in these words, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." If Jesus' message of joy is in the Bible, and we know it is, then the duty of any earnest student certainly is to find it.

Surely when we study this way we shall find that the well-defined lessons which we carry away in our hearts will be our guide in every experience and we shall not find ourselves lacking in inspiration when the need for it comes. How truly we can then say, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts." Jesus said, "By their fruits ye shall know them." If the fruit of our period of study is less self-righteousness and aggression and increased manifestation of joy, patience, and love, we may know that our time has been well spent.

DANGER SIGNS

EDNA DEU PREE NELSON

NO community or individual that seeks to eradicate disease or accident by waging a campaign of fear, will ever succeed in the attempt, because fearing a thing means that the power of evil is believed in as a reality. One can never heal a disease so long as it is believed to be real or powerful. Where originally only the disease is feared, the urging of precaution after precaution against it leaves one to battle also with the fear of what may happen in case neglect follows the warning to be careful. Thus fear is built upon fear until the mortal's existence is made up of fear.

Putting individuals through a compulsory vaccination or physical examination, is like leading the proverbial horse to water and finding on arrival at the trough that he cannot be made to drink. A man may be unable to dispute the so-called authority that demands a physical examination or compulsory vaccination in spite of his protest, but going through a form will not decrease the fear of disease; it rather rouses resentment that he cannot be the arbiter of his own well-being. Posters recording accidents do not act as a warning or preventive, because being based on the reality of accidents, they produce a greater sense of fear. Lurid pictures of fatalities implant mental pictures of disaster which can only be removed by a knowledge of the unreality of fear, accident, and disease, and this knowledge comes through the understanding of God as infinite good, and of the unreality of evil.

Coming face to face with a danger sign, the first impulse is to be afraid. To the man who has proved for himself something of what God is, the experience is not unpleasant, for he knows that he is confronted with an opportunity to practice what he professes. The all-presence of God is the elimination of that which claims to be unlike good; for this reason the fear of danger can be replaced with the confidence and assurance that infinite protection is always at hand. A danger sign is a warning to beware of taking some action that will result in destruction, or death, and is based on the very unstable foundation that the universe including man is material, therefore capable of being destroyed. Now, of course, all this is the mortal concept of danger and should be placed in the same category with fear. Man and the universe are not material, because God is not material, and the universe including man is the expression of God. Paul puts it in this way: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.... For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."

Throughout her writings, Mary

Baker Eddy time and time again has explained that God is Spirit, Mind, Life, and that man is the expression of God. She has given in "Science and Health with Key to the Scriptures," seven synonyms for God, and not one of them implies fear, or danger, or accident, or the reality of death. Mrs. Eddy has recorded a host of right signals for the student of Christian Science, and the following one should be remembered and pondered by every such student: "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged,—and justified or condemned." This reminder to be actively alert to every suggestion that would claim more than one God, is to be found in Article VIII, Section 6, of the Manual of The Mother Church. Viewing creation as the expression of God, everything takes on a new meaning, constructive and helpful, dissociated from fear or evil suggestion. Since all things are subject to and controlled by God, what is really happening is that one is experiencing the protection and care of God. The warning of Christian Science impresses on the thought the allness of good and the consequent nothingness of evil.

If it is admitted that man is the expression of God, where is the logic in saying that man is afraid? Such a statement implies that God is afraid. In every instance of sickness or fear of any kind, by turning completely and unreservedly to God for guidance and asking one's self the question, "Is God afraid? Is God ill?" it will be found that reason will not permit one to believe that such a condition can be true. Finding, then, that what God expresses is like God and that all there is to creation is what God expresses, one sees that man cannot be afraid or ill, because there is no other creation to be expressed. This is the manner in which a man proves his statement that he is not afraid, and he proves it just as surely as he proves that he can run an automobile by driving it. He demonstrates a fixed rule, based on the unchanging fact that God is good. He finds God to be the one cause, and man, creation, expressing the fullness, beauty, freedom, activity, joy, and liberty of God.

Clinging to this vision, this pure reasoning, one will find in the signs on the highway, at sea, or in the air, only the angels of God. The bank of fog that would obscure the aviator's view must vanish when it is clearly seen that nothing can obscure God's perfect creation. The pilot guiding his ship through the darkness can remember that man acts under the protection and guidance of God. The suggestion of danger should be constantly replaced with the truth that God is all there is to every circumstance, therefore infinite protection is all that can be experienced. Man can never cease thinking correctly, because God is Mind and Mind is always thinking. If Mind should cease to think, it would cease to be Mind, and God would cease to be. Man is simply the thinking expression of Mind, and

that is why he always sees things through the eyes of good, constructive thinking.

Daniel, in his experience in the den of lions, saw the angel of God, but it was a spiritual vision; it was clear, constructive, positive thinking of the omnipresence of Life and the absence of death. Otherwise he could never have demonstrated protection. Moses at the Red Sea was listening for the signal, the warning from Mind, even while the cries of the children of Israel tried to tell him that the hosts of Pharaoh would overtake and destroy them. He listened mentally, and his warning came as thinking, which in this instance was to smite the waters and pass through the Red Sea. From the standpoint of the physical senses all indications pointed to danger and destruction,—Pharaoh on one side, the sea on the other,—yet they were saved. The men of courage and accomplishment in Bible history were always listening mentally for the true signals.

The study of Christian Science will bring to any one seeking to know the Principle upon which it operates, the assurance that there is nothing to destroy. Christian Science takes every activity right at the point where it is found, and constructs it by basing it wholly upon that statement in Genesis which says, "And God saw every thing that he had made, and, behold, it was very good." Christian Science practice does not stop anything; it is only a false activity that seems to cease, but because there is no false creation nothing actually stops. Mind is always unfolding, and Mind's expression must unfold too, and since Mind is infinite, the expression is infinite. Infinity cannot stop.

In navigation there is an instrument known as a whistling buoy. It is supposed to mark a channel, or to warn ships to avoid shoals, rocks, and the like, beneath the water. It is placed in a position to serve best its purpose. Like everything material, it is not always reliable. However, if a Christian Scientist were on a vessel nearing shoals or rocks and the buoy should suddenly stop operating, he would still have his help at hand, in his knowledge that God is always reliable, always at hand, warning and protecting all His creation, and this admission of the ever availability of God's help would carry the ship safely through the danger.

Let us suppose, again, that a conflagration breaks out in a building. The fire alarm is turned in, and very soon the fire engines come rushing down the street, bent on saving something from destruction. Right here is an angel, an opportunity to declare that God alone is the consuming fire. There can therefore be no undue haste or hurry, since every idea of Mind has its proper place and cannot be harmed or destroyed. Everything is already saved, and all that is going on is the activity of Mind. The three Hebrew children proved this to be true. The truth is, that the fire which God knows is constructive and not destructive, and it eliminates the lie about perfect creation. Replacing the false belief of destruction with the spiritual un-

derstanding of what constitutes right activity, could result in only one way, —the fire would go out. On page 161 of Science and Health there is this statement: "Holy inspiration has created states of mind which have been able to nullify the action of the flames, as in the Bible case of the three young Hebrew captives, cast into the Babylonian furnace; while an opposite mental state might produce spontaneous combustion."

The true sign is not a foreboder of evil. It is a warning to be awake. The belief in evil, sin, disease, and death, is the danger, but because God is the one cause, we need only remember this when faced with danger. The danger to be overcome is the belief that Life is in matter. What is needed to replace this suggestion of activity, is the truth that God is all the Life there is or can be, and the activity of Life is harmonious, operating intelligently, always watching out and alert to the unreality of every phase of suppositional evil. This is why one need not bend the knee to compulsory mandates of any suppositional activity.

[Written for the *Journal*]

GRATITUDE

EDMUND R. CUMMINS

THOUGH wandering in a maze of fear
Or treading in a marsh of doubt,—
As one still must who lingers here
While seeking still the pathway out,—
This joyous thought the bosom fills:
Thank God, I still can see the hills!

Or as a dweller in a street
Where towering structures hide the view,
And stretch their tops the sky to meet
Like ancient Babel's tower anew;
What though their bulk the prospect mars;
Thank God, we yet may see the stars!

And so, through creeds or dogma's weft,
Or man-made superstition grim,
We turn nor to the right nor left,
But keep our hearts still fixed on Him.
No matter what the lie may mean,
Thank God that Truth may still be seen!

THE CHRISTIAN SCIENCE JOURNAL

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FREDERICK DIXON, Acting Editor GUSTAVUS S. PAINE, Acting Associate Editor

EDITORIAL

THE INTERNATIONAL

THE world is supremely tired of the people who go about offering new lamps for old. It has learned that it is usually all in the way of trade, and that the main object is that the trader should be enriched in the process. Thus when the second international usurped the pontifical functions of the first international, and the third international clothed itself in the garments of infallibility at the expense of the second, the world realized, a little wearily, and with just a touch of amusement, that all that was happening was the substitution of the control of one group of people for that of another, and that the political millennium was as much a dream of the future as ever.

Yet there is in this question of internationalism something of the utmost consequence to mankind, and that is precisely what raises the human passions so terribly whenever it comes to be considered. It is then that nationalism quivers all over, and the flags of the world strain out upon their halyards. It becomes abundantly clear, in other words, that the human mind is being touched to the quick, and what this means may best, perhaps, be understood by Mrs. Eddy's "Definition of mortal mind," on page 114 of Science and Health: "Usage classes both evil and good together as *mind;* therefore, to be understood, the author calls sick and sinful humanity *mortal mind,*—meaning by this term the flesh opposed to Spirit, the human mind and evil in contradistinction to the divine Mind, or Truth and good." Believing, then, in good and evil, this human mind sets to work, periodically, to refashion the universe, and the result is the drafting of the latest international in the interest of the drafters thereof. Yet the true international must conserve the interests of all men, "from the least of them unto the greatest."

An international, in other words, which is confined to a specific class interest is a veritable travesty of internationalism. The only true international which can ever be achieved will be achieved through the demonstration of the atonement, since it is obvious that the only permanent unity of a family, of a nation, and so of the world, which can ever be reached is that founded upon a family, a national, and so an international acceptance of Principle. This being the case, a clear pronouncement by the churches as to the meaning of the atonement would go far to create an appreciation of the

only way in which the true international can be created. Such a definition is, however, an impossibility because whilst the churches themselves are not entirely united on the subject, a certain orthodox dogma has been promulgated which, by the simple process of deflecting the meaning of the word, as in the case of miracle, has arbitrarily endowed it with the meaning of the vicarious sacrifice, in utter disregard of its significance in either Hebrew, Greek, or English.

As a matter of fact, the English speaking world got on very well with atone in its original meaning down to the seventeenth century. At-one, that is to say, was good enough for Wycliffe and Chaucer, for Spencer and Shakespeare, though the last two softened the verbal form into atone or attone. But just as theology had to change the word sign into miracle, and then to pervert the meaning of miracle from scientific demonstration to the supernatural, so, in the case of atone, it went the length of substituting expiation for reconciliation, in the sense of agreement, not only without excuse but in defiance of the dictionaries. Thus the simple "reconcile, or make at one" of Chaucer, in the Canterbury Tales,

If gentilmen, or other of hir contre,
Were wroth, sche wolde brynge hem at oon

becomes, some centuries later, in the grim theological animus of Welsted, "No victim can atone the impious age."

Atonement, then, in its religious sense, is the reconciliation or making at one of man and God, of cause and effect. And here, manifestly, there emerges a dilemma which has been at the root of all the dogmatic tergiversations over atonement. Man made in the image and likeness of God is in no need of reconciliation with Mind who made him; whilst, furthermore, this Mind, being the First Cause of everything, can exhibit no inharmony with its own effect, man. What does need to be reconciled, that is to say cleared up, is the claim that Spirit has created matter, and that God, Spirit, Principle, is reflected in an inharmonious, material, unprincipled human being: that the image and likeness of God is, in short, what Falstaff terms a fantastical, split radish. Now, as Christ Jesus said, it is impossible to gather grapes from a bramble, and so Spirit never produced a radish-man. Inasmuch, however, as God made all that was made, God did give birth to the spiritual idea which the human mind has counterfeited in a radish-man, for as Mrs. Eddy writes, on pages 475-6 of Science and Health: "Man is incapable of sin, sickness, and death. The real man cannot depart from holiness, nor can God, by whom man is evolved, engender the capacity or freedom to sin. A mortal sinner is not God's man. Mortals are the counterfeits of immortals. They are the children of the wicked one, or the one evil, which declares that man begins in dust or as a material embryo. In divine Science, God and the real man are inseparable as divine Principle and idea."

The atonement is wrought out, then, in the ratio in which the counterfeit human consciousness is per-

meated by Truth, and so proved to be nothing. A man, that is to say, is atoned or made one with Principle in the degree in which he manifests the Mind that was in Christ Jesus, so that the unreal vanishes before the appearance of the real, until nothing but the real, the image and likeness of God, is expressed. But this real has always been at one with God, since in God it moves, and breathes, and has its being.

The true international can then only be brought about in the proportion in which all men gain a clear understanding of Principle. For only in such circumstances can the lusts and passions of the flesh, which spread enmity and keep men apart, be banished, and so proved to be nothing. Any attempt, no matter how sincere, to produce an international on any other basis is bound to end in failure. Men cannot be united in views which are in every way discordant, and the views of the human mind are in every way discordant. What this all means, in Christian Science, is that, as is always the case, the first step to success is the overcoming of the flesh. So long as men submit to the claims of the flesh, so long must they suffer from discord in its myriad forms. Only as they come to see what it really means to claim man as the reflection of Principle, itself incapable of inharmony, is it possible to discover the way out of the discords of this world by becoming citizens of the kingdom of God, wherein is no inharmony.

FREDERICK DIXON.

"ANOTHER YEAR"

DURING the war it was rightly hoped that a time of better work, wiser thinking, and real progress of all sorts would follow the stir. Yet, merely to look to the future, it has been proved, may be to ignore the good of the present. In spite of any seeming siege of passion at its worst, the day of true success is always at hand in the now. When one lives and acts in the present which the divine Mind knows, a supposed future can arouse no dread. The time for the best work, the wisest thinking, and the most vital progress is to-day, no matter what turmoil there may seem to be in the world.

Talk about a new world order, which too often denotes only a futile concept of an earthly heaven, will lead to nothing unless it is seen that the real order must be Mind, or Spirit, expressed, quite apart from the belief in a world of matter. Living in Spirit now and always, the perfect man in the divine likeness dwells in the one divine Life itself, and thus is in the kingdom of heaven. To the extent that one discerns and relies on the order of infinite Mind, instead of on matter, just so much of the false belief in discord or sordid doing of any kind must vanish. In this way only do old things pass away and all things become new through the practice of Christian Science. One's sense of living is improved by Truth alone, which unfolds its idea with vigor that prevails over what never has been real.

An improved sense of affairs is one step in advance. Still, the one who is looking to Mind for guidance and freedom is not merely watching for evil to vanish, nor for a human sense of things to improve. Rather is he finding and knowing the real good. In other words, he is eager to use the light of Mind, and not simply to see the clouds melt away. This true light is present, to be proved and used, in the very midst of what may seem to finite human vision the darkest of mortal times. Knowing the truth is proving the one Mind as the only Mind, being conscious of divine Love. It is not just a setting out to improve mortal beliefs. In the end, all human belief must give way to the idea of Spirit, which always has been true. This is the ideal which Christian Science presents to the world.

As the first sentence of her Message for 1902 (p. 1) Mrs. Eddy says: "Beloved brethren, another year of God's loving providence for His people in times of persecution has marked the history of Christian Science." This succinct sentence and the whole message apply to the state of things in 1921 as fully as they applied in 1902. Truth expressed is what has been real of any year, for only supposed mortal mind, which is nothing in the presence of the one All-Mind, would even claim to oppose Truth. Truth, or divine Love, unfolds as right action, despite any claim of the so-called mortal mind. This is why one can always rejoice. On page 321 of "Miscellaneous Writings" Mrs. Eddy declares: "My heart is filled with joy, that each receding year sees the steady gain of Truth's idea in Christian Science; that each recurring year witnesses the balance adjusted more on the side of God, the supremacy of Spirit; as shown by the triumphs of Truth over error, of health over sickness, of life over death, and of Soul over sense."

Rightly to take stock of any year requires one, therefore, to discern "the steady gain of Truth's idea in Christian Science" through no matter what seeming. Turning to the divine Mind to find there the idea of progress, one may be surprised to discern what mortal sense could never have outlined. The real gain is so much broader and more worth while than what mortal belief could expect that one needs always to be alert to perceive its full blessing. Just how the divine Mind alone governs the true man is for each one to prove for himself. The proof is ever a joy, though it may involve the giving up of cherished human concepts for the divine idea. Loss of what was always nothing can leave no regret, no void, for the divine Mind as the sole place in which to live and move and have one's being is filled with good. That this Mind with all its action is indeed good in its whole substance is for each one to accept with gladness.

When this knowing of the truth is really applied to all sorts of seeming, to the so-called problems of health, of supply, of work, or of public affairs, it becomes clear at once that the practice of Christian Science throughout the world has been and is a constant leaven of good. In the bringing about of equal suffrage and the doing away with liquor, for in-

stance, the aid of Christian Science has been sure and steady. Such steps show how seeming human limits must all sooner or later give way to real freedom of Mind. Students of Christian Science have been finding for themselves more and more of the true health, the true work, the true supply, and the true control of Mind in all respects, and thus they have shown to others something of the sure way of divine wisdom. Hence the leaven is spreading, not only among those who consciously study and apply this system of healing, but to people in all stages of human progress.

Yet the progress of a year, a decade, or an age, is to be measured in a still broader way than this. Each statement of the truth, each knowing of the truth as real, each bit of conscious practice in accord with the one Mind, is indeed progress and endures for the blessing of all ages. One must judge for himself as to how much right thinking he has been doing, how much he has practiced the truth as taught in Christian Science. But more than that, in spite of what one may or may not have thought and believed, the infinite Life unfolds through past, present, and future, quite apart from the belief in matter. Mind expressed as boundless idea is the correct measure of progress, and this way of gauging the good that is lasting has never been confined within mortal limits. As Mrs. Eddy writes on page 246 of Science and Health, "Each succeeding year unfolds wisdom, beauty, and holiness." This is the solid fact.

This way of looking at progress is not vague to the one who is turning from matter to Spirit. The feeling of progress based on the divine Mind's action alone is not a human feeling. The being conscious of Life, or God, as here and now is simple, quiet sureness. It is not something to be gained through struggle, but is the basic surety which each one has to be awake to for himself in order to be truly alive. Because the divine Mind makes the real man alive or conscious, he cannot avoid being so. Just to be alive is good in itself. Indeed, since it involves the knowing that there must be some cause for living, it is prayer, for prayer is the knowing that God is the one cause.

All this is essentially simple. The progress of the year for the many has been merely a calm return to "the simplicity that is in Christ." A return to the right way, to the idea which is the Christ and which heals all manner of discord, is always an advance. Whether this turning to the right way comes about in a case of so-called disease, in a case of seeming sorrow, in the dealing with what seem large affairs, or in any other instance, it is a happy process. The wrong sense of things fades before the true until nothing is left but the varied action of Mind in perfect order. If each one for himself will but accept the one Mind as all that governs, the problem of a League of Nations, of a settling down to truly normal work, and of success of all kinds, will soon be solved. At any rate, it is solved for the one who is turning to the right way and knowing the Christ as the true idea which is ever present to replace any supposed

phases of matter. Such a one is never fearful about any year of doing, for, as Mrs. Eddy says on pages 19 and 20 of the Message for 1902: "The great Master triumphed in furnace fires. Then, Christian Scientists, trust; and trusting, you will find divine Science glorifies the cross and crowns the association with our Saviour in his life of love. There is no redundant drop in the cup that our Father permits us. Christ walk eth over the wave; on the ocean of events, mounting the billow or going down into the deep, the voice of him who stilled the tempest saith, 'It is I; be not afraid.' "

GUSTAVUS S. PAINE.

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Mass.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Mass.

THERE had never been a moment in my experience in which such wonderful and happy changes had taken place as when I received my first treatment in Christian Science. I had enjoyed comparatively good health until about twenty-five years ago when I began to suffer most severely with what the physicians pronounced to be gallstones. In connection with this there shortly developed a pronounced nervous trouble, on account of which I was not able to leave the house or to be left alone.

About nine and a half years ago our family physician advised an operation without delay, saying that otherwise I could live but a very short time. I spent a little over five weeks in one of the best hospitals, under the care of one of the most skilled surgeons in the country, believing that all of my troubles would thereby be eliminated. How sorrowfully disappointed I was, for after leaving the hospital I was not able to retain food for more than fifteen minutes or so, every meal causing great distress. About a year later the whole trouble reappeared with greater frequency and severity. I tried every medical treatment known to us, summoning noted specialists but without avail, and our physician finally and reluctantly told me he could do no more.

Thus I arrived at the place where "man's extremity is God's opportunity." One beautiful morning in April, 1918, a neighbor called upon me and my daughter to ask me to try Christian Science, and like a drowning man grasping at a straw my daughter called my husband over the long-distance telephone and asked him if he would try and get a practitioner to come and see me. Toward evening of the same day he came home, accompanied by a practitioner, and upon their arrival they found me unconscious. The practitioner had not been alone with me for more than half an hour when I regained consciousness, sat up in bed, and talked with my husband and children, but it took us some time to realize the glorious situation. As my husband has since expressed himself, he could hardly make himself believe it to be true, and thought perhaps it was only a dream. However, I soon convinced them that it was true. I got out of bed, felt so well and exceedingly happy, and afterwards had a very nice and joyous visit with my family and the dear woman whose work had enabled me then and there to accept the truth. My husband felt so relieved that he left again that evening, his business being out of the city. Some time after he left, my son and daughter and I prepared and ate a hearty meal, the first I had relished for several years. I certainly cannot thank God enough for His timely help. My healing was instantaneous and complete. I have not had a return of any of the former troubles.

The great spiritual help which my husband, my two children, and I are constantly receiving through this great truth gives us such continuous happiness and harmony that our

gratitude cannot be expressed in words. It has changed our lives entirely and we are continually seeking for more wisdom and knowledge from the Bible and the writings of Mary Baker Eddy. I now go and come without fear, knowing that God is with me always. I cannot thank God enough, to whom all things are possible.—*Mrs. N. A. Myers, Cleveland, Ohio.*

I AM truly grateful to God, also to Mrs. Eddy for the healing through Christian Science of what the doctors claimed to be muscular rheumatism in its worst form. Since 1900 I had had an attack almost every year, lasting from three to six months. At one time I was unable to help myself for almost a year. This, however, was my last sickness. At these times I took a great deal of medicine, but nothing seemed to do me any good or relieve the pain.

At last, when almost ready to give up in despair, my wife one day came across some old copies of the *Christian Science Sentinel* and *Journal* that a friend had given us two years before. I glanced at them and cast them aside, only to pick them up later and read for a little while. I at last read them through, and more were brought to the house, all of which I read. Finally my wife bought the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I began to read it but I could not seem to understand. With perseverance, however, the book was read halfway through, and then I realized that I had found the "pearl of great price;" and I decided to see a Christian Science practitioner at once. Through her loving help the healing came. It was slow at first, but as I gained I held my ground, and to-day I am a new man, for "the former things are passed away." The literature which I once cast aside is now my daily companion, and once again we may prove that "the stone which the builders rejected, the same is become the head of the corner."—*Thomas W. Burns, Chicago, Illinois.*

I am grateful to add to the above testimony my word of appreciation for my husband's healing of muscular rheumatism, which attacked him periodically. Through Christian Science we have indeed proved that "Love is the liberator" (Science and Health, p. 225). At the time of my husband's healing I was suffering greatly with a condition of swelling and soreness in my lower limbs, and it was hard to get about. I had entertained a sense of injustice and resentment on account of ill treatment on the part of relatives, that was gradually embittering my disposition. After the healing of my husband, however, I seemed to take fresh hope, and through my reading and study of the Bible, the textbook, and the Christian Science literature, my physical condition improved immediately, and in my new-found happiness the sense of resentment and injustice faded away.

Since that time there have been many healings in our home; colds, influenza, a badly sprained wrist, business problems, all have yielded to the truth, which is making us free

indeed. How often these words in the Manual of The Mother Church have helped me: "In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness." I am grateful for the Christian Science literature; for the testimonies in the periodicals, from which I have received so much benefit; also for the *Monitor,* which is a clean daily paper, suitable for all ages, from the small child to the grown-ups. The Sunday school is also of great value, as it helps the child to help himself. For these manifold blessings, our thanks unceasing are due our heavenly Father, the giver of all good gifts, and to Mrs. Eddy, who has revealed these gifts to us.—(*Mrs.*) *Florence Burns.*

I AM writing this testimony hoping that it will help those who are easily discouraged to take courage and still go on with Christian Science. Periodically I had been suddenly attacked with severe pains in my stomach, so severe that I have been obliged to go to bed, use a hot water bottle, and take a hot drink. When I knew of Christian Science and a long time afterwards I had the pains just as badly, so got very discouraged, and a friend lovingly helped me over the difficulty. It is over two years since I have required a water bottle, or have had to go to bed on account of pain. It was fear that gave me such bad times, and I thank God for the removal of that false belief, and the knowledge that God never made a time for His children to suffer, thereby helping to break down the lie that it is natural to suffer. This testimony would be incomplete without stating how I appreciate the loving work of Mrs. Eddy, showing us the way to heaven, harmony.—(*Miss*) *Dorothy M. Gibbons, Compton, Wolverhampton, England.*

IT is with a deep sense of gratitude that I testify to the many blessings, physical and moral, which I have received through Christian Science. For two years I had been treated by oculists, having worn glasses for a long time to correct a defect from birth, which was every day getting worse, and my sight was also being weakened through the strain of night work which I had had to do. I submitted to an operation, presumably to stop one of the eyes from watering, which it was said would later cause me greater trouble, but I afterwards found myself in the same condition as before and very much discouraged.

It was then that I thought of turning to Christian Science, resolving, however, to seek only the physical healing, for I did not wish to take up this religion. I was only interested in getting a healing, and this to me seemed uncertain. After two weeks' treatment I laid aside my glasses without missing them. Then my thought underwent a change, and I saw the error to which I was in bondage. I was not spared experiences, and sometimes the struggle to overcome the belief in materiality was hard. Having read in *Le Héraut* that each experience rightly used is profitable, I learned to put aside per-

sonal sense and self-will and to rely entirely upon God for the solution of all the problems of existence. Then through the uplifting of thought and directing it always toward the truth, I began to understand that spiritual joy and spiritual life alone are real and indestructible.

Since then my character has been gradually transformed and through right thinking I have been able to overcome several errors. Through the constant study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the Lesson-Sermons, and the benefit received from the Sunday services and the Wednesday evening meetings, I hope to become a better woman, to live a life according to Principle, and to reflect to my neighbor some of the good which I have received through Christian Science.

For all the blessings which Christian Science has brought to me, I thank God, and my gratitude goes out to Mrs. Eddy, who revealed to humanity the truth about Him. I am also sincerely grateful to the faithful practitioner who has helped me along the way, and I trust that my life will prove my gratitude and sincerity.—(*Miss*) *Alice Verney, Geneva, Switzerland.*

I HAVE delayed sending this testimony, finding it difficult to express adequately in words the wonderful work accomplished by Christian Science. For the past twelve years or more I have relied upon it entirely for healing and have proved it to be the truth. I desire at this time to tell of two experiences which came to my little daughter, in which Christian Science treatment was most efficacious,—one six years ago, and the other within the past three years. The first healing was of scarlet fever in a severe form. Finding that fear seemed to predominate I telephoned to a Christian Science practitioner for help. Never shall I forget the sweet words of assurance which came in response to my request. Every phase of the disease presented itself, but each one was quickly conquered, and the child soon regained normal health. I had learned in some degree during this experience the nothingness of the belief of life in matter, but still another experience more firmly established the understanding that Life is God. This same little girl had always been very free from fear, but suddenly seemed held by fear so great that she could not endure to be alone for a moment. It was again manifested during an illness which soon followed. There were periods of vomiting, with other attendant difficulties. The healing was slow, but for a year and a half buoyancy and health have prevailed, and there is much rejoicing in our home.

Christian Science teaches us how to be grateful, because we learn through its study what to be grateful for: that God is All-in-all; that we are heirs of Him who is infinite Love; that there was a woman, Mary Baker Eddy, who was pure enough to receive the revelation of Christian Science. "Blessed are the pure in heart: for they shall see God." On page 295 of Science and Health by Mrs. Eddy, we may learn how to assist in the ceaseless regenerative

work for mankind. There our Leader says, "The mortal mind through which Truth appears most vividly is that one which has lost much materiality—much error—in order to become a better transparency for Truth."—(*Mrs.*) *Edith B. Lewis, Pomona, Calif.*

My share in the blessings of Christian Science has been great, one of which was the overcoming of restlessness which I seemed unable to control, which forced me again and again, as a nurse, to leave a case or any employment anywhere, within a few hours or a few days. No amount of money was sufficient to induce me to stay naturally at work, because of insistent restlessness. The reputation of being an unreliable "nervous freak" seemed mine for all time. Neuralgic headaches that would last for days, and what was termed nerve exhaustion have been overcome through Christian Science.

After many wasted years I went to a practitioner for help in Christian Science. That was eleven years ago. I was given help and absent treatment for a week. The results were so far beyond anything I had dared to hope for, that the uplift received carried me along for two years, and, as it were, awakened me from the deadness of despair, discouragement, poverty, and heart hunger to a new sense of life, of hope, and courage.

In addition to my other troubles, a fissure and a small hernia have been entirely overcome. I was told by a surgeon that the hernia would, unless operated upon, give me more trouble as I grew older. I read Christian Science literature but not understandingly. I began to find myself drifting back to old conditions, full of doubt and dismay; then I again turned to God with all my heart and earnestly sought guidance in reading my Bible and the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to gain a fuller understanding of its teachings. I began to spend many hours a day reading, and again divine Love met my need. Mechanical employment made it necessary for me to work amidst the noise of machinery that once I would have run away from in less than a day. Here I began my real progress in Christian Science in proving steadfastness and dominion over fear,—and here for the first time in my life I have been self-supporting for six years and have only missed one day from my work because of any physical disability.

Within these last six years an acute physical distress that had kept me awake through the night left me the next morning while asking help of a practitioner, over the telephone, and listening to the kind words of encouragement which were given. The pain instantly ceased and I was able to do an unusually long and hard day's work without any return of it, but with a heart full of quiet joy and gratitude. In my daily work I am learning, surely, that as consciousness I can find completeness and satisfaction in at-one-ment with God.

I am very grateful for the periodi-

cals and for the opportunity of giving thanks through this channel. I thank God for the writings of our Leader, Mrs. Eddy, which have made plain to this age the Science of Christianity, the religion of Jesus the Christ, that is teaching me the straight and narrow way of Principle, that alone brings true usefulness, peace, and happiness.—(*Miss*) *Ella W. Martin, Boston, Mass.*

It is my sincere desire that this testimony may help another seeker for health and happiness as the testimonies of others have helped me, when I was in need of a better understanding of God. I am a member of a branch church and regularly attend the services, and consider it my duty to express through one of our periodicals my deepest gratitude to God and to all who have helped me to understand Christian Science.

Three years ago I was very ill, and very weak. Rheumatism and other ailments confined me to my bed. My son, who had heard of Christian Science through a friend, brought me a copy of *Der Herold* and asked me to read it. I was not at all devout and would not read *Der Herold* on account of the cross on its cover. Then my daughter took me to a hospital, where I underwent every treatment that was considered good for my ills. Fourteen days later I left the hospital again, supposedly healed, but I was home only a few days when the same trouble reappeared. On my return to the hospital the physician decided that the kneecap was the cause of my suffering and that an operation would have to be performed. I then asked my son to bring that copy of *Der Herold* to the hospital for me to read, which he did. I understood almost nothing of this great truth until I came to the testimonies of healing. There was one testimony that was very similar to my case, and it awakened me in a measure out of the mortal dream, and brought me out of the darkness into the clear light, which has been made clearer and clearer through the loving help of a practitioner.

My healing was not quick, but is permanent. I am unspeakably grateful for all that Christian Science has done for me. There is no better way in which I can express my gratitude than in telling other sufferers of this healing truth. My sincere prayer is to gain a clearer understanding of Christian Science.—(*Mrs.*) *Berta Elkan, New York City, N. Y.*

I first became interested in Christian Science through attending a lecture on that subject, after which I began to read "Science and Health with Key to the Scriptures," by Mrs. Eddy, on account of a depressed mental condition. It was fully two years later that I turned to Christian Science for physical help. I was visiting at the time, and being troubled with summer complaint in an aggravated form I called for the help of a practitioner, and had an instantaneous healing.

Later, while visiting in another state, I was troubled one evening with pain in the ankle, and the next morning my foot was very much swollen and the pain excruciating.

For three weeks I was unable to get about without suffering intensely. At the request of friends and relatives, I called in a physician, who was unable to give any relief; next, osteopathy was tried, but the condition became worse, and was attended by severe backache. I then turned to Christian Science, and asked for treatment. That night, for the first time in weeks, I slept soundly, all the pain had gone, and very shortly afterwards the swelling also entirely disappeared.

These are but a few of many remarkable healings, which have proved to me so definitely the truth of Mrs. Eddy's teachings. I am grateful for the many physical healings I have received in Christian Science, but am far more grateful for the understanding of the Bible which this teaching has given me, and for a satisfying religion. The reading of the Bible and textbook has opened up to me a new life; and as supplementary to these I find the literature of Christian Science most helpful.—(*Miss*) *M. Aurilla Wood, Clinton, Iowa.*

I AM very grateful for Christian Science, for through it I have found God. Before coming into Christian Science I went to a denominational church but was never really satisfied and did not know what or where God is. I believed as others did that Jesus' healings were not for this age. When I started to attend the Christian Science church I found God not afar off but at hand, a God of love, and that healing is accomplished now just as when Jesus healed the sick.

I did not come into Christian Science for physical healing but I have been helped since, and have not taken a drop of medicine for four years. Before coming into Christian Science I used to have sick headaches weekly, but for the last four years I have had very few. Sore throat, which I used to have every year, has not been experienced for four years. I have been helped in finding employment, and in every way possible.

I am truly grateful for Christian Science, grateful to Mrs. Eddy for all her works and for the literature, the *Journal, Sentinel,* and *Monitor.* —(*Miss*) *Pearl Louise Walters, Miles City, Mont.*

I DESIRE to add my testimony to those of the great number who have been healed through Christian Science. I was healed of the desire for liquor and tobacco and the use of profane language upon my first reading of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

I have been a manufacturer and traveling man for some fifteen years or more and was a man of the world, had practically become an infidel, and was without hope in good. Financial and domestic troubles brought me to Christian Science and I wish to testify to the fact that it is healing me of all inharmony. I have also been healed of many minor physical troubles, but the greatest help has been purely mental, the knowing God as Love, the only Mind and Life there is, without bounds or limitation. It is my earnest desire that this testimony may come to the

attention of some one who is afflicted, or in bondage to liquor or to other bad habits as I was, and is seeking relief, and that it may be the means of helping him. When I began reading Science and Health my prayer was, if there is a God, that He would give me understanding of this book sufficient to help me, and my prayer was answered before I got two-thirds through the book. In conclusion, I wish to express my gratitude to God, to Jesus the Christ, and to Mary Baker Eddy.—*Jacob A. Reid, Los Angeles, Calif.*

My testimony to the blessing of Christian Science differs, I fancy, from some I have read, inasmuch as it was not for its healing power I was attracted to it, nor have I wonderful accounts of physical healing to recount. Being that uncommon thing in this age, a healthy woman, I had become indifferent to religion of any sort. My old religious beliefs having been relegated to tales that are told, I knew not what to believe, and gave up reading the Bible and saying my prayers.

When traveling in England in 1911, and while at a hotel in London, my sister met a quiet, calm woman with a gentle face, to whom she was attracted by a remark of hers at table. My sister lingered to talk with the lady and when she joined me in our room she seemed interested and excited, and said: "That woman is a Christian Scientist. She has asked us to go to church with her tomorrow. Will you come?" I said, "Yes, I have not come over the seas to refuse to learn all I can of the world's movements." Merely to see or hear something unknown I accompanied them to church, never again to enter quite willingly one of any other denomination. The peace and simplicity of the service was soothing; those she introduced gave us a loving welcome and seemed so happy and interested in our being there, I from South Africa and my sister from Australia.

My first experience in a testimony meeting was somewhat of a shock, especially on hearing women speak in church. While moving about, we went to Harrogate to spend a week, but remained three months, all the time that was left of our European visit. We wished to stay among the Christian Scientists there, to whom we can never fully express our gratitude for their kindness and sweet friendship to us.

On my return to South Africa I was cut off from Christian Scientists as I was living away on a farm property where none were interested. I found one at last, seventy miles away, and accompanied her to a lecture more than a hundred miles away. Finding out later that class instruction was given in Cape Town, I attended class in 1915. On my way to Cape Town, a journey of two days and two nights, my prayer was that I might find or make a friend there. It was fully answered. I met dear people and my life has been changed and enriched by a circle of most kind friends. Without the tie of Christian Science this would have been impossible to an exile like myself. Now I have grown to know there is not any real loneliness, and to re-

joice in the enforced quiet of country life.

I am also grateful for a recent physical healing and for the help I have received in overcoming sorrow, due to the loss of a son in the war, which only Science could have healed. I have found the reading rooms most comforting, as one can always go to them and be sure of the kindest interest and welcome. It is a comfort to think of them scattered all over the world, and to know that no one need be lonely. It is true that Christian Science illuminates the Bible, and that love for God increases with its study. The marvel of our Leader's wonderful, inspired, self-sacrificing life, one appreciates more day by day. Words cannot express the magnitude of her work for mankind.—(*Mrs.*) *H. H. Gayer, Kingswood, Transvaal, South Africa.*

I AM truly grateful for the many blessings which I have received through the study of Christian Science. One demonstration which I am most grateful for is the healing of periods of unconsciousness which had been bothering me for some years. When I was able to overcome the fear and know that the real man is forever perfect, that nothing could deprive him of his God-given freedom and harmony, I realized that the difficulty was met. My healing was slow, and at times discouragement seemed to hold sway, but by constantly striving to enter in, the way became brighter and I began to understand that God's ways are not our ways.

Now I am so grateful, for through my earnest desire to be led into the light, I have grown stronger in the understanding of man's true relationship to God, Truth. As I am situated where I cannot attend church regularly, the literature has been a wonderful help to me, and I am grateful for it as well as for "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am also grateful for the help which I have received through the work of a practitioner who so lovingly helped me on the way to understanding.—(*Miss*) *Mae V. Thomas, Hazelton, Ind.*

I FEEL impelled to sing the praises of God because He has dealt so bountifully with me. During the past little over three years I have received so many blessings through the work of a practitioner and the study of Christian Science that I hardly know how to enumerate them all. I have been healed of a great nervous trouble and mental darkness. That the healing is permanent is proved in my ability to fill my position during almost two and a half years past, which I am doing to the satisfaction of my employers. For years I was dependent upon others for maintenance; now I am self-supporting and able to help others.

I have been well acquainted with the Scriptures since early girlhood, but the Bible is now becoming a new book to me through the light shed upon it by Christian Science. As we study our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we see physical ailments, sins, all impurity of thought and act, faultfinding, and

criticism, disappearing from human consciousness. We learn to see man as God's child, not as a sinning mortal. Of the many blessings I have received through Christian Science, by far the greatest of all is the spiritual uplift, for through it I have found God, and I am learning to know Him as Life, Truth, Love, Mind, substance. For the increasingly clearer realization of this, mere words cannot express my gratitude. That His love never changes and His "mercy endureth for ever" I have proved times without number.

I am grateful to God, to Jesus the Way-shower, and to our beloved Leader, Mrs. Eddy, to whose spirituality of thought and life we owe the discovery of this precious truth. For the many proofs of Love's mastery over hate, for Mrs. Eddy's writings, for the literature, the helpful testimonies of others, the unfailing patience and love of a most kind practitioner, for all that has helped me, I am indeed grateful. I long more and more earnestly for the day when I shall "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

There are many things still to be overcome, but the power that is leading me onward and upward will never leave me until His good pleasure is accomplished in me. I desire to glorify God daily in acknowledging for myself and for all mankind in thought, word, and deed, no other presence or power than that of the Supreme Being, God. —(*Miss*) *Harriet E. Kelly, Toronto, Canada.*

I AM not a Christian Scientist but am thankful for the help I have received through Christian Science, and have become desirous of knowing more of this wonderful truth.

I am employed in a shipyard. Recently I had an accident which made me realize the power of a silent declaration of the truth as taught in Christian Science. My hand was badly hurt, two fingers were fractured, the bone was splintered in one, and the end of one finger was nearly cut off, causing me great pain. When I was first taken to the dispensary the doctor thought one finger would have to be amputated, but after washing and dressing my hand, he said I had a very bad hand but could not say what would have to be done until the next day. He sent me home, saying I would not be able to go to work for a long time and to come to his office the next day.

My mother has a dear friend who is a Christian Scientist and having been helped from time to time herself, asked me if I would like to have treatment. I said I surely would if I could be relieved. The practitioner was called, and immediate help was given. I read for a while, and then fell asleep. When I awakened the pain was nearly gone and I had no sense of fear. The next day I called at the doctor's office to have the hand examined and dressed. The doctor and nurse were very much surprised on seeing the improved condition. There was no pain and not a particle of fever or inflammation in it. He bandaged the hand again and said he would not disturb it, as it was wonderful how well it

was doing. I was told to come the next day, which I did, and an X-ray picture was taken which showed the bones to be all perfectly set and knitting most wonderfully. This was all accomplished without any material assistance excepting the bathing and bandaging of the hand. The doctors and nurses all remarked that they never saw anything like it in all their experience, and I want to say they have a great deal of experience of the kind in a shipyard with hundreds of workmen. I am grateful and thankful to say that I lost no time from my work. My hand was only in a bandage for three weeks and I felt no inconvenience whatever in doing my work.

I would also like to express my gratitude for the healing of two little pet dogs. One that had been ruptured for many years was instantaneously healed. The other, having paralysis, was healed in a few treatments. I am deeply grateful for the blessings received through Christian Science.—*William C. Bleyler, Philadelphia, Pa.*

A LITTLE more than four years ago I was healed by reading the *Christian Science Sentinel*. For a year and a half I had been taking medicine four times a day for what the doctors said was rheumatism in my head. My head was so bad that I could not read or sew more than an hour at a time; then I would have to lie down, and my neck was so stiff I could hardly move it. I had known of Christian Science for some years, but from what I heard the preachers say of it I thought there was no good in it, so had nothing to do with it. When my niece, who was a Christian Scientist, made the remark to me that if I would read Science and Health it might help me, I turned my head from her and smiled to think that just reading could help me, but it set me to thinking.

I became lame and could hardly get around the house, and one day this thought came to me: What do I know about Christian Science but what I have heard other people, who were opposed to it, say? So I made up my mind if my niece would let me take her copy of Science and Health I would see for myself what the doctrine was; so I sent for it. She sent word back in two days that she would send it to me, and also sent me the *Sentinel* and *Journal*. I took the *Sentinel* and lay down and read it through from cover to cover, then took up the *Journal*. I read for more than three hours and neither my head nor eyes hurt at all, and when I got up my lameness was gone, and from that day I have used my eyes all day making tatting, crocheting, sewing, or reading. I took my medicine the next day, but I knew that it must be given up if I wanted Science, and from that day I have not tasted medicine. I have been able to help myself a few times and have had help a few times and it was always given so kindly. I am busy all day, and now do my own washing and ironing and can walk to town and back. I have to go down a long incline and then eighty-two steps. Words cannot express my gratitude to God and to Mrs. Eddy for the help I have received and I hope this may help

others to take the first step in Christian Science. I saw right away that I must have Science and Health, but said, I am a poor woman and the cheapest one is three dollars, so I can't buy one. These words came to me as if a voice had spoken them: You were paying out money for medicine. This will do you more good than all medicine. So I sent at once for the book, and then for the *Sentinel* and *Journal,* also for the *Quarterly*. I enjoy reading our Lesson, and I have got a clearer view of the Bible. I give this testimony with a prayer that it will help some one.—(*Mrs.*) *Colista A. Livingston, Santa Cruz, Calif.*

I AM as thankful for the testimonies I read every week as if they were my own experiences. I am sending my own, praying it may encourage some one who is seeking the way of life and peace. Six years ago, prostrated and emaciated, I was led to take up the study of Christian Science. I had not had a well day for five years, and had been sentenced to the hospital by two medical doctors. For a short time all seemed dark for myself and loved ones. When I called for Christian Science literature, which I had had in my home for a year without any interest in it whatever, faintly, at first, the rays of divine Truth and Love began to dawn upon me, and, little by little the truth of God's presence and power began to unfold to my waiting sense. From my youth I had been active in all departments of church work, and tried to be honest and sincere in all I did, and often had glimpses of the spiritual life, but knew not that it was for me at all times and in all places. My healing of the main trouble was slow, but finally the victory was won. I have had many other demonstrations of God's power to heal and bless. It would take too much time and space to tell all that this Christ-way, as revealed by our noble Leader, Mrs. Eddy, has done for me. I have been healed of the deepest sorrow, resulting from the passing on of my husband and daughter. When the clouds seem to hang low and dense, by clinging to Truth we can hear the still, small voice speaking the "Peace, be still."

I will mention one other wonderful demonstration over fear, as it had bound me in chains all my life,—fear of storms, fear to travel, or to stay alone at night. One night my son, with my willing consent, left me. Like Paul and Silas in prison I prayed and sang praises to God until near midnight, when the bondage to fear was destroyed. I live alone, and know God is with me always. I have traveled from the Gulf to the Great Lakes, without a shadow of fear. The power of endurance is greater than ever before. I have been born again, and have some measure of life more abundant as promised by our Master. Daily I thank God for our Leader, who walked alone with God to give this beautiful, practical religion of the Christ to all. I cannot in words express the gratitude I feel for the help I have received from other Scientists in finding the way back to my Father's house, and for all the literature that is so helpful in leading our thoughts upward, away from the material

things of earth. For all physical healings I am grateful, but to know and understand God's law is the greatest blessing.—(*Mrs.*) *Alice Rust Olinger, Buffalo, Mo.*

I WISH to express my gratitude for all that Christian Science has done for me in the last five years. Wonderful though the healings of such discords as influenza, neuritis, and asthma are, I feel that I owe a greater debt of gratitude for the measure of spiritual understanding, gained by constant study and effort, that has enabled me to work out many difficult problems.

How can I express the deep joy and humility that fill my heart when I think how tenderly I and mine are being led out of the valley of material beliefs; how often fear, worry, resentment, discontent, have been banished from thought. I have experienced relief from the mesmerism of sorrow and depression through the understanding of Christian Science. Now that the scales of many material beliefs have fallen from my eyes, I can see that supply is always at hand and available to all who have eyes to see, and the understanding to utilize Love's infinite bounty. In times of discouragement it has been comforting to think of the promise in Malachi: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." This promise has been fulfilled.

In my work and travels I have experienced protection from danger, and have within the year proved immunity from fear of contagious disease. Through the loving help of practitioners I have been enabled to reflect stability and poise on several occasions when beset with fears and difficulties. I am especially thankful for the privilege of attending church services and for the Christian Science literature. I have often found help and spiritual refreshment in the reading rooms, those havens of refuge for tired humanity.

Divine Love does restore our spiritual sense, and we can prove every promise in the Bible through the teachings of our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. What Christian Science has done for me, I know it can do for others.—(*Miss*) *Lillian Hathaway Mearns, Highland Falls, N. Y.*

I WISH to express my deep gratitude for the many blessings and healings that have come to me through Christian Science, and to testify to the quick results obtained through the ever present power of Truth.

While attending to the fire in a stove, and stooping over, a flame burst from the lower door, which was open, causing me to fall to the floor. I immediately arose and closed the door; then, covering my face with my hands, I discovered that my hair was burning. After smothering the flames, I found that the ends of my hair and my eyebrows were burned. My face was fiery red and there was severe pain in my nose. I com-

menced to declare the truth, and was comforted by the knowledge that a practitioner was coming to the house soon to see another patient. She arrived about ten minutes later and instantly began to work, remaining with me for some time. I suffered from an intense headache followed by nausea. The practitioner continued her work and I slept for a short time. Upon awakening, the practitioner lovingly said, "Angels have watched over you; all is become new." My face had again assumed its normal color, the pain had completely vanished, and I felt as though newly born.

For this proof of the ever presence of divine Love I am deeply grateful. My heart is full of love to God, and I am grateful to Mrs. Eddy, who showed us the way.—(*Mrs.*) *Anna Mai, Altona, Germany.*

I SEND this testimony hoping it will help some one as I have been helped by those of others. We took up the study of Christian Science four years ago for our first child, as he was poorly nourished and remained very thin. After trying specialists, but without being helped, we had Christian Science treatment, and almost before we had thought of healing, the baby was healed perfectly and is to-day a large child for his age. A younger boy has never had medical care and is in perfect health. Over a year ago he was playing with a sharp splinter of redwood and fell on it, having one end of the stick in his mouth at the time. I pulled it from his mouth and as the blood gushed out I declared that God is Life, and matter is nothing. The bleeding stopped immediately. He cried very little that night, and the following day and ever since he has been without pain or trouble from it. Some people present at the time wanted to send for a doctor, but as I knew the power of Truth I would not allow any medical help.

We are very thankful for the knowledge of God as Love, ever unchanging, and for the daily food supplied in our Bible Lessons and "Science and Health with Key to the Scriptures" by Mary Baker Eddy.—*George F. Wilcox, Calistoga, Calif.*

IT is sixteen years since I have availed myself of the privilege of expressing gratitude for Christian Science through our periodicals, and it is an overflowing heart which prompts me again to seek this privilege. At the time Christian Science found me I was wretched in mind and body, condemned by materia medica to die, rebellious, filled with an agony of fear, despairing, trying to pray to a God who I felt could not or would not hear or help me, trying to love a God who seemed not to care for His creation.

But God *is* Love, and even my feeble reaching out for good brought an answer through the loving thought of a practitioner, and in one week's treatment I was healed of heart disease and several minor troubles, and in all these years since that first healing I have found Christian Science unfailing, and many times instantaneous in meeting my need. Inflammatory rheumatism, kidney trouble, influenza, severe headaches,

grief, sorrow, and desperate financial difficulties have been overcome through the understanding of the unity of man with God—the knowledge of the power, presence, and activity of good only.

For the consecrated life of our beloved Leader, Mrs. Eddy, and her inspired obedience in establishing the cause of Christian Science in all its various departments, I am unspeakably grateful and realize that this gratitude is void without the alert and steadfast effort to support all the channels which she has provided for sending out the truth.

For the practitioners who have so patiently and lovingly demonstrated this healing truth and supported my feeble understanding during times of testing and struggle, and for the innumerable healings I have witnessed in others I thank God and strive to entertain only such thoughts as will heal.—(*Mrs.*) *Evalyn M. Carter, Portland, Ore.*

On page 404 of "Science and Health with Key to the Scriptures," Mrs. Eddy says, "Hatred, envy, dishonesty, fear, and so forth, make a man sick, and neither material medicine nor Mind can help him permanently, even in body, unless it makes him better mentally, and so delivers him from his destroyers." That regeneration and healing are inseparable in Christian Science I am proving to be true. Brought up in an environment of sickness and crude theological doctrines, my childhood was unhappy. The clouds never really lifted as I grew older; resentment at what appeared to me to be misunderstanding, and antagonism to the domination of those who seemed to have power to control my life, resisting to the hilt the efforts put forth to hold me to the religious beliefs out of which I had struggled, kept me in a continuous mental turmoil.

I was abnormally sensitive and very unforgiving. Delicate from childhood, I was now practically an invalid; every medical remedy had been tested, even to hypnotic suggestion; from the latter I experienced a hopeless collapse and realized the impotence of the human mind to heal. Having repudiated for years all theological teaching, I had ceased to pray; and yet I did pray, as only those groping in darkness can pray, for the light and the truth.

About this time, some six years ago, a verse of the Bible, which I had long ceased to read, frequently came to me,—"These things saith . . . he that is true . . . he that openeth, and no man shutteth; and shutteth, and no man openeth . . . behold, I have set before thee an open door, and no man can shut it."

Shortly afterwards Science and Health was sent to me, and I commenced the study of it. Then I knew I had found what for years I had sought. Mrs. Eddy had fathomed the world's hunger when she gave to it the spiritual interpretation of the Lord's Prayer.

Through reading an article published in the *Christian Science Sentinel* in 1913 I gained my first glimpse of what it really means to love, and I set out on what then seemed the well-nigh impossible task of reflecting Love scientifically. I

was not healed immediately, but with perseverance and the patient help of a practitioner the conditions of thought yielded to the truth, and proportionably the physical healing came. Sight has been restored; gastric trouble, neurasthenia, insomnia, loss of memory, physical weakness, intense fear in several forms, and many other physical difficulties have been completely healed. That I am unspeakably grateful for Christian Science my testimony bears witness, and I am sending it with the hope that it may encourage others to persevere. While physical healing is not the goal of Christian Science, nor the chief desire of those who honestly search for Truth, it is the inevitable "signs following" the understanding of the truth.

"If ye continue in my word, then are ye my disciples indeed," Christ Jesus said; "and ye shall know the truth, and the truth shall make you free." Discouragement is therefore out of the question, for we are face to face with Him "with whom is no variableness, neither shadow of turning." As Mrs. Eddy says in her poem, "Christ and Christmas":—

No blight, no broken wing, no moan,
Truth's fane can dim;
Eternal swells Christ's music-tone,
In heaven's hymn.

(*Mrs.*) *Florence Evans, Churchdown, Gloucestershire, England.*

I HAD a fall about two years and a half ago which injured my knee. Four different doctors examined it and pronounced the trouble to be water on the knee, which had become chronic. It would be impossible for me to tell of the suffering I endured until I was led to seek Christian Science. Through reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and entering into its study with my whole heart, also by witnessing the wonderful healing of my sister, I have been healed.

I am indeed grateful to our heavenly Father, and with His help it is my desire to exemplify through my life, my love for and appreciation of Christian Science, and so to let divine Mind govern me that I may be able to help others. I am also thankful for the help received through the loving work of a practitioner and friends.—(*Mrs.*) *Susie P. Hayden, Hartford, Conn.*

As I was rereading the New Testament, I came across this beautiful verse in Matthew, "For if ye forgive men their trespasses, your heavenly Father will also forgive you," and I thought with gratitude what the practice of that verse had meant to me. Years ago I thought I had an enemy, and at that time it was a great temptation to me to talk the person over with my friends and expose the errors of his way. I was so stirred and distressed that every time the thought of this person came to me I turned away from the material sense of man and struggled to behold the perfect man, as Mrs. Eddy tells us on pages 476–477 of Science and Health, where she says: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of

man healed the sick." It was a struggle. It was the hardest thing I had ever tried to do. A voice seemed to say: "If God is Love and All-in-all, why can't you prove it? Why should you be tormented with hateful, suspicious thoughts?"

After months of persistent effort I found that the suspicious, resentful thoughts had been replaced by charitable ones, and I found that the person expressed much good which I had not been able to see before. I was wonderfully happy. Besides all this, a serious disease which sometime previously had stubbornly resisted Christian Science treatment vanished without my knowing when it disappeared.—(*Miss*) *Gladys Hayward, San Jose, Calif.*

In our textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy tells us, "Gratitude is much more than a verbal expression of thanks" (Science and Health, p. 3). When I began the study of Christian Science, I thought it strange that those who had been students for several years, as a rule, said so little about it. As I progressed, I began to understand that so vast a subject cannot be discussed lightly.

It is indeed a privilege to give an experience of the healing efficacy of the truth, and to express my gratitude for its many blessings to me and to my loved ones. The healing that seemed to awaken me most came during the time that influenza swept our country. A sense of resentment and great injustice seemed very real to me just then, and I came under such a severe attack of this disease that I had no idea anything could save me from death. I was healed through the work of a practitioner, in three and one-half hours, —a practitioner whom I had never seen, and who had but heard my voice over the telephone, when asking for help. I was not able to work for myself; in fact, I needed that proof to make the affirmation understandingly that "with God all things are possible," and to know that it *is* God, Love, that heals.

I am profoundly grateful to Mrs. Eddy for her wonderful book, Science and Health, which has so blessed mankind, and has given me a better understanding of God, of Life, so that I have been able to help others to find the real and eternal. I strive to prove by my life my gratitude to God and to all who have so lovingly and patiently helped me to gain an understanding of Christian Science.—(*Mrs.*) *Nina Probette, Chicago, Ill.*

"To those leaning on the sustaining infinite, to-day is big with blessings." Thus Mrs. Eddy writes in the opening lines of the Preface to her book, "Science and Health with Key to the Scriptures," and I am one of thousands who have found these words to be blessedly true. I have been greatly helped through Christian Science, and am most thankful to God, to Mrs. Eddy, and to all the dear ones who have helped me to gain an understanding of this truth. It came to my aid when I was very ill and unhappy. The physician said that I must undergo an operation in

order to recover, but to this I would not consent. Yet I felt myself growing physically weaker day by day. When my sister learned of my condition arrangements were made for me to visit her. I then began the study of Christian Science, and received treatment from a practitioner.

I have been healed of many ailments and my life is growing daily more harmonious and peaceful. During this time my little boy, who was then six years of age and had been ill from infancy, was left with a tubercular tendency in the glands of the neck, and bad results from an attack of infantile paralysis. He has been completely healed of these erroneous conditions. Now he is a strong, healthy boy. Words cannot express my gratitude for these healings and for the many proofs that divine Love does meet our needs. I am grateful for the Lesson-Sermons, the Christian Science literature, the church services, and the lectures.—(*Mrs.*) *Charlotte B. Chisholm, Chicago, Illinois.*

It is with heartfelt love and gratitude to God for His "wonderful works to the children of men" and to our beloved Leader, Mary Baker Eddy, for having given the wonderful light of Truth to a sin-darkened world, that I pen these lines of testimony to the healing power of Christian Science.

In November, 1919, while working at a steam hammer, a pair of tongs was forcibly thrown between the dies, striking me and penetrating the left groin, inflicting a very serious injury. Being young in Science I submitted to surgical treatment and was rushed to a hospital where I underwent three operations, one of which included scraping the hip bone, necrosis having set in. At the end of three months I was sent home able only to get about with the aid of crutches, and then only a few steps at a time.

Becoming dissatisfied with material means, I turned to Christian Science, and while the healing was apparently slow and fraught with discouragement, the demonstrations have been wonderful, among which was the removal of two pieces of clothing from the wound, the last of which was followed by perfect healing in four days, after eight and one-half months of suppuration.

My wife has also had wonderful healings, among which was that of neuritis, of influenza, and of many minor ailments. Christian Science has met and quickly overcome children's diseases in our family, also, among which were mumps, healed in one afternoon, and measles in one day, only one child in a family of four contracting either disease.

For these and many other proofs, spiritual, physical, and financial, I trust my life will prove my gratitude. —*Blaine Titchenell, Paragon, Ind.*

I wish to corroborate the above testimony of my husband, which is but a partial account of the many blessings received through our slight knowledge of the truth as taught by Mrs. Eddy, for which I am truly grateful.—*Mrs. B. Titchenell.*

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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A FREE WORLD

GUSTAVUS S. PAINE

ALREADY many platitudes of the war period are fading rapidly into a past which, like all of the human past, is crowded with both seeming disappointments and seeming successes. To many who are to-day examining and commenting on this recent history, it seems almost incomprehensible that so much shallow thinking should ever have been current, that catch phrases with no foundation in truth should have stimulated such excesses of zeal, and that such masses of people should have been so readily and thoroughly mesmerized by the suggestions of terror. Now after more than two years since the close of the fighting, it is important to consider, with a better perspective, how much reasoning in accord with Principle was developed during the whole experience, in spite of grossly confused thinking on the part of both leaders and populace in all countries.

Principle has never ceased to operate, even amid the most deplorable human lack of understanding of its operation. This was the truth during the war and is the truth now. Only the understanding of this truth can satisfy the puzzled seeker for enduring righteousness. Any discernment of this truth that there ever has been is of permanent universal benefit. If a process of disillusionment is to be valuable, it must be accompanied by the discernment and practice of the spiritual reality which has remained untouched by the disintegration of the mortal dreams that materialism could ever be satisfactory.

Every one knows that, as the war went on, there was formulated by numerous idealists and publicists a sort of creed that the war itself was for the purpose of freeing the world. Since the German system of government and thinking, along with various other systems, was essentially autocratic, it became evident to those fighting Germany that the war was being waged for the overthrow of autocracy. How tame these familiar

words seem to-day in the midst of a world which still finds many problems to solve! The human concept of autocracy has indeed been one of bondage. So for the time it seemed simple enough to free the world once and for all by the substitution of democracy for autocratic control.

The chief difficulty was that most people found it more convenient to contest what seemed to be the autocracy of others than to resist the suggestions which made them ruthlessly domineering themselves. That the world does not yet seem as free as it should be is due simply to the reluctance of humanity to give up its selfishness for Principle. In other words, each one has to reject for himself that intense domination of the supposititious carnal mind which would constantly present itself as one's own consciousness.

The ideals of the war were iterated and reiterated by all sorts of shibboleths in speeches, articles, books, poems, and all other means of propaganda. Perhaps the last stanza of Mr. Henry Van Dyke's poem called "The Peaceful Warrior," selected almost at random from the multitude of utterances, is as typical as anything else of the elementary ideals that were so widely encouraged:—

> Stand up, my heart, and strive
> For the things most dear to thee!
> Why should we care to be alive
> Unless the world is free?

Such ringing verses show the danger of putting too much emotion into a few commonplace words.

A cynic, reading this stanza to-day, would naturally ask anew, "Why should we care to be alive, when the world is not yet free?" The immediate sequel of a war rarely is obvious freedom and buoyancy. Though the Civil War in the United States, for instance, decisively liberated many slaves of one sort, a seemingly troubled period of reconstruction followed, and even now there is still more opportunity for the demonstration of the special kind of freedom that the Civil War was waged to establish. After any war there remains so much to be readjusted that it may seem difficult to estimate at once what good has been unfolding. It is not the earthly war, with its hatreds and its carnage, that has accomplished good. The development of good is produced solely by divine Principle, the active warring for which seemingly stirs up every subtle phase of evil in order to replace it with righteousness.

Merely emotional words or actions do not, of course, produce freedom. From that false sense of idealism which would try to see good in evil and to think of material means as themselves glorified in some way by struggle, there is necessarily a reaction. Those contemplating the intensity of this reaction may see only commercial and political corruption where the most extensive public service ought to be; but if they become pessimistic and depressed by the prospects, they are erroneously emotionalizing experience just as much as the pseudo-idealists. They are accepting distorted human impressions as reality instead of intelligently reasoning in accord with Principle.

For such reactionary depression, the remedy, as understood in Christian Science, is metaphysical. Each

one who proves for himself that divine intelligence governs the real man is thereby helping his fellow citizens also, for whenever a sense of disorder or stagnation is replaced with the right action of the divine Mind, the improvement is of universal benefit. The ideal and the practice of Christian Science are affecting beneficially many who as yet know little about Christian Science. The good influence is the leaven of Truth dispelling the illusions which have confused the world for so long.

Only what is eternal is worth thinking and doing to-day. The truth of a thousand or ten thousand years ago is the truth now, though infinite Principle necessarily unfolds with ever interesting variety. A man would have a better gauge for action than the ordinary haphazard sense of things if he would always consider, What of my thinking and doing to-day will remain to bless the multitude a century or ten centuries hence? The question, then, in connection with the war or in connection with the reconstruction of peace is, How much of this energy is our best sense of immortal reality?

Christ Jesus' accomplishment fully satisfies this sort of a test. As Mrs. Eddy says in "Miscellaneous Writings" (p. 99): "In no other one thing seemed Jesus of Nazareth more divine than in his faith in the immortality of his words. He said, 'Heaven and earth shall pass away, but my words shall not pass away;' and they have not. The winds of time sweep clean the centuries, but they can never bear into oblivion his words. They still live, and to-morrow speak louder than to-day. They are to-day as the voice of one crying in the wilderness, 'Make straight God's paths; make way for health, holiness, universal harmony, and come up hither.'" The true idea which he presented to the attention of the world is endlessly and boundlessly beneficial, since it is indeed the ever-active Savior.

During the years of war and reconstruction, the vital force which has been and is real is the same Principle in accord with which Christ Jesus practiced. It is this omnipotent Principle which has done all that really ever has been done. Evil never has been power and never has accomplished anything. Though the divine consciousness, ceaselessly active, may seem to be counterfeited by an entirely supposititious mortal mind which believes in difficulties, maladjustment, conflict, and disaster of every sort, the true Mind is all the while the only reality. A sense of inability to cope with circumstances, on the one hand, or of deliberate outlawry, on the other, is simply the fear of the illusory mortal mind to give way to the orderly unfoldment of divine intelligence as all-sufficing.

Christian Science is not, however, merely a system of denials. To know the truth is to affirm and understand the presence of the spiritual world as the creation of the only Mind that ever could know anything. The belief in a material world is but a concept of an utterly hypothetical mortal mind claiming to exist, when the one infinite divine Mind is all there really is. The student of Christian Science learns to appreciate the substantiality of idea manifesting Principle, in place

of any such concept as matter. Thus he finds his immortal existence as man in the image and likeness of God, and proves what it is to be conscious of tangible, spiritual good.

On page 74 of "Miscellaneous Writings" Mrs. Eddy says: "Christ Jesus' sense of matter was the opposite of that which mortals entertain: his nativity was a spiritual and immortal sense of the ideal world. His earthly mission was to translate substance into its original meaning, Mind." It is as a supposed mind conscious of matter that falsity would try to present itself; and it is as true Mind conscious of idea that real experience appears and continues. Now the fact is that there are not two worlds, one material and one spiritual. Man, the image and likeness of God, lives in Mind now. The whole of veritable existence is infinite Mind manifest. That is to say, the only world that ever could be free is the creation of Spirit which is free eternally.

The reason, then, why one cares to be alive, to refer to Mr. Van Dyke's verses again, is that real Life is and always has been free. The understanding of spiritual activity which proceeds from Principle for the individual is the regenerating influence that rejects the supposed domination of carnal mentality and proves that the goodness of God is undeniably established. Just as the suggestions of war were an opportunity to know the energetic harmony of Truth, so the suggestions of corruption, human conservatism, and difficulties of settlement on a right basis are opportunity to know the steadfast integrity of divine intelligence as present throughout true action. The reality of Mind and its idea remains the only reality, in spite of any such pernicious phases of earthly affairs. The divine consciousness knows the freedom of man and the freedom of the real universe as one and inseparable.

One who realizes this spiritual fact rejoices in the disappearance of just so much sense of confusion, emotionalism, and unreality generally. Thus he is aiding in the regeneration of the world, in the realization of the immortally free world that never has been absent, even though it may have seemed obscure to humanity. His genuine idealism is not an impractical philosophy leading people and nations into one blind alley after another. As Mrs. Eddy declares on page 217 of "Miscellaneous Writings": "True idealism is a divine Science, which combines in logical sequence, nature, reason, and revelation. An effect without a cause is inconceivable; neither philosophy nor reason attempts to find one; but all should conceive and understand that Spirit cannot become less than Spirit; hence that the universe of God is spiritual,—even the ideal world whose cause is the self-created Principle, with which its ideal or phenomenon must correspond in quality and quantity."

The blind alleys of mortal thinking during and since the war must sooner or later turn attention wholly to the open way of Principle, which has remained for all to discern and take advantage of, in spite of seeming revolutions, excesses, and terrors of all sorts. A man may test the value

of his experience so far by the extent to which he has been turned to Principle. If he has even a desire to demonstrate the operation of divine intelligence, then he is blessed by the good that has been irresistibly unfolding during the very time when the passions of the illusory mortal mind seemed to rage.

Platitudes of human feeling, the hypothetical reactions of sensual belief, and the entire welter of mortal policies have to give way to the spiritual sanity which is eternally present as the expression of the divine Mind. Maxim Gorky records, among other casual remarks of Tolstoy, the statement, "Romanticism comes from the fear of looking straight into the eyes of truth." Though Tolstoy himself was often a romanticist, and comprehended little of infinite Truth exemplified by Christ Jesus, his not extraordinary remark has a broad meaning to the student of Christian Science.

The work of unfolding peace is the work of discerning and practicing metaphysical truth. This truth is that divine Principle does here and now govern man and maintain freedom throughout the spiritual world, which is the only world there is. Fearlessly to face and rely on this truth is the way of progress. The understanding and demonstration of Principle are altogether practicable for everyday living, whether in the affairs of government, of commerce, of education, of the home, or of any other relationships. Thus the practice of righteousness, revealed through Christian Science, is of the broadest possible service for the whole world, in that it fulfills the prophecy of Isaiah: "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

THE FLYING ROLL

MARIE SARGANT

ABOUT sixteen years after the first return of the exiles from Babylon the prophetical careers of Haggai and Zechariah began almost simultaneously. The immediate aim of these two prophets was to awaken their fellow countrymen to the necessity of erecting or completing the second temple, and in the fifth and sixth chapters of Ezra they are mentioned as having been sent by God to encourage the Jews to proceed with the work of rebuilding the temple. Though the main prophecies of these two men run parallel, each has its own special characteristics. The style of Haggai, even if it be lacking in imagination and poetical power, is practical, simple, and direct; while that of Zechariah is much more elaborate and his fertility of symbolic invention is remarkable; in many noble passages he has carried on the thought of the great eighth century prophets. He declares that God demands no fasts, but rather that men should be obedient to His commands and "execute true judgment, and shew mercy and compassions." Zechariah conveys his message

through a series of night visions. He sees Truth symbolized by a golden candlestick; and again as a "flying roll," entering into the hearts of men to destroy evil and so to prevent them from living in what Ezekiel called the chambers of imagery.

In these days of upheaval and rapid change, when reformers are trying to assess the true value of human progress and to find a synthesis which will draw together the many-colored threads of diverse thinking, it is well to remember the famous saying of Augustine, "Thou hast made us for Thyself, and our heart knows no rest until it rests in Thee." As a matter of fact, it is obvious that an attempt to piece together all the available ends of human knowledge, and to trace the genesis of economic and social unrest, is bound to result in failure. Such things are unreal effects of an unreal cause; and those fictitious effects will continue until the human mind is purged of its materialism and consequent impurity and instructed out of its erroneous beliefs. The destruction of these beliefs is the mission of Christian Science of which Mrs. Eddy says in Science and Health (p. 227): "Christian Science raises the standard of liberty and cries: 'Follow me! Escape from the bondage of sickness, sin, and death!' Jesus marked out the way. Citizens of the world, accept the 'glorious liberty of the children of God,' and be free!"

In the fourth chapter of Zechariah is the vision of the golden candlestick and the two olive trees, spoken of in Revelation as the two witnesses. How wonderfully clear these symbols become when we read what our Leader says in "The First Church of Christ, Scientist, and Miscellany," beginning on page 346, "Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses." A close study of the Bible is as necessary to the Christian Scientist as is the study of the textbook, "Science and Health with Key to the Scriptures" itself, for these again are the two witnesses, the two preachers not only for the Christian Science church, but for the whole world. Their teaching enables us to prove that Spirit is the only reality and that the only creation is that of divine Mind. In that immortal sentence, "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468), Mrs. Eddy lays bare the pretensions of mortal mind.

Of course, the teaching of the unreality of matter is in itself no new doctrine; it was developed in the East centuries before it obtained currency with philosophers in the West, but Mrs. Eddy saw that the idealism of the New Testament was fundamentally different from that of the schools and she found the answer to her inquiries in the pages of the Bible. It was her own healing that started her upon these systematic inquiries, and through years of the most careful verification she proved her thesis that God is All-in-all. The real answer as to how the teaching of the New Testament differs from that of the schools is given in the third

chapter of John. There it is laid down that "that which is born of the flesh is flesh"—a statement which includes mortal mind as well as matter, for it is just mortal mind which gives lying birth to its own likeness and sees nothing beyond that material likeness. Neither Plato nor Berkeley nor any other idealistic philosopher, whether Western or Eastern, saw so far as this. They made no distinction between mortal mind and immortal Mind, the separation between which was the gradual discovery of the long line of Old Testament writers, culminating in the teachings and demonstrations of Jesus the Christ, and at last made available in scientific form by Mrs. Eddy. Every Christian Scientist has, therefore, to hammer at this distinction, not merely as an abstract philosophical proposition, but as a scientific fact; and by striving to do the works which Jesus did, prove for himself the truth of this corner stone of salvation.

The vital importance of spiritual understanding is made very clear in Science and Health, where Mrs. Eddy insists again and again that it is only through the exact comprehension of this line of demarcation that humanity is lifted out of sin, disease, and death. That our Leader has taught us all how to gain such spiritual perception is without question. Now a knowledge of good can never be gained by analyzing or exploiting evil; but in the proportion that we recognize the allness and goodness of God are we released from the law of the carnal mind, for Christian Science reveals man as the image and likeness of God, and shows conclusively that he is under the government of perfect law and not under the control of material belief.

This revelation of Truth enables a mortal to fight his way through all the thickets of material belief, and the upheaval that so often occurs is caused through the action of Truth, which alone has power to break the dream of life in matter.

This very idea is presented in startling form by Zechariah when he speaks of the "flying roll"—which clearly stands for Truth—as "the curse that goeth forth over the face of the whole earth." It is well to turn to the forty-fifth chapter of Isaiah to get this concept in its most trenchant form, and we do so the more readily because our Leader has chosen that passage for one of her profoundest expositions. On page 540 of Science and Health, under the marginal heading of "Cleansing upheaval," will be found this commentary: "In Isaiah we read: 'I make peace, and create evil. I the Lord do all these things;' but the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness. The muddy river-bed must be stirred in order to purify the stream. In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin."

Zechariah further indicates the way in which the flying roll will do its

work, and in reading the prophecy the Christian Scientist will apply the metaphors to mortal consciousness, in which the evil has to be detected and its nothingness exposed. "I will bring it [the roll] forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." There can be no doubt that the entrance of Christian Science among the nations has inaugurated the reign of Principle. It has healed the tempest of the human heart, purged the pools of appetite, and set free the captive. With purposes of healing and mercy and a mission altogether divine, it is even now proving its spiritual power to all kindreds and peoples. On the Bible —that book which enshrines the inspiration of plowman and prince, priest and historian, physician and tax-gatherer—it sheds a wondrous light, and like the flying roll, destroys everything that obscures the perception of true allegiance to the one Mind, which is God.

"Science and Health with Key to the Scriptures" is the complete textbook of Christian Science, and all students of Christian Science accept that book and the other volumes of our inspired Leader in conjunction with the Bible for their instruction in metaphysics. In a well-known passage, on page 353 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy has explained her reasons for giving their special names to the various periodicals, and a study of these names will show clearly that it would be a mistake to limit the idea of the flying roll to any one of the means that our Leader has used to bring Truth to the world. For instance, when *The Christian Science Monitor* is exposing the error contained in some political situation, it is entering into the house of the thief and of him who swears falsely. So by pulling down "the refuge of lies," it is preparing the way for that sure foundation on which the government of the world must ultimately rest.

"THY KINGDOM COME"

FRANK H. SPRAGUE

THE position of a Christian Scientist differs from that of other persons in the respect that he is acquiring an exact knowledge of God and His laws, which may be applied to the solution of all problems. The great Teacher declared that he who was least in the kingdom of heaven, the realm of Spirit, was greater than that stanch prophet of the older school, John the Baptist. John, languishing in prison, had sent to inquire, half reproachfully, whether Jesus were indeed "he that should come," as he had once testified; and Jesus, after resting his claim to the Messiahship on the works of healing which he was at that very hour in the act of performing, supplemented his remarks with the words, "And blessed is he, whosoever shall not be offended in me."

What Jesus meant by this saying was brought out later when he had occasion to commend Simon's discernment of the Christ, Truth, as the power by which such mighty works as those referred to were accomplished, in the outspoken declaration, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In other words, the Baptist, prophet among prophets of the old dispensation though he was, lacked the spiritual perception which enabled the Galilean fisherman to recognize in the healer of Nazareth the Christ, or Son of God. It was Peter's apprehension of the Christ, which Mrs. Eddy defines thus: "CHRIST. The divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583), that equipped him to go about Palestine freeing the captives of false sense as his Master did, and that later delivered him from the prison into which he was cast by Herod to suffer a fate similar to that which befell John the Baptist.

According to Paul, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." This newness of life, or spiritually regenerate state of mind, is not, however, something to be put on outwardly like a garment; it is the vital consciousness of spiritual reality, the awareness of divine power, which proves its efficacy by results. Notwithstanding that the potency of Truth is infinite, human realization of this fact is apt to be influenced by modes of belief or rules of limitation which are supposed to govern experience; and for this reason Christian progress seems to unfold by stages, as the plant passes through successive periods of growth in evolving from seed to flower.

This was instanced in the course of the primitive Christian church. After three years of intimate association with their Lord, the disciples signally failed to grasp the spiritual nature of his mission. Little did they dream, so long as he remained with them, that his mantle would fall on them, and that they were destined to stand before the world as living witnesses to the truth which had enabled him to rise from the grave. Consequently we find them, after the crucifixion, bereft of hope and harking back to material standards. Because of their unpreparedness for the ordeal which lay before them, they must needs "tarry . . . in the city of Jerusalem" until they should be "endued with power from on high;" that is to say, they must wait on God until prayer and assimilation of the truth should quicken their sluggish perception to the apprehension of spiritual verities.

Not until the day of Pentecost did the little band realize the meaning of their Master's promise; and then the situation suddenly flashed on them with the force of a revelation, and they found themselves voicing the truth in a new tongue, the universal language of Spirit, so clearly and impersonally that each one in the cosmopolitan assemblage seemed to hear the message articulated in his own vernacular, as it were. Although this extraordinary occurrence resulted in

extending the sphere of Christian influence among the dispersed Israelites, and added greatly to the number of converts to the new faith, it did not, however, free even the apostles themselves from the spirit of provincialism and parochialism so characteristic of the Judaic type of thought in that age.

Years afterwards, indeed, we find Peter—the selfsame disciple who had first glimpsed Christ, Truth, at Cæsarea Philippi, and whose inspired utterances at the Pentecostal season had thrilled the Jews gathered together from the remotest parts of Asia Minor—we find this leader of the church at Jerusalem startled as out of a trance by the summons from Cornelius at Cæsarea, and suddenly brought to realize that the good tidings of salvation were intended for the Gentiles as well as for the Jews! Although Peter and the rest of the twelve were in time weaned from this narrowly orthodox view of a limited salvation, what may be termed the missionary epoch of the movement began after the word had taken firm hold in Palestine and adjacent regions, when Paul was raised up as "one born out of due time" to publish the gospel in foreign fields. Broad-visioned, intrepid, and withal intellectually, morally, and spiritually equipped for heroic tasks, the great apostle to the Gentiles grasped the possibilities which the age afforded, and planted the standard of Christianity in distant regions of Asia Minor, in cultured Greece, and in imperial Rome, whence it was carried to the four corners of the earth.

To-day—so does history repeat itself—the Church of Christ, Scientist, firmly established on the rock of spiritual healing through the life and labors of its Founder, Mrs. Eddy, stands on the threshold of a new era, with the door opening on opportunities and possibilities which dwarf into insignificance the outlook in the Pauline epoch. Having passed what human opinion might have regarded as its experimental and tentative stages, when a meager showing of loyal students were called upon to do pioneer service in conserving and safeguarding the germinating thought, the movement now appeals to the world as the organized channel through which the risen Christ is leading the nations on to the final conquest of evil, out of the bondage of sense into the promised land of spiritual freedom.

"Come over into Macedonia, and help us," is the cry from across the turbulent sea of mortal mind. The gospel must be preached "with signs following" in Corinth, the center of commercial supremacy; in Athens, the abode of learning; in Ephesus, the stronghold of religious idolatry; in Rome, the seat of autocratic government; and in "the uttermost part of the earth." Can we doubt for a moment that the earnest and systematic endeavor of Christian Scientists to realize the truth for the whole human family, after the manner outlined by our Leader in the daily prayer given in the Manual of The Mother Church (Art. VIII, Sect. 4), has been a direct and potent factor in bringing about the changes which are developing with ever increasing rapidity in the tone and complexion of

the world's social and political conditions to-day? For—let us not forget—error, whether manifested in the limited form of a human personality or in society in the aggregate, is, when reduced to its common denominator, but a false claim counterfeiting the one Mind; and it is, therefore, amenable to the healing power of Truth in the one case as in the other.

As the apostle to the Gentiles was raised up to proclaim the gospel throughout the ancient world, so *The Christian Science Monitor* has been ordained by wisdom as a great modern missionary to the Gentiles. At a period when the phenomenal expansion of human concepts is preparing mankind as never before for the reception of spiritual ideas, the *Monitor,* pioneer in the field of scientifically Christian journalism is carrying out the missionary spirit of primitive Christianity by focusing on vital world problems with the lens of divine Science, the rays of infinite truth, hitherto diffused.

In the advancing order of spiritual demonstration, a new type of man and a new type of woman, purged of sensual and sensational beliefs, and baptized "with the Holy Ghost, and with fire," are already beginning to emerge from the chrysalis state of civilization. What is it but the power of the Holy Ghost, defined by Mrs. Eddy on page 588 of Science and Health as "Divine Science; the development of eternal Life, Truth, and Love," that is turning human thought to Principle and forcing error to its climax of hideousness and also to its entire destruction in the nightmare of sense illusions? Amid the throes of the new birth which is taking place, mankind are coming to realize—vaguely as yet in the masses, but none the less surely—the truth of the Master's words: "It is the spirit that quickeneth; the flesh profiteth nothing."

Inasmuch as the very conception of life as fleshly and mortal is, as Jesus branded it, a lie, a fiction, a radical perversion of the truth of being, was it not inevitable from the beginning that the exposure of this deceitful claim should result in a sweeping chemicalization accompanied by such signs of overturning and reconstruction as are being manifested to-day? As the fury of the elements exhausted itself in the tornado, the earthquake, and the fire, before Elijah recognized the "still small voice" of Jehovah's presence, so the aggressive propensities of mortal mind spend their suppositional potencies in the raging of animal impulses and desires, thereby clearing the atmosphere for a more definite and scientific apprehension of Principle.

Verily, the ends of the earth are come upon this generation in no uncertain sense. The evident inadequacy of material calculations and dependencies at a critical point in the world's history should have a twofold effect in showing, first, that mere physical force and political diplomacy are frail reeds; and, second, that the demonstration of spiritual power as achieved in Christian Science is always the decisive factor in any conflict. Does this seem to place undue responsibility on a comparatively small minority? Then let us remember Gideon's army. "Unto

whomsoever much is given, of him shall be much required" was the rule which the great Master stated. Clearly, then, the degree to which Christian Scientists realize their obligation will determine how speedily "wars and rumours of wars" shall cease and all mankind be brought to grasp the full significance of the passage in our Leader's spiritual interpretation of the Lord's Prayer (Science and Health, p. 16), which reads, "Thy kingdom is come; Thou art ever-present."

LIFE ETERNAL

JOHN L. CARTER

THERE is hardly a civilized man, to-day, no matter how hard-headed, who has not at some time or other dallied with the thought of life eternal. Even the materialist cannot but be intrigued by the thought, for if life is worth living, then a continuation of life, with a conceivable consummation of all a man's plans and hopes, is a prospect that pleases and stimulates the imagination. Indeed, the chief terror of the average busy man to-day is that life will be over before he has done all that he desires to do, achieved all his cherished ambitions, had his fill of life. Never was life quite so precious, so full of promise, hope, ambition, and men are beginning to be impatient with the grievous limitations imposed upon them by the life material, with its sharp penalties for overwork, its hampering sicknesses, indeed, its essential precariousness, and particularly with death, that ugly, inexorable full stop that haunts the idler and the worker alike. Men are beginning to make greater and greater demands upon life, and to refuse to submit to petty hampering physical restrictions. They are beginning to discover that a man need not be too old at seventy, and that death is something that can at least be put off, or staved off, so long as a man can contrive to retain his desire for, belief in, and expectation of activity. Thus, by what may be called purely natural means, the term of human life is being lengthened; men are ignoring the precedent, established by their grandfathers, of spending their final decade in a sort of dotage, a second childhood, a half comatose condition preparatory to that total inertia which is called death; indeed, the average alert human being to-day keeps in harness right up to the last.

Now all this is good in that it proves limitations to be merely relative, and in that it is a reaching out for that freedom which is the right and essence of spiritual man. It is, nevertheless, still material, still partial, still limited, as must be all conceptions of life and good and freedom that are not wholly spiritual. Actually, this new, better conception of life would of itself be worthless to help the race, for whether a man lives fifty years or a hundred, whether he works two hours a day or twenty, whether he makes a fortune or merely makes a living, whether he crowds four illustrious careers into his one life or merely labors at odd jobs, in-

deed, no matter what a man does, unless he has a right grasp of the truth of things, in the light of the fact that God is the only Life, this existence here and now is of very little consequence.

To the man, however, who has grasped the fact that God is truly All, and that, therefore, all that is unlike God is of no account, no matter how important or precious or fearful it seems, to that man the passing show, the pageant of the ages, the strife and struggle after the things of the world, are as nothing. Such a man can look upon the man who is at the top of the finite tree, and smile, for he knows that that man's success, power, and assurance are genuine only in proportion to his knowledge of God; and he cannot possibly envy the man, no matter how seemingly great, who does not yet understand that Life is eternal, continuous. Maybe that finitely great man is getting on in years, yet is still far from satisfied with his achievements, and is frantically striving against time to achieve his *magnum opus,* that final mighty achievement which he fondly hopes will send his name famous down the ages; and, with apprehensive eye, he looks over his shoulder in dread of his master, death, in terror lest it should come before all is done. Then comes, as Byron says:—

> A solitary shriek, the bubbling cry,
> Of some strong swimmer in his agony.

Precisely thus does the ocean of mortal mind claim that which is its own, all that is material.

The man who knows what Life is —that Life is Spirit, and that God alone is Life—is never afraid that death may overtake him, for he has satisfied himself that both finite life and death are present in human consciousness every moment, and that a man lives or dies in proportion as he lives in the material sense of things or in the spiritual sense of things. For all this—and here is where Mary Baker Eddy, the author of "Science and Health with Key to the Scriptures," stands alone and apart from all the philosophers of the ages —Christian Science teaches a man that he must never give any importance to the human fallacy that life and death are coexistent in mortal living. Christian Science explains that material life, with its pain and pleasure, its triumphs and failures, its limitation and its certain eventual dissolution, is wholly an erroneous sense of life. It does not trouble to classify it as bad, good, better, best; it denies it, negatives it, fearlessly. Instead of taking thought for the life material, the student of Christian Science turns to God, the infinite good, and finds in God, in Spirit, in Truth, the only Life there is. And as he turns to God he experiences, embodies, expresses eternal Life.

Of course the sole importance of any concept of God and reality is whether it is true or false. If it is true that, as Mary Baker Eddy says on page 468 of Science and Health, "all is infinite Mind and its infinite manifestation, for God is All-in-all," and that, as the Bible says, everything was made by God, Spirit, then it must be true that when a man turns from the material sense of life

and accepts the spiritual sense of Life, consenting to live, move, and have his being therein, then he possesses, at that moment, eternal Life. That is why the Christian Scientist feels that what he once regarded as death can never overtake him, just as he knows that he has not to wait to get well, to succeed, to experience heaven. It is this constant, joyous, assured conviction, this quiet turning from the material sense of things, and patient returning to the spiritual sense of Life, that is the way of demonstration of Life eternal. Such a man is forever overcoming death, because he is consenting to live in Life eternal. And so long as he is willing to practice, or demonstrate, or experience, the allness and sufficiency of Life eternal, he has to some extent overcome the belief in death, is living in the resurrection; and let no one say that such recognition of Life eternal shall not be indeed eternal, adequate forever. Though, of course, only could this be if Christian Science is true and what it claims to be,—final, absolute, and omnipotent.

Certainly the fool will say in his heart that a man has a great deal to work out of before he can demonstrate Life eternal; but it is the same fool that says in his heart, "There is no God." It is true, as Mrs. Eddy says on page 429 of Science and Health, that we must begin with the more simple demonstrations of control, but she never provided any one with even the flimsiest excuse for remaining there. Her very words: "We must begin, however, with the more simple demonstrations of control, and the sooner we begin the better," make a stern demand for those greater works which Jesus demanded and expected of us here and now. Obviously, then, only the fool will put off until to-morrow, or until the hour when he shall have more understanding, the simple acknowledgment, which is always demonstration, of the fact that the eternal Life is the only Life that man is conscious of, every moment. "Whosoever shall not receive the kingdom of God as a little child," said that master of living, Jesus, "shall in no wise enter therein." He did not demand an intricate knowledge of evil, or deeply cultivated intellectuality, or "advanced" human metaphysics, but a childlike acknowledgment of the fact that God, Spirit, is All, is eternal, and that man, His image and likeness, is like Him.

Jesus said that "whosoever believeth in him should not perish, but have eternal life." Now, if it is true that there is such a thing as eternal Life, it must be obvious that Jesus never meant that eternal Life should begin at the "end" of a man's present existence, or that eternal Life, which is essentially continuous, was to be ruptured even momentarily by death. But Jesus meant eternal Life, when he said eternal Life, and a man may quite safely accept that Life at this moment with the full assurance that it will not fail him, will never run short. Rather will he discover and demonstrate the fact, as the writer of the epistle to the Hebrews says in the seventh chapter of Hebrews, that the man of God's creating is made "after the power of an endless life." Thus, any sense of substance

other than the consciousness of spiritual completeness, substantiality, and mighty actuality, will disappear, as all that is unlike God must vanish; but that infinitely substantial representation of God, man, will continue to experience actual substantiality, for he reflects omnipotence, is indeed the full representation of God.

THE PROMISED LAND

LOTTIE E. JONES

ALL through the early Bible history we find that God promised men a most wonderful place called the promised land. It would be foolish to think that this land was created merely for a few people some thousands of years ago. "God is no respecter of persons;" out of His infinite love and wisdom He gives to all alike. So this promise, because it comes from God, must be infinite, and exists for all men now. The spiritual unfolding of the promised land is man's richest inheritance.

The promised land is in and of Mind and is therefore purely mental. It is the reign of divine Mind. Mrs. Eddy had a clear understanding of this, for she defined heaven in the Glossary of Science and Health thus (p. 587): "HEAVEN. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul." This, then, is the true promised land that all men are seeking. Some seek to attain it by the broad way, namely, the belief of life in matter; but we have Jesus' rebuke for this, for he said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction." This great teacher of Nazareth also pointed the way when he told the doubting Thomas, "I am the way, the truth, and the life." Of course there could be no other way, for the Christ, Truth, alone overcomes and destroys all error.

It is easy to see that for man to inherit all good he must be found in the divine sonship. Jesus said, "Call no man your father upon the earth: for one is your Father, which is in heaven," and he proved this to be true. Thus we find man as the son of God heir to all things spiritual. This being the truth about man, he could never be in any place but the divine consciousness, and he is in that place now and nothing can change this fact.

Through acceptance of the false suggestions of animal magnetism, a man is sometimes tempted to believe that he is heir to the beliefs of the flesh, and can dwell in a place apart from God. The belief in matter, then, is the only thing to declare itself against the promised land. And the truth is that matter has no mind or life to declare itself anything and cannot for a moment rob man of his rightful heritage. A man does not fear animal magnetism when he really knows what it is. God is infinite Life, Truth, and Love, and includes in Himself all good. Animal magnetism or matter is outside of this great fact and is therefore without life or action. When a man sees this truth it is his

protection, and false suggestion does not reach him.

A very wonderful and helpful experience is that of Moses in finding himself in the promised land. When the awakening out of the sense dream first came to Moses, he discovered God as the great Jehovah. The Hebrew meaning of this word is "self-existent." The one self-existent God must be all there is; and Moses found that the very ground on which he stood was holy. Thus we see the promised land is omnipresent, just as God is. Many centuries later Jesus verified this by declaring, "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." With an awakened thought like this to lead them, it is easy to see that ignorance and fear could not hold the children of Israel in bondage any longer, and the exodus from Egypt followed.

Moses tells us that they spent forty years in the wilderness of mortal mind. Now Mind had not laid down a law of time for these people. The forty years represent the complete overcoming, the human yielding to the divine law, the complete acceptance and obedience to Principle. Then it rests with each individual as to how soon he will find himself in the promised land. Moses proved many things in his journey in the wilderness. He found that substance was not material. He saw clearly that man derives his substance from God. He discovered God to be Principle and that he could gain his inheritance by being obedient to Principle. He proved angels to be ever present with men. He learned that not a single false belief could enter the promised land, for we read in Deuteronomy: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord."

The children of Israel had come through the Red Sea and the wilderness largely because of Moses' leadership. Now, however, each one, in order to make it his own would have to make his individual effort to claim his inheritance. And each would have to be a good warrior, for he would have to resist evil's attempt to rob him of his heritage. Now a warrior as we understand him in Christian Science is the right thinker, he who understands good and rejects everything unlike good. The warfare, then, is always with one's own false sense of self.

Moses did go into the promised land, as he had never been in any other place. The promised land had been unfolding to him until it had become a spiritual reality. In the last demonstration in which we see him he has left the plain of Moab (materiality) and ascended up Mount Pisgah. "Spiritually interpreted," Mrs. Eddy says, "rocks and mountains stand for solid and grand ideas" (Science and Health, p. 511), and from this beautiful mountain of exalted thought Moses saw a fuller and larger unfolding of the promised land.

When the children of Israel could not follow Moses any longer, when

their vision and his vision of the promised land differed, they interpreted Moses as dying; but this was not true, for we read, "His eye was not dim, nor his natural force abated." He had come into a larger and better sense of the promised land and it was beyond the comprehension of a less spiritual thought.

Mrs. Eddy tells us of her own effort of overcoming everything unlike God, when she writes on page 226 in Science and Health, "I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged." Mrs. Eddy has given us the key to the promised land through her writings, but she could not possess it for us. We gain our inheritance by our obedience to Principle and by rejecting everything unlike God. Jesus saw clearly that man must overcome evil and claim good as his one and rightful heritage when he said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"COOPERATE WITH THE DIVINE POWER"

HENRY M. NEWMARK

NOT a day passes but that, in reading the news of the world, one sees some evidence of "getting together," of more closely cooperating. This need is apparent in every field of human activity, industrial, political, economic; and students of the world's problems agree that this working together can come only through a better understanding of those causes that have tended to separate men rather than to unite them in a common effort to make this a better place to live in. This end can be attained in but one way,—through education, through acquiring a definite knowledge of the underlying origin of existing conditions, and by adopting measures that will draw mankind into a closer sympathy through a removal of these causes. Now this does not mean that all have not witnessed a substantial measure of cooperation, for all are familiar with the many splendid proofs of helpful working together that could be offered. A mere mention of the great war recalls countless means that were adopted to unite millions of people in one common purpose.

Yet, while fully appreciating all that has been accomplished through cooperation, both in war and in peace, it is only too evident that the dominant motive in all human endeavor, whether conscious or otherwise, until animated by divine Principle, is fundamentally and necessarily selfish in the last analysis. Mrs. Eddy has explained this state of mind in two brief sentences in "Science and Health with Key to the Scriptures" (p. 186): "Mortal mind is ignorant of self, or it could never be self-deceived. If mortal mind knew how to be better, it would be better." While recognizing the measure of good that has been attained, yet it is undeniable that hu-

manity has probably never passed through deeper waters than during the last few years. Instead of certain elements being banded together solely to insure greater self-protection and self-preservation, men are at last gradually becoming educated to take a loftier view, and are bending every energy in cooperating with others in the one and only practical manner, through the love which Christ Jesus taught and practiced daily as he mingled among the multitudes, many centuries ago. He entreated his followers to take no thought of their lives, nor any of their merely personal needs, but to seek the kingdom of God and His righteousness,—that is, a right understanding of life as spiritual and of man as eternally dwelling in God, the divine Mind, in whom man lives, moves, and has his being. This Christ-way of true protection and loving cooperation with all of humanity is beautifully described by Mrs. Eddy on page 518 of Science and Health: "God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower. The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good. Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality—infinite Life, Truth, and Love."

Now the Bible makes it very clear that "all things work together for good to them that love God." And Christian Science demonstrates the fact that love for God is only to be measured by one's obedience to His commandments. That is to say, cooperation with God, the infinite Principle, is manifest through the power that the Master proved to belong to man, by virtue of his reflecting the divine Mind. It is thus that man is forever reflecting Principle, by proving that Mind "which was also in Christ Jesus." He is manifesting the Mind of Christ. Man could reflect no other. He possesses no mind of his own, but he is consciously and everlastingly cooperating with divine Mind, doing God's will. Thus poor humanity is being delivered from the strange beliefs of an existence apart from God, who is infinite Life. Man reflects God as naturally and as uninterruptedly as the light and heat emitted by the sun manifest its nature.

Christ Jesus always insisted that man's love for God is subject to proof, and can be judged on no other basis. And he made plain that the judgment must not be "after the flesh," according to the testimony of the corporeal senses. For he judged no man, though he declared: "And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me." The realization of this eternal cooperation with Principle results to-day in healing, as it did in the first century. Hence all who through demonstration are again witnessing the fruits of the Spirit—love, joy, and peace—are engaged in the establishment of heaven, harmony, here and now. This is the fruit of the tree

planted in good soil, but where the tree fails to bear fruit it will wither away, like the barren fig tree. Cooperating with divine Mind is thinking God's thoughts, entertaining angels. This working together is Emmanuel, or God with us, a recognition of the true atonement, or at-one-ment with divine Principle.

Thus it has been amply demonstrated that there is an indissoluble connection and cooperation between divine Mind and its full representation, or infinite idea, man, which constitutes the completeness of reality. It becomes self-evident, therefore, that there can be no commingling between Spirit and mortal mind or body. Mortal mind and so-called mortal body are one, and are entirely confined to the realm of human belief, while Spirit and spiritual creation represent the completeness of actuality. There can be no point of coincidence, for "no man can serve two masters. . . . Ye cannot serve God and mammon." There can be no connection between Principle and the false and enslaving belief that life, truth, and intelligence are in matter. Adherence to the one automatically excludes the other. Christian Science tenderly but firmly warns all, as did the great Way-shower, to beware of false prophets, and again, as in the dawn of the Christian era, demands but one judgment, the judgment of proof. And it is because of this unanswerable position that every attack of evil has been dispelled. As in the parable, "The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

A recognition of this fundamental truth of being enables us to see that nothing real or actual can exist outside of the divine consciousness or beyond the universe of divine, infinite Mind and its idea, ceaselessly and joyously working together, and forever self-maintained in the perfection and indestructibility of man's spiritual being. "'As in water face answereth to face,' and in love continents clasp hands," Mrs. Eddy writes in her "Miscellaneous Writings" (p. 152), "so the oneness of God includes also His presence with those whose hearts unite in the purposes of goodness. Of this we may be sure: that thoughts winged with peace and love breathe a silent benediction over all the earth, cooperate with the divine power, and brood unconsciously o'er the work of His hand."

"BLESSED ARE THE PEACEMAKERS"

MARY H. CUMMINS

IT is probable that few of the Master's sayings have been less understood by the world at large than the seventh beatitude. To make peace, in the generally accepted meaning of the phrase, is to bring about an agreement between two people, or sets of people, who are apparently at variance. This may involve the making of concessions on both sides for the sake of what seems to be the general good, or it may be merely the glossing over of conditions yet fomenting, by the cry of "Peace, peace; when there

is no peace." To the Christian Scientist, however, the seventh beatitude means something widely different from this. He knows that peace is made just to the extent that the spiritual fact of man's unity with God, and therefore of his unity with his fellow man, is apprehended and maintained, in spite of all appearances to the contrary; for the spiritual fact discerned and retained operates as spiritual law in the arena of human affairs, and must of necessity establish improved human conditions.

Any one who has ever been the means of wiping out the lie which calls itself dissension between brethren, by his clear perception of the spiritual fact, knows something of the blessedness of which the Master spoke. Indeed, one is blessed just to the extent that he comprehends the statement which Mrs. Eddy makes in "Science and Health with Key to the Scriptures" (p. 71): "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense." It is merely a lie, that which claims to be and is not.

We sometimes thoughtlessly speak of others as "channels for error." A channel is that through which something passes; furthermore, nothing could pass through a channel unless there was some force behind it to propel it. Therefore, directly we admit the existence of a channel for evil we have admitted the existence of something apart from God which has the power of self-expression. Evil has in reality no power of self-expression, for the good and sufficient reason that it has no self to express. The power of self-expression belongs to God alone. Divine Love alone is intelligent, therefore Love alone has the ability to select and determine its expression. The recognition of this fact will aid in destroying any specific claims of evil, and at the same time help to cleanse any seeming channel through which evil has claimed that it could express itself.

A teacher in a Christian Science Sunday school was one day seeking to bring to her class a better understanding of those wonderful words of the Master: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain." A discussion arose as to the possibility of following this admonition to-day, and one stalwart lad of nineteen asked, "If a fellow struck you once, wouldn't you be a fool to give him a second chance?" Before the teacher could reply, another member of the class answered, "He would never strike you a second time." On being asked why he would not strike a second time, the thought was promptly and beautifully brought out that there is no desire to strike again when the understanding of divine Love destroys the belief of hate. Could there have been a better or simpler interpretation of the seventh beatitude? Divine Love fully destroys the belief of hate! And let us always remember that it is a belief of hate and not a person who hates that has to be destroyed.

Every Christian Scientist can, no doubt, recall some incident where the spiritual fact of man's unity with the Father, and therefore with his fellow man, silently declared and realized, has healed some discordant condition. One such incident comes to the writer's thought at the moment. The chief participant in what at the time seemed a very inharmonious situation was, to human sense, so ugly, so altogether unattractive and unsightly, that the thought came unbidden, "This is mortal mind incarnate!" Instantly this was corrected with, "No; this man in his true selfhood is a son of God!" A great wave of love and compassion filled the Christian Scientist's heart, and as it did so the misshapen figure appeared less misshapen, the crafty face seemed to lose some of its avarice. Immediately the high-pitched voice sank to a more moderate level. The words of opprobrium and complaint died away on the speaker's lips, as though he had forgotten what he had been about to say, and in a few moments an entirely quiet, amenable individual went on his way. The man was well known in the town where he lived because of his apparent avarice, and more than once in the months that followed, one who had occasional business relations with him remarked to the Christian Scientist, "He is getting to be quite human," or, "I don't know what has come over him; he is a changed man;" which was the business man's way of acknowledging that, to some extent at least, the false claim of avarice had been destroyed for this man.

To make peace through the spiritual apprehension of man's unity with the Father, and therefore with his fellow man, is the greatest service one can do for the world. Christ Jesus said of such as performed this holy work, that they should "be called the children of God." What greater guerdon could one ask? This, then, is our great privilege and our great responsibility,—so to demonstrate man's at-one-ment with God and with his fellow man that sick and sinful humanity may be led to turn to Christian Science for help and healing, and thus, through its teachings, be enabled to gain something of that "peace of God, which passeth all understanding."

"THE WAYS OF CHRISTIANITY"

ALMA LUTZ

"THE ways of Christianity have not changed," wrote Mrs. Eddy in "Rudimental Divine Science" (p. 17). "Meekness, selflessness, and love are the paths of His testimony and the footsteps of His flock." Throughout her writings Mrs. Eddy emphasizes the oneness of Christianity and Christian Science. Hence the ways of Christianity are the ways of Christian Science and a Christian Scientist must be wholly a Christian. The word Christian has lost much of its vitality and has come to be applied to those who believe or profess to believe in Christ Jesus. A true Christian, however, is not one who merely believes in Christ Jesus, but one who

understands the Master's mission and follows in his footsteps; in other words, one who expresses the qualities of the Christ.

Jesus walked in the paths of meekness, selflessness, and love. We are inclined to think of meekness in its derogatory sense, and this is an example of how words lose their power if we do not know their meaning. Meekness means patience, forbearance, obedience, and humility. Certainly patience and forbearance stand out in Jesus' relations with his disciples, with the dull, fickle populace, and even with his enemies and those who did their best to make his mission a failure. Jesus was obedient, but not to the traditions or ritual of the church when they interfered with his obedience to God, for he healed on the Sabbath day and warned his followers against upholding the mere letter of the law, showing them that it was the spirit of the observance that counted. In explaining some of the Ten Commandments, the very basis of Hebrew law, he pointed out how in observing the mere letter they might fail wholly to get the spirit. He maintained that he had not come to destroy the law or the prophets, but that instead his mission was to fulfill them. He rebuked the Pharisee who was a stickler for the letter of the law, thus: "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone." This we do know—that Jesus was always obedient to God, even in the garden of Gethsemane when to human sense it might have seemed that a triumph over the material conditions facing him would do far more to further his message than crucifixion. He tells us himself, "The Father hath not left me alone; for I do always those things that please him."

Jesus was truly humble, not proud or assertive, although he never lacked the courage to do God's will and he fearlessly rebuked evil wherever he found it. He held up as an example to his disciples the qualities of a little child, humility, trust, and purity. Never was there a man so imbued with selflessness as was Jesus. Never was there a man who did such mighty works as Jesus, and yet he gave himself no credit, but to God gave the entire glory. To him there was but one good, and that was God, and he acknowledged always that it was the Father that did the works. It was this utter selflessness which made him speak with authority and not as the scribes.

Love permeated Jesus' whole career, and it was not love in the abstract, but love expressed in compassion, tenderness, and helpfulness which the common folk could understand. He healed the sick, fed the multitudes, and in the crisis of his great career forgave and prayed for those who had done their best to destroy him and render his mission void. Mrs. Eddy sums it up adequately in these words (Science and Health, p. 54): "Through the magnitude of his human life, he demonstrated the divine Life. Out of the amplitude of his pure affection, he defined Love. With the affluence of Truth, he vanquished error."

These are the ways of Christianity, and it follows that these are the ways of Christian Science. We may acknowledge that meekness, patience, forbearance, humility, selflessness, and love are essential to a Christian Scientist; we may look for them in our neighbor and theorize about them for ourselves, but unless they are expressed in our daily living, in our relations with others, in our church organizations, they have no part in us. We may think that meekness has no place in this vigorous century, although it served very well in Jesus' time. No more did the Jews desire meekness in their king, and still it was thus that he came—not with a meekness that was tamely submissive and could be imposed upon, but with meekness which was strength in itself. We may well cultivate that strength and authority which come through meekness and selflessness, and we can do this only as we realize that man has no selfhood apart from God.

Sometimes we find ourselves talking much about making our demonstrations, as if because of our own power accomplishment were possible. Then it is that we must remember who is the Giver of every good gift, and that it is the Father who is doing the works. Perhaps we hold up one person or a group of persons as being especially favored with understanding and ability, thinking that if they cannot do thus and so, surely we cannot or need not attempt to. By doing this we harm them as well as ourselves, for God pours out His blessings freely to each one of us, and all of His qualities are ours if we but let them unfold as ours. When Paul and Barnabas went about in Lystra healing the sick, they found that the people were calling them gods, were ready to worship them and offer them sacrifices, and they cried out in protest, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth."

Are we, perhaps, thanking God in self-satisfaction that we are not as other men? Then we need to look to God in humbleness, seeking to have more good expressed in us. Are we patient and forbearing with those who oppose us, or are we impatient, dictatorial, and coercive? Do we claim that we are right and that all should think as we do, or are we willing to do our part and then leave the results with God? Are we seeing our neighbor as a sinner, as a hypocrite, as dishonest, scheming, and vicious? Are we thinking that he is too evil to be healed, and are we in self-righteousness passing by on the other side? When we loudly condemn our neighbor at every possible opportunity, we are not rebuking error, but are making evil seem real and binding our neighbor with it. With such methods we are not destroying evil, but are endowing it with the only power it can have,—human belief in it,—and it will act as a boomerang upon us. With such methods we are breaking the spirit of the commandment, "Thou shalt not kill;" we are not fulfilling the command, "Thou shalt love thy neighbour as thyself," and we are breaking "A Rule for Motives

and Acts" as given in Article VIII, Section 1, of our Church Manual. This does not mean that we are to ignore evil or call evil good, but it does mean that we are to detect its claim and are to destroy it by acknowledging the true facts of being. Our work is to destroy evil for ourselves, in our own thinking, and if all of us faithfully do this, what a changed world we shall find.

Simplicity is an outstanding feature of Jesus' teachings, and the ways of Christianity are simple, but humanity has done its best to make them seem complicated. Paul's warning to the early Christians was that they be not led away from the simplicity of the message of Truth. Mortals have always been more eager to adopt creeds, dogmas, and ceremonies than simple Christian virtues. How often beginners in the study of Christian Science think that as Christian Scientists they must have some special, complicated, unnatural, almost perverted way of looking at things, while the Christian Science way in every case is the Christian way, the humanitarian way, the loving, straightforward, honest way. Christian Scientists must watch that they do not become so entangled with the letter that they forget that the essence of Christian Science is love, love applied.

We must know the true self. We must examine our motives, face them squarely, and not let them deceive us. There is an unfailing test for our motives and acts, the Golden Rule, and if this is supplemented by "A Rule for Motives and Acts" from our Church Manual, we cannot go far astray. It is this Christianization of the daily lives of individual Christian Scientists, and this only, which will make them a vital force for good in the world to-day. On page 166 of "Miscellaneous Writings" Mrs. Eddy says of Jesus' life: "This spiritual idea, or Christ, entered into the minutiæ of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified."

DEVOTION

EDNA DEU PREE NELSON

So often devotion is connected with effort and weariness that little joy remains to the one struggling with the responsibility that accompanies devotion to a good cause. Consecration to a good purpose is really a connecting link to all the courage, vitality, originality, and strength needed for the accomplishment of that purpose; it is the positive admission, although a man may not recognize it as such, that good is demonstrable. The textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, describes at length the meaning of Mind. Mind is everything that God is, unlimited, good, pure; Mind is expressed in true thinking, or spiritual ideas, which is the only manner in which Mind can be known. The sum total of these ideas is man; in other words, man is the expression of Mind. Another name

for man is idea, since Mind is always expressed as idea.

Devotion being an idea, or an attribute of Mind, it is spiritual. Because it is not made up of matter, it cannot cause physical weariness. God is the one cause, animating devotion. Devotion expressed is restful activity. It is sometimes said that one is devoted to his work; that he thinks of it continually; that his desire to accomplish his purpose supersedes and eclipses everything else in his universe, and this statement is usually followed with the assertion that he is paying for his devotion in loss of health, strength, vitality, and so on. If consecration to a good work can bring evil and injurious results, it cannot be devotion. A mistaken sense of devotion is slavery.

Real man, the expression of Mind, is always knowing Mind. This is no wearisome task. If a man, understanding this, attempts any service, or work, it is because he is devoted to Mind. Consequently, his knowledge of Mind is manifested in the keenest interest in whatever he undertakes, and this wholesome interest never lags; it continues until each task is completed. "The devotion of thought to an honest achievement makes the achievement possible," says Mrs. Eddy on page 199 of Science and Health, and she sets forth a fact that has been proved by many people, many times, by demonstration. Before a work is attempted, the question should be put as to whether the purpose is a worthy one. If it measures up to the standard of right,—right to one's self and right to one's neighbor,—then too much energy, time, and effort cannot be devoted to its accomplishment. This should not result in overwork or underwork; it does not mean that a man must watch the time clock, or cease to think of anything but his work. In the plan of God, everything is done at exactly the right time. Being devoted to a work does not mean that a man must be a limited thinker. His thinking should cover a variety of activity. Being consecrated to good is being interested in everything good, no matter where it is found. Consecration to good sums up the whole activity of immortal man, and this activity is manifested by the sincere student of Christian Science in multitudinous ways,—in good habits, in love for others, in honesty, sincerity, and so on. The purpose of bringing one's thinking into accord with Mind is true devotion that never fails.

In his consecration to his life work, that of bringing his brethren to understand God and to prove the availability of God at all times, Jesus gave a perfect example of devotion. He did not record his day by the number of hours employed in healing the sick or preaching to the multitudes. At twelve years of age he was expounding to the learned wise men of the temple the truth he knew so well. Although his parents had been three days on their journey before he was missed, and, according to their sense of time something dreadful must have happened, his simple reply to their troubled concern was, "Wist ye not that I must be about my Father's business?" The length of time had nothing to do with his work so long as he was teaching or healing. His day

was recorded by the good accomplished, and nowhere in the Bible does one read that he stopped his activities to recover from overwork. Occasionally one reads in the Scriptural narrative that he retired to the mountains to commune with God, but communion with God is understanding the truth about God and all creation. The understanding that enabled him to heal the sick, to be really efficacious must have strengthened him. Since Jesus knew enough to overcome the belief of death, he must first have known enough to overcome other mortal beliefs for himself. A simple illustration of this is, that if a man knows enough about electrical engineering to install a motor for his neighbor, he certainly can do the same thing for himself. The healings of Jesus were the result of his understanding of what God is. This understanding made him immune to evil suggestions in the form of sickness, sin, and death. He was consecrated to good because he knew that nothing but good could be real. The strength, courage, and steadfastness manifested by Jesus were not the result of his own will power or self-determination. He proved this when he said, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

When a business demands sixteen, seventeen, or eighteen hours of a man's day, leaving him disheartened, weary, and brain-fagged, there is something wrong with his thinking. If he corrects his thinking he will find that his business is all right, and that it does not demand the time he has been putting into it. There is nothing evil in having a business, provided it is legitimate. The desire that prompts the establishment of a good business is highly commendable, and should be encouraged. The wish to be active and respectable, to pay one's bills and to practice thrift, to be independent and a good citizen, is a right desire. Why should a man be hounded by fear, debt, and worry when he is earnestly trying to devote himself to a good business? The trouble is that he has started with a wrong premise and is building upon a false foundation if he thinks he created his business, or is running a business. He has broken the First Commandment, "Thou shalt have no other gods before me." When a man insists that what he is experiencing as business was created by himself, things are bound to go wrong. He needs to remember who the one creator is and then rely on what is really true.

Again, a business man is faced with the suggestion that if he takes a day, or two days, or a week, away from his business, it will absolutely go to pieces. Such is ever the argument of evil suggestion, whose purpose is to keep man in bondage to fear. There is no responsibility, personal supervision, business, or business man but that which belongs to God; an infinite God can be trusted properly to superintend a business, since He alone governs the universe. This, of course, does not mean that any one should neglect his work. We have to learn to be normal. True normality, promptness, alertness, activity, are

attributes of God. There is time, in the plan of God, to do every right thing—to work, to be active in every right way, to laugh. The truth of every activity, whether it be labeled work or play, is the positive fact that all right activity emanates from God. When one sees clearly that he can work only as God, or Mind, works, and that his work can have only one result, and that a good one, he finds his capacity for work enlarging, and his opportunity for right recreation increasing. He should not be surprised at this, for he is simply demonstrating that God is practical, available, efficient, near at hand. As a consequence of this right reasoning, he could never be weary or tired and his work would necessarily be refreshing and inspiring. Devotion to this sort of business is easy and joyous. The beauty of this is that each man or woman can prove these statements for himself, or herself, and if a thing can be proved it needs no expounder as to its merits. Every statement in the Bible, in Mrs. Eddy's writings, and in the Christian Science periodicals, can be tested by each individual for himself. If a statement can be proved he can then accept it. He does not need a person to tell him whether or not a statement is true; he has his rule, and with earnest, conscientious, honest effort he can test the rule for himself.

On page 20 of her Message to The Mother Church for 1901, Mrs. Eddy says, "The Christian Scientist is alone with his own being and with the reality of things." The opinions of persons count for absolutely nothing. A man is always responsible for his thoughts and actions to God, Principle, and his fruits will be known to all men, just to the extent that he refuses to be swayed from hewing to the straight line of Principle. One's devotion is not regulated by the amount of money he places in the plate on the Sabbath, by his presence at civic affairs, or by his protestations against unjust laws. It is in his adherence to the right, in both words and actions, in his secret motive and desire, that it is weighed, and it is always between himself and Principle, and no one else. "When the Publican's wail went out to the great heart of Love, it won his humble desire," Mrs. Eddy has stated in Science and Health (p. 448). The sincere desire is always rewarded abundantly. A man's heart will tell him when his devotion is sincere and measured according to the perfect standard of Principle, for his peace will invariably return unto him.

THE FOUNTAIN OF YOUTH

MARION CAROLYN JONES

OF all the fallacious concepts known to mortals, none seems more persistent than the belief in age and time. The world in general sums up human existence in the brief statement that men are born, grow old, and die, and accepts with more or less resignation what appears to be its inevitable destiny. Yet, notwithstanding its own ultimatum, humanity is continually seeking a panacea for all its ills.

History bears witness to unsuccessful attempts on the part of credulous explorers to locate a fabulous fountain of immortal youth. Of course their quest was in vain, for they sought a material instead of a spiritual transformation. The Scriptures tell us of the true fountain of life immortal, which is the one restorative, healing all infirmities, and in "Science and Health with Key to the Scriptures" Mrs. Eddy writes of this as follows (p. 190): "The Hebrew bard, swayed by mortal thoughts, thus swept his lyre with saddening strains on human existence:

As for man, his days are as grass:
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.

When hope rose higher in the human heart, he sang:

As for me, I will behold Thy face in righteousness:
I shall be satisfied, when I awake, with Thy likeness.

. . . . . .

For with Thee is the fountain of life;
In Thy light shall we see light."

A mortal thinks of creation in terms of matter, hence he supposes that all is finite, perishable. He is a person governed by circumstances. His first conscious experience may be his like or dislike of people, places, and objects. He is happy or unhappy as his environment is pleasant or unpleasant. From helpless infancy to the end of his days he wanders, the prodigal of the ages, far from his Father's house, the consciousness of good. But the supposititious mortal mind is ever at variance with divine Mind, which is all the Mind there is; therefore the mind of a mortal is a counterfeit, without entity.

Naturally the question arises, Whence came this belief in an evil mentality? In the first chapter of Genesis we learn that God saw His entire creation as "very good." But in the second chapter we are told that "there went up a mist from the earth, and watered the whole face of the ground," and immediately so-called mortal man beheld himself a creature of dust, materiality, cursed with a mortal birth. On one occasion, Jesus said to his followers, "He that loveth father or mother more than me is not worthy of me." That is, he who loves the illusion of a mortal birth and a human sense of father and mother more than he loves the truth about life and relationship, is not worthy (ready) to perceive the glorious spiritual fact of creation. Mortal mind, the mystifier, or false educator, would insist that a man give credence to the lie of carnality, which he seems to see expressed. A human concept of being, with its attendant burden of years, must be seen as unreal before the last enemy, death, is vanquished, for one is included in the other.

The belief that a person grows old is accompanied by many erroneous manifestations, among which the stubborn claim of failing sight is, perhaps, the most common. It is Adam, an illusion, which asserts, "I am no longer young and must wear eyeglasses to improve my vision." When a man comes to Christian Science, the fountain of truth, for healing, he perceives that it is neither a lens nor a physical eye which sees, but that sight

is always spiritual, unimpaired. Another falsity is the teaching that hygiene, the care of the so-called physical body, prolongs youth and life. The student of metaphysics knows that the less a man considers his body and the more he looks to God for life and health, the nearer he is to realizing immortal man.

What, then, is the perfect age? Humanity declares it to be the period called youth, during which the individual is supposed to enjoy energy, health, and the power of accomplishment to a greater degree than at any other time in his experience. The child plays at being "grown up," and the aged person looks back with a sigh of regret, remembering past joys and forgetting the accompanying difficulties. And what of youth? Youth may not be satisfied with present conditions, however desirable, but presses onward toward the future with its promise of fulfillment. Thus it is readily seen that no perfect age exists in human thought, for mortals are ever changing, youth slips away, its loss is mourned, and age is looked upon as the cruel imprint of time. Emerson, the New England philosopher, wrote, "We do not count a man's years until he has nothing else to count." Apathy, worry, envy, poverty, inordinate love of power and riches—these are some of the phases of malicious animal magnetism, a belief in a power apart from God, which would hold men in bondage to things temporal. The fruits of spiritual understanding are gratitude, peace, love, and good will toward all.

The testimony of the physical senses is always false. Replacing every wrong concept with the true one, the student of Christian Science corrects all error as it is uncovered and the result is spontaneous manifestation which demonstrates the oneness of God. Eternity, the here and now of Principle, places man forever beyond the boundary of time. Fortunately for the world, human existence is as much a myth as was the fountain of immortal youth sought by Ponce de Leon. It must be understood that man treads the path of righteousness with spiritual steps, knowing that divine Mind directs him in all his ways. Then man is revealed, the perfect adult, made in God's likeness, always at the right age, the point of perfection.

On page 246 of Science and Health we read: "Never record ages. Chronological data are no part of the vast forever. Time-tables of birth and death are so many conspiracies against manhood and womanhood. Except for the error of measuring and limiting all that is good and beautiful, man would enjoy more than threescore years and ten and still maintain his vigor, freshness, and promise. Man, governed by immortal Mind, is always beautiful and grand. Each succeeding year unfolds wisdom, beauty, and holiness. Life is eternal. We should find this out, and begin the demonstration thereof. Life and goodness are immortal. Let us then shape our views of existence into loveliness, freshness, and continuity, rather than into age and blight." When every one is consciously governed by Truth, and refuses to give his consent to the claims of age and death, these will cease to occur.

ENFORCING PROHIBITION

BERNICE W. CARTER

NOW that the people of the United States have as a nation consented to abolish the manufacture and sale of intoxicating liquors, the question of enforcing such a drastic law remains to be convincingly answered. That it is being satisfactorily answered daily is evident to those conversant even in a measure with the facts, but the voices of those who cry, "It can never be done!" are still loud in the land. The chief argument advanced is that there are not enough active agents to police the entire country for this special purpose. There are just two types of persons who voice such an argument —those who desire that the law shall not be enforced and those who have so little understanding of the power of good, of God, that they fear it cannot be. Lawlessness and fear—what have they ever done except to boast for a time and then scamper away when hard pressed?

The fact is that when a great nation of its own volition takes such action, there is less need than the opponents of the act may surmise for great numbers of special agents to enforce the law. Over and over again history records proof that numbers are not accurate indications of force. The great urge toward better conditions which prompted the making of the law will also accomplish its enforcement; every loyal citizen will become a special agent, in a sense, and the devils of mortal desire, selfishness, and brutality which cry out at the appearance of reform, "Art thou come hither to torment us before the time?" will be compelled to admit and make evident the powerlessness of evil before the impulsion of good.

"When the human mind is advancing above itself towards the Divine," says Mrs. Eddy on page 10 of her Message to The Mother Church for 1902, "it is subjugating the body, subduing matter, taking steps outward and upwards. This upward tendency of humanity will finally gain the scope of Jacob's vision, and rise from sense to Soul, from earth to heaven. Religions in general admit that man becomes finally spiritual. If such is man's ultimate, his predicate tending thereto is correct, and inevitably spiritual." Now Spirit is God, and the derivative adjective therefore means "of or from God." If, therefore, such action as is lifting humanity out of its mistakes and miseries is spiritual, or of God, what is there to hinder its enforcement? As Job puts it, "Who knoweth not in all these that the hand of the Lord hath wrought this?"

The establishment of the law which will eventually make drunkenness and its attendant woes a thing of the past is not an achievement of a few short years, as mortals count time. Steadily throughout the ages this "predicate tending" toward spirituality has gone on. Anomalous as it may seem, the beginning of the end of the liquor traffic dates from 1495, when in England an act was passed licensing it—an act whereby justices of the peace were empowered to "put

away common ale selling in towns and places where they should think convenient and to take sureties of keepers of ale-houses in good behaviour." This licensing of the ale-houses was solely for the sake of repressing disorder in communities, since already definite connection had been made between public disorder and public places for "tippling." Always it has been recognized that the traffic in that which makes for disorder and an inferior grade of citizenship is a matter for the consideration of the laws of the land. It is not and never has been a matter of personal liberty. It follows logically that as the human concept of law improves, the statutes that are passed are more and more drastic in effect upon evil. Thus the licensing of the ale-houses in the fifteenth century, which was the beginning of statutory control of the trade, was the precursor of prohibition, even though more than four hundred years intervened and although in the interval the gamut of drunkenness was run, as when in 1743, in London, England, it is recorded that a speaker in the House of Lords remarked: "In every part of this great metropolis, whoever shall pass along the streets will find wretchedness stretched upon the pavement, insensible and motionless, and only removed by the charity of passengers from the danger of being crushed by carriages or trampled by horses or strangled with filth in the common sewers."

It was at this juncture that the times were ripe for the beginning of temperance reform work in England. Quite naturally, this reform when it had spread and developed in the United States gave birth to the Prohibition Party, which carried into politics the issue involved. For years the prohibitionist was the butt of the cartoonists and was taken seriously by comparatively few. It is only now, at the summing up of the years, that it is seen how steadily and irresistibly, though quietly, the tide of public sentiment has been turning. The temperance reform organization and the Prohibition Party, however, were merely manifestations of the working of the leaven of the truth which Christ Jesus preached and taught centuries ago, and of which he said, "Heaven and earth shall pass away, but my words shall not pass away." In "Science and Health with Key to the Scriptures" Mrs. Eddy says (p. 404), "The temperance reform, felt all over our land, results from metaphysical healing, which cuts down every tree that brings not forth good fruit," and beginning on page 288 of "Miscellaneous Writings" she shows how inevitably temperance leads to prohibition. "The cause of temperance," she says there, "receives a strong impulse from the cause of Christian Science: temperance and truth are allies, and their cause prospers in proportion to the spirit of Love that nerves the struggle. People will differ in their opinions as to means to promote the ends of temperance; that is, abstinence from intoxicating beverages. Whatever intoxicates a man, stultifies and causes him to degenerate physically and morally. Strong drink is unquestionably an evil, and evil cannot be used temperately: its slightest use is

abuse; hence the only temperance is total abstinence. Drunkenness is sensuality let loose, in whatever form it is made manifest."

The triumph of good is inevitable, simply because it has back of it the power of God,—than which there is no other power; the power of Love, which purges and purifies, and removes only that which causes mankind to degenerate. But although it is God that "doeth the works," and the end is assured from the beginning, there is always something for the individual to do, and in the study of Christian Science we learn what this duty is and how to perform it. We learn the power of thinking in accord with Principle, and that such thinking is allied with the force which governs the universe. To help, then, in the work of enforcing the law of prohibition in regard to the manufacture and sale of alcoholic beverages, one need not feel compelled to join personally in the policing of a community or to take to lecturing and stump speaking. The impulsion of Principle—the force which is bringing about the reform by its own power and strength—will govern every action. One has only to control one's own thinking. Every righteous thought, every positive turning away from mesmeric intoxication of whatever nature for the "kingdom of heaven's sake," is enforcement of the same spiritual law which is doing away with the liquor traffic.

This is readily understood and acknowledged by the student of Christian Science who is realizing the allness, the oneness, of God, divine Mind, and who therefore perceives the oneness of evil,—mortal mind, the supposititious opposite of infinite good,—notwithstanding evil's claim of many separate minds. The sum total of false thinking, which constitutes that so-called mind which is not Mind, because it is mere ignorance of Truth, is constantly being diminished in just this way; and as the knowledge of the truth about God and His perfect creation spreads until, in the words of the prophet, it shall fill the earth "as the waters cover the sea," where will be the liquor traffic or the desire for intoxicants? Thus the nothingness of the claim that there are not enough active agents to enforce the law is exposed, and the very opposite is seen to be true; for the number of enlightened thinkers is increasing every day, and to the doubting and discouraged the counsel of Elisha to his servant may well be given: "Fear not: for they that be with us are more than they that be with them."

But Truth destroys, or wipes out, only by revealing its own presence. When the force of true thinking has completed its work along this line, the former drunkard will know that there never was any enjoyment or stimulation or forgetfulness of suffering and discord in intoxication. He will understand that such stultification is the most diabolic of lies, since it assumes to counterfeit the divine inspiration, the limitless impartation to man of power and energy, of Life, Truth, and Love. He will know that only divine intelligence vivifies; only Truth causes the errors of mortal sense to sink into oblivion.

It is the irresistible permeation of

the truth, then, which is breaking down this seeming strong hold of evil; and however loudly evil may boast of its own power and exploit seeming failures in human efforts to overcome it, it cannot prevent mankind from realizing that its night "is far spent, the day is at hand"—the day when men shall no longer "drink the wine of the condemned in the house of their god," but shall "take the water of life freely."

[Written for the *Journal*]

THE PROOF

HOMER CLAUD FISHER

OUR Master said to the widow's son:
Young man, I say Arise!
And a victory over death was won,
To the mother's glad surprise.

And then, *Talitha cumi,*
To the little maid he said,
And the shadow dark and gloomy
Was gone; for she was not dead.

Lazarus, come forth,
Heard the people standing by;
And Lazarus came from out the tomb,
To prove that man cannot die.

The Master left us this message,
Plainly it can be read:
Heal the sick, and cast out demons;
Preach the gospel; raise the dead.

And if we wish to be like him
And tread the path he trod,
We must prove, by our work of healing,
Just what we know of God.

THE CHRISTIAN SCIENCE JOURNAL

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FREDERICK DIXON, Acting Editor GUSTAVUS S. PAINE, Acting Associate Editor

EDITORIAL

THE NATION AND THE INDIVIDUAL

THAT famous Austro-Jewish philosopher, Dr. Max Nordau, who has been likened to Job and Hosea, has been preaching, once more, the necessity for the state to accept and conform to the morality of the citizen. To the question put to him, in Paris, by an interviewer from the staff of the *London Observer,* as to whether he perceived any moral advance amongst the nations, he returned an unhesitating negative. "There will not be," he said, "until morals mean the same thing for nations as they do for individuals. A man steals a gold watch, and he is put into prison. A nation steals a gold-field. Who is there to put it into prison—unless the League of Nations lives? In the one case the world calls it theft, in the other conquest. In the one case ownership decides the morality of the act; in the other only power. Might is right. And all the nations are tarred with the same brush."

Now, there is nothing new in this: indeed, every one knows it to be entirely true. Whatever difference there may be between nations, and there is some, is totally one of degrees. What is amazing is that it should be possible to say this after almost twenty centuries of professed Christianity. The fact is, it proves that, at heart, the western world is not Christian but pagan. Christianity has placed a demand upon it, it has not yet been able to meet. This is why so much is heard of the failure of Christianity. But the cry no more proves Christianity to be a failure than the ignoring of the multiplication table by professing mathematicians would make mathematics a failure. Again, and again, and again, Christ Jesus insisted on the fact that in order to be a Christian it was imperative to obey the law; and the law he stated quite emphatically for the individual rather than for the nation. The whole of the Fourth Gospel is a sort of first century Blackstone, in which the necessity of the obedience to divine law is persistently set before men.

Over the nation Jesus did not particularly trouble: he left that to Caiaphas. He knew that the nation must be just what its individual units were, and therefore that their conversion constituted the conversion of the nation. If, then, the individual had accepted the law for himself, the law would be reflected in the conduct of the nation. But the fact is that the individual has done nothing of the sort. What he has done is to accept

certain restraints which he has convinced himself are necessary to the stability of the social state. If he can free himself from the pressure of these restraints, within the law, as an individual, he quite commonly does. And all this means that he is not applying the law rigorously to himself. Max Nordau says, "A man steals a gold watch, and he is put into prison." But may not the judge and the jury have stolen many gold watches that morning by means of a legal transaction on the stock exchange or in a land office? Christ Jesus, with a wisdom transcending human wisdom, said, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

It is perfectly ridiculous, then, to suppose that the nations are going to reform until a sufficient majority of the individuals composing them have reformed. They may attempt to arrive at certain restrictions on war because they dislike the bills for fighting, equally with the slaughter, and because natural science has extended many of the dangers of the battlefield to noncombatants at home. But that no more indicates the conversion of the nations than the presence of the divorce laws on the statute book does the overcoming of lust. The one as the other need mean no more than the attempt to stabilize the social system on the most material lines, and so long as these lines are material they must remain outside the spiritual law. And that is precisely why Paul wrote, to the Church in Rome, "For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

It was because Mrs. Eddy saw all this so clearly, and was able so accurately to estimate its consequences, that she recognized the necessity of Christian Science to the world. The world, like Max Nordau, is forever talking of law without understanding law. Max Nordau apparently accepts the physical law and believes in the spiritual law, without explaining how two opposites are to be reconciled. Mrs. Eddy realized that there could not possibly be two conflicting absolutes, and therefore that physical law could only be the counterfeit of divine law. As for the law of the courts, that was a different thing altogether, it was men's human effort, subject to all the frailties of the flesh, to bring the physical into subjection to the moral and the divine. Therefore, she persistently counselled obedience to the law of the land, and resistance to the law of the flesh, just as she says, on page 166 of "Miscellaneous Writings," "This action of the divine energy, even if not acknowledged, has come to be seen as diffusing richest blessings. This spiritual idea, or Christ, entered into the minutiæ of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified."

Physical law, then, Paul's law of the members, must be resisted to the last. It compels sin, disease, and

death. Accordingly, its exponents, recognizing the hideousness of this, have set up the law of the indestructibility of matter in the attempt to render it less hideous:—

"Imperial Cæsar, dead, and turned to clay,
Might stop a hole to keep the wind away."

But the law of the courts, aimed at drink, and theft, and violence, is another thing. It is an effort made, in the name of good, to bring about the subjection of evil, and failing through an inability to understand what law really is. To such effort, Mrs. Eddy, of course, felt very differently, and so wrote on page 7 of "Pulpit and Press": "I love Boston, and especially the laws of the State whereof this city is the capital. To-day, as of yore, her laws have befriended progress."

But law, considered absolutely, is something more than this. It is the activity of Spirit, it is that in which no variation can ever take place, and so is entirely scientific in its operation. This is precisely what Max Nordau has failed to perceive, and what every person must have failed to perceive who mixes matter with Spirit. Christ Jesus, of course, understood it absolutely, and made it perfectly clear to Nicodemus, in differentiating between Spirit and the flesh. The New Testament writers understood it when they insisted upon the scientific nature of Christianity, upon what, for instance, Peter means by his use, in the Greek text, of the expression, "a scientific knowledge of God." Obviously a scientific knowledge of God, Principle, must be scientifically demonstrated, as it was demonstrated by Christ Jesus in what are termed the miracles. Individuals have grasped this, and have demonstrated it, but until nations do the same they will continue to fail to obey the law of Principle, and continue stealing gold-mines, though they may continue to keep the law of the land by sending stealers of gold watches to prison by way of protecting their individual property.

FREDERICK DIXON.

"IN A SINGLE INSTANCE"

A SINGLE right motive will take a man triumphantly through a seeming chaos of wrong conditions. This the student of Christian Science learns amid the worst suggestions of evil. Thus he proves that the suggestions subside while the truth of living remains untouched. Attacked by insidious arguments presenting themselves as "I," suggesting "I am sick," or "I am surrounded by discord," or "I am not proving Christian Science," one needs to assure himself as to what he really knows. By starting from the simplest basis of surety, he is able to reject the suppositions of evil and to realize the unfoldment of good. Any one can find for himself and rejoice in at least a single point of true understanding, a single true motive, from which to reason humbly and effectively on the basis of infinite Principle.

One may first feel the desire for healing, or just a dissatisfaction with mortal conditions. Even if one does

not willingly admit to himself that he wishes to turn altogether away from the human sense of things to the consciousness of good, the fact is that he must turn thus to the one Life, divine Mind, and rely on it, for that is the sole cause of living. Infinite intelligence expressing itself is the cause and motive for every right impulse.

Any feeling, whether a desire for good or a dissatisfaction with evil, presents itself as a consciousness of something. The very being conscious at all proves that consciousness exists. There could not be any kind of consciousness, moreover, without there being true consciousness. Even a counterfeit indicates that there must be a genuine to be counterfeited. Of course any seeming counterfeit of infinite Mind is now and always sheer illusion without the slightest entity. It is good to know that true consciousness actually is, in spite of whatever may seem wrong.

It is important to understand the strength of the word "is," which the Hebrews considered so sacred a name for Deity that they set it down in writing in their Scriptures, only in the special form "I AM," or "I AM THAT I AM." Whatever provably *is* must be indestructible. The testimony of the physical senses is so utterly unreliable that nothing can be proved in that way really to exist. Apart from this mortal sense testimony, all that a man knows is that he is conscious. That, however, is enough, for on that basis he knows absolutely that consciousness exists as the cause for his being. In other words, he is sure of the presence of the one I AM.

When a desire for healing or for true good, by whatever name it may be called, sets one to reasoning out in this way what he fundamentally knows, it is occasion for spontaneous joy. The true consciousness is not something to be gained. It is already the Principle of genuine existence, the Mind of immortal man, who is the only man there really is. So a man rejoicing to be alive is, though he may not have thought of it in these terms, glad that man expresses consciousness. The eagerness to be fully conscious, to be the alert manifestation of Principle, is the right motive enabling one to endure to the end of error.

The nothingness of all that is erroneous is, indeed, now. Terrors, such as Browning represents in "Childe Roland to the Dark Tower Came," or such as suggest themselves to any man as his own consciousness, are only a mirage of evil claiming to be where the truth is already the actuality; they are not genuine consciousness nor in genuine consciousness. The only Mind there is knows right now complete harmony, including no element of destruction. Any one who accepts this fact proves for himself the end of error and the joy of truth as his present experience.

Abraham, contemplating the impending destruction of Sodom, reasoned out for himself, with the confirmation which came from divine intelligence, that the righteous would remain untouched by the overthrow of evil. He also came to the conclusion, step by step, that fifty, forty and five, forty, thirty, twenty, or even ten of the righteous would suffice to redeem a whole city from sin. The

student of Christian Science knows that the righteousness of one must prove a leaven to permeate and replace every supposition of iniquity or disease. What the redemption is to be has to be left to spiritual development. Sodom and Gomorrah were, in fact, destroyed; but such righteousness as was manifest through Abraham and the few who were depending on divine guidance has remained and unfolded throughout the ages.

So to-day, a single right motive, accepted and rejoiced in as the consciousness of right activity, must broaden into complete salvation. Let a man ask himself, How many of my thoughts to-day are in accord with Principle? Are fifty of them right? Are thirty of them true? Are ten of them actually intelligent? Does one of them really express divine Mind? Just to know that true consciousness exists is the one basic surety which remains to redeem and to heal even when every human sense of things seems wrong. The single consciousness of good is infinite in its blessing.

This, however, is no reason for self-justification in the midst of wrongdoing or for any condonation of evil. It is simply the starting point for renewed consecration, the sure foundation for the overcoming of whatever is suppositionally destructive. The divine consciousness of right activity is ever present to experience here and now. The real man, of course, always has lived in this one Mind as the vigorously happy likeness of God. With the disappearance of illusion, one finds that man always has known immortal good.

Thus in "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy says (p. 165): "Goodness never fails to receive its reward, for goodness makes life a blessing. As an active portion of one stupendous whole, goodness identifies man with universal good. Thus may each member of this church rise above the oft-repeated inquiry, What am I? to the scientific response: I am able to impart truth, health, and happiness, and this is my rock of salvation and my reason for existing."

Goodness as revealed through Christian Science is not merely the exemplification of some idyllic condition that soon becomes tiresome. It is the eternally varied activity of infinite Mind, manifest with satisfying energy as spiritual order. Hence true goodness consists of health as well as of pure living, of vigorous joy as well as of consecration. The virile goodness of the real man who expresses divine intelligence is what replaces sin, disease, or any belief in limitation, with true freedom. As Mrs. Eddy says in "Miscellaneous Writings" (p. 45), "Sin is not the master of divine Science, but *vice versa;* and when Science in a single instance decides the conflict, the patient is better both morally and physically."

A single acceptance of the divine consciousness as the only source of satisfying experience must broaden into continuous right practice. If "in a single instance" a man proves that the righteous motive avails for healing, he is encouraged to go forward safely through all manner of seeming evil. "Whoever understands a single rule in Science," Mrs. Eddy

reiterates (Miscellaneous Writings, p. 265), "and demonstrates its Principle according to rule, is master of the situation." Even when everything has seemed to go wrong, one must rejoice, therefore, in understanding the single truth that the perfect divine consciousness exists here and now, and that it is good to have this consciousness. From this firm basis, one proceeds calmly and with unfolding assurance to prove that the only "I," the infinite I AM, is conscious of indestructible harmony.

In "Rudimental Divine Science" (p. 11) Mrs. Eddy explains that "health is the consciousness of the unreality of pain and disease; or, rather, the absolute consciousness of harmony and of nothing else," and on page 9 of the same book she tells us that "the spiritual power of a scientific, right thought, without a direct effort, an audible or even a mental argument, has oftentimes healed inveterate diseases." Here, then, is sufficient encouragement for all to continue patiently their well-doing, with inexhaustible confidence in Truth as the only motive power producing and sustaining man.

GUSTAVUS S. PAINE.

[Written for the *Journal*]

MICHAEL, THE DELIVERER

NINA SEYMOUR KEAY

NOW girds he for the conflict
  In the armor of the Lord;
With righteousness his breastplate,
  And the Word of God his sword;
Nor can he be defeated, whate'er the battle's length,
For the joy of the Lord is his strength!

Let those who fight by Michael
  Both strength and courage bring,
For swift he follows after
  Each evil-seeming thing;
Nor ever looks behind him, nor fears whate'er betide,
And a pillar of fire is his guide!

O wondrous sons of morning!
  Serene in strength they go,
Michael and all his angels
  With flaming swords aglow.
No sound of pain or sorrow is heard when they destroy,
But the sons of God shouting for joy!

TESTIMONIES OF HEALING

IN the spirit of obedience to the law of Love I desire to testify through the columns of the *Journal* to the benefits received through Christian Science, as revealed by Mary Baker Eddy. It has proved to me to be both physician and surgeon, which blesses and heals. Many healings have been experienced through Christian Science, not only for myself but also for our family. I am grateful that divine Love has provided a way in which gratitude for Christian Science can flow to the whole world, for by coming in contact with the many grateful hearts through their testimonies in *The Christian Science Journal* and the *Christian Science Sentinel* I have experienced many wonderful healings, and many are the times that these testimonies have turned my sorrow to gladness. Christian Science has healed me of very acute attacks of rheumatism, kidney trouble, bowel disorder, colds, and diseases too numerous to mention, and I have found it equally efficacious in a severe case of organic trouble.

When a child two years old I had a disease which left me with an abscess in one of my ears, from which I suffered for more than thirty years; then it was healed through Christian Science. I had "suffered many things of many physicians," with no permanent healing results. Finally I went to a well-known specialist, who performed two operations, removing the inner ear. This gave great relief, but it did not last, and soon all of the old manifestations reappeared. Christian Science found me and it healed me, although I did not turn to it for any physical benefits whatsoever. I was passing a Christian Science reading room and saw its sign, and without knowing why, I went in and read for about half an hour, and was given a few *Sentinels* to take home with me. I read them and saw the beauty of this precious truth, and also saw my own need. I knew I had found what I had so longed and sought for without knowing what that something was that I was seeking. Almost immediately after I had accepted Christian Science the ear trouble became very much aggravated, so much so that I was tempted to leave Christian Science and go back to drugs, to which temptation I yielded, though I knew there was no healing there—only temporary relief. I was relieved, but I could not get along without "Science and Health with Key to the Scriptures" by Mary Baker Eddy and other Christian Science literature, so I resumed my reading, and when the old trouble again manifested itself weeks later I decided the time had come for me to choose whom I would serve—a material drug or divine Principle. The old way had failed; I chose the new. I felt that I had suffered long enough, for that ear had been deaf as far back as I could remember.

I had nothing to lose by turning away from materia medica. I had tried it and found it wanting. I knew not whether Christian Science would heal me, but I had suffered since a baby from ruthless syringes, chemicals, and the knife. I needed Chris-

tian Science; I listened to the voice of Truth and was grateful. I was completely healed of the abscess, and was given a sign for which I had not asked,—my hearing was restored. I do not know whether a new ear drum formed or what physical change took place in the ear. I only know that while sitting in church one Sunday morning I became conscious of the fact that I was hearing out of what was supposed to be my deaf ear. Upon arriving home I went to the telephone and placed the receiver to that ear to be sure that I could hear, for I felt that would be the supreme test. And I heard. I then knew the healing was complete. It was then about four years since the abscess had been healed, for which healing I was grateful, but to receive hearing was to me a miracle.

For the physical healings I am grateful, but first I am glad that the "good tidings of great joy" have come to this suffering world. I am glad for the truth that brings to pass here and now the glorious promises of the Bible. I am grateful that all of God's ways are living ways, that we do not have to die to know Him. I am grateful to that dear woman, Mrs. Eddy, for her gift to the world, and to the practitioners who have helped me along the way.—(*Miss*) *Edith Enderton, Melvern, Kansas.*

That Christian Science is the truth and is demonstrable has been proved to me over and over again. It was for the healing of tuberculosis of the lungs that I turned to Christian Science. The healing was immediate and complete, and with it came a desire earnestly to study the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. It has been my privilege to become a member of The Mother Church and of a branch church. This has been a great help to me, and an opportunity for closer communion with Principle.

Through some knowledge of the oneness of Mind and its idea, I have seen my daily work in a very different light. Where there seemed to be minds many in supervisory work I can now see and prove that there is one Mind, infinitely expressed. Christian Science is a wonderful revelation, and I feel that I can never cease being grateful to our Leader, who has given it to the world through her writings, the church, and the periodicals. —(*Miss*) *Hazel Watrous, San Francisco, California.*

It is now nearly nine years since I first took a serious interest in Christian Science. I had heard of it before, but regarded it as some strange fad and wondered what sort of church service could possibly be held in connection with it. During the years that have passed since that time I have come to know not only how church services can be held, but also how ever present help and strength can be obtained from the study and practice of this new-old religion. It seems to me, therefore, that the time has come when I should give a testimony through *The Christian Science Journal,* in the hope that it may be of some assistance to others.

As a boy I was brought up by kind and good people in what is known as

the High Church school of the Church of England, and for many generations past members of my family have been clergymen in that church. Consequently in early life I was brought in very close contact with ecclesiastical affairs, but I nevertheless chose to go into the army, and joined my regiment in India when just twenty years of age. During the five years I spent in the East my inclinations led me to make a study of the religions of the people, as well as their manners and customs, with the result that I came to the conclusion that Christianity as I had been taught it was unsuited to the people of Oriental countries, while at the same time it made nearly, if not quite, as high demands on credulity as the religions they professed. This led me to the conclusion that all religious systems were largely the result of ignorance and superstition, the forms which they took being varied only by the conditions and characteristics of the people adopting them. At the same time, though I lost belief in religious systems, I could never lose belief in religion itself, in the existence and the infinite and eternal power of God, but the nature of God and the practical value of realizing His ever presence in daily life seemed to me very obscure.

For nearly thirty years I read books on all manner of religious teachings and philosophy, but eventually my interest in them became almost entirely intellectual and I derived little or no help from such study. It was in this condition of thought, about nine years ago, that I met some friends who were greatly interested in astrology. The subtle influence of mysticism at length led me to think that astrology might indeed be a means of which the Supreme Being intended us to make use, and I decided to have my horoscope read. The result was mental depression and disturbance so great that I sought desperately for something to give me relief. Eventually the desire for Truth led me to inquire from a friend about Christian Science. Encouraged by this kind friend I read "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I attended one or two Christian Science lectures and then went to the services at a Christian Science church. In a very short time mental chaos was replaced by peace and I became a different being. I then decided to seek physical relief, in addition to the mental, and with the same result.

For fully twelve years I had been in the habit of taking medicine which had been prescribed for me by a doctor after a severe illness. I believed this medicine to be absolutely necessary to preserve my health, and during the war in South Africa in 1900 and 1901 I should have been panic-stricken had I lost the little bottle of tabloids which I carried about with me. It can be understood, therefore, what my feelings were when I went to a Christian Science practitioner for relief and after two visits found that I had no further need for my tabloids. Since then I have never taken any material medicine, my health has been better in every way, and the desire for alcoholic drinks and tobacco has left me, though at one time I remember saying I would sooner lose

ten years of my life than give up smoking. I have found, moreover, that in every condition of life—and the conditions of late years have sometimes seemed very difficult—the teaching of Christian Science has been to me a practical and ever present help, spiritually, morally, and physically. I should indeed be lacking in gratitude to God and to our beloved Leader if I did not feel and express my heartfelt thanks for all the blessings Christian Science has brought to me.—*Major R. H. Raymond Smythies, London, England.*

For some time I have felt I should bring my tithe to the storehouse, but words are inadequate to express my gratitude for all Christian Science has meant and still means to us. My first help was received six years ago when a little daughter came to our home. The birth was attended with very little pain. In two and one-half years another child came, a boy this time. The birth was absolutely painless. To a mother of six, words cannot express what this means—the difference between the old way under a physician's care and the new way, with God as the only Physician, is so great.

Our son ten years old had a very severe accident. He fell from a straw stack, splintering and bruising his knee, resulting in white swelling. We called up a practitioner and had treatment for him. He suffered very little and in seven weeks could run and play as usual, although some of the neighbors said he would be a cripple for life. God's law was proved to be the only law governing, and to-day the child does not even limp. The healing was perfect. I could write for hours of the blessings that are ours since commencing to see the light through Christian Science, but space forbids. I will only add that my gratitude grows daily and hourly for the happiness that was made possible by our dear Leader, Mrs. Eddy.

The *Journal,* the *Sentinel,* and the *Monitor* are invaluable; I would rather be without bread than be without them.—(*Mrs.*) *Pauline W. Taylor, Elbert, Colorado.*

I am happy to say that in 1913 I was healed in five days of what the physician of the company by which I was at that time employed pronounced to be a violent case of blood poisoning, that had entirely closed my right eye and had resulted in the right side of my face turning black. Through the help of a practitioner I returned to work in five days, and was grateful for the operation of God's law through which, since then, I have had instant healings when error has tried to manifest itself.—*Warner M. Eaton, Oak Park, Illinois.*

With a thankful heart I wish to express my gratitude for the many blessings which I have received through Christian Science. During the year 1913, a friend from America, who was visiting here, called my attention to Christian Science, and after that I received *Der Herold* monthly and began to read it with interest. In 1915 I suffered from a skin trouble which affected me greatly. I went to a practitioner and tearfully told her of my trouble and was lovingly comforted and given treatment,

and returned home happy and confident. My relatives were very much opposed to Christian Science and wrote to my husband, who at that time was at the front. He came home immediately and insisted upon my going to a physician, who voiced the most rigid laws for me, but I knew that God's law would make such laws null and void, for I was convinced that God only could be my Physician, and divine Mind my only medicine. I was freed, through God's help only, from this trouble, as well as from a form of headache from which I had suffered since childhood.

This experience satisfied not only my relatives, but my husband as well. My two children attend the Christian Science Sunday school and I am grateful to be able to bring them up in this right way of thinking. My husband was wonderfully cared for and protected while at the front, and was recently healed in three treatments of an unsightly disease. Through these and other proofs he also was fully convinced of the healing power of the truth, and for this I thank God heartily.

One night I was stricken with severe pains in the abdomen, and the night was a terrible one. The next morning my husband requested Christian Science treatment for me. Toward noon the pains were again experienced in a more severe form and my husband called a physician, who diagnosed the trouble as a growth in the abdomen and said I should be taken to the hospital immediately to be operated upon. I would not hear of it, however, and requested that a practitioner come to see me. Before she left me I was able to sit up. The following night passed very well, and the next morning I was able to get up and help somewhat with the housework. Within a few days I was healed and am now enjoying the best of health.

I shall not endeavor to express in words my gratitude for all the blessings that my family and I have already received. It is my desire constantly to search deeper for a clearer understanding of the truth, and daily to tread in the path which our Master trod. With heartfelt gratitude I think of our revered Leader, Mrs. Eddy, who worked so selflessly in order to give again to mankind the Christ-healing.—(*Mrs.*) *Anna V. Fintel, Hamburg, Germany.*

AFTER many years of sickness, and just as I was able, after a severe illness, to walk out, I met an acquaintance who had been an invalid for nineteen years, who insisted on telling me how wonderfully she had been healed by Christian Science. I had never heard of Christian Science before, and being more interested in my own aches and troubles, paid little attention at first to what she said. But she kept saying over and over, "I tell you I was healed by Christian Science and I want you to try it," until I finally said I would think about it.

In going home on the street car I thought over what she had been trying to tell me and decided I would call on the practitioner whose name she had mentioned to see what she looked like. She proved to be a dear woman whose conversation soon convinced me that Christian Science was just

what I needed, and had been looking for. In a few treatments I was cured of rheumatism and stomach trouble and started on the way from the unreal to the real, and while my progress has been slow, I have kept right on, knowing there is no other way. I have been able to overcome in a great measure a strong inclination to criticism. This has been a great comfort to me and no doubt to others. I have had the joy of helping myself and others to overcome illness and troubles of various kinds.

I have become a member of a Christian Science society and of The Mother Church in Boston, and have enjoyed the great privilege of attending services there. Words are inadequate to express my gratitude for what our dear Leader, Mary Baker Eddy, has done for all mankind; and last but by no means least, I am very thankful for our literature.—(*Mrs.*) *Jennie L. Liebhardt, Juneau, Alaska.*

I WANT to express my gratitude to God for leading me to Christian Science. It is the greatest blessing that has come into my life. I did not come to it for any physical healing, but curiosity to know if it could heal led me to investigate, and I became interested. I am especially grateful for the literature, which gradually cleared away the mist and gave me understanding in studying the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the latter having seemed difficult for me to comprehend. I had many false beliefs of education in religion and hygiene to overcome. Through persistent study of Christian Science I am experiencing a complete change of thought, resulting in better health, more strength, and the absence of severe colds. Greatest of all, I am learning what true happiness is, which is not found in material pleasures but in learning to know God aright. I have proved Him to be the very best Friend I have, and a very present help in time of trouble. Christian Science is to me the divine Comforter.

I want to tell of an experience or demonstration that came early in my study, when there was an instantaneous healing of a discordant mental condition that had caused me more suffering than any physical difficulty I ever had. Having on this particular occasion, as on many previous ones, failed to perform a task which seemed to be mine, and being very unhappy, the thought came: "Why not try Christian Science? You don't know much about it, but do the best you can." I immediately tried to "know the truth" about it. I had to reverse my thinking with vigorous denials and the affirmation of God's allness. To mortal sense this seemed a tremendous struggle. I held on, however, for some minutes, when very suddenly a wonderful thing happened. The right thoughts seemed to rush in from outside, and in the twinkling of an eye my unhappiness was changed to joy. I was distinctly conscious of the presence of angels, which we read in Science and Health (p. 581) are "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, coun-

teracting all evil, sensuality, and mortality." The peace of mind and sense of real happiness that came over me then have never left me in spite of seemingly adverse material conditions and my not yet having perfected the task which seems mine to accomplish. I have never been discouraged again, however, and I am learning to labor and to wait, for of ourselves we can do nothing. For this demonstration I am very grateful, for it taught me that Christian Science is the truth and that the truth demands obedience to its laws—God's laws.—(*Miss*) *Susanne Jeschke, Lymansville, Rhode Island.*

REALIZING that it is the duty of every Christian Scientist as well as a privilege to express our thankfulness for the many blessings bestowed upon us by the wonderful truth as given to us through Mrs. Eddy's "Science and Health with Key to the Scriptures," I wish to give my testimony of healing, hoping thereby to help others.

My first healing came to me about twelve years ago. When three years of age I had scarlet fever and one of the things it left me with was a running ear which was very painful and unpleasant. This was healed in a few treatments, and glasses which the oculists said I should always have to wear were removed at the same time through this help. I was instantaneously healed of a badly sprained ankle. I have been healed of kidney and stomach trouble which gave me much annoyance and pain. Headaches, colds, and sore throat have been healed many times through Christian Science treatment. I am grateful for all these physical healings, but most of all I am grateful for the different and happier outlook upon life as a whole which the study and application of Christian Science has given me. I feel it a privilege to be a member of our local church and of The Mother Church, which are a source of strength and help to me always. My earnest desire is that I may be worthy to be called a Christian Scientist, that others may see and want that which I have, the truth that makes us free.—(*Miss*) *Charlotte B. Arcularius, Bishop, California.*

THE following experience of the instantaneous availability of Christian Science has given me much encouragement, and I relate it in the hope that it will help some one else. Although I have made a daily study of Christian Science for eleven years, I have time and again allowed myself to abstain from attempting a demonstration of its healing power in cases of physical ailments, although I often received help from practitioners for both myself and family. I now understand that this timidity was the result of an erroneous identification of myself with that which was impure and material, thinking that this mortal self must first become regenerated before any demonstration of Christian Science could be successfully undertaken by me. It was therefore with a sense of joy, mingled with astonishment, that I found myself able instantaneously to prove the power of Truth in an emergency.

A large hornet had been noticed in my office one day during the fore-

noon; in the evening, while still at work, I felt something crawling on my neck and instinctively passed my hand over the spot. Immediately an exceedingly sharp stinging sensation was experienced. I had been stung by the hornet. My first thought was one of exasperation. I was to undertake a business trip on the morrow, and the thought of the swelling which would result from the sting vexed me greatly. Almost instantly thereupon came the scientific argument from our textbook: "There is but one primal cause" (Science and Health, p. 207). There is one influence, even God, omnipotent good; hence this evidence of a poisonous influence could have no effect. The pain was intense, however, and there was a vivid sensation of the poison spreading. Then came the temptation to squeeze the poison out, and I lifted my hand in obedience to error's bidding, but in the same moment the thought came, "Don't try to steady the ark. God is not in need of assistance." The lifted hand was resolutely withdrawn. Instantly the sensation of fiery poison which had been aggressively spreading vanished and was replaced by a sweet sense of comfort, and I resumed my work. No inconvenience or swelling resulted. The wound, however, remained sore for a few days thereafter. Herein I proved the truth of Jesus' words, "According to your faith be it unto you." Had I understood enough to deny not only the effect, but also the actual occurrence, the demonstration would undoubtedly have been instantaneous and complete with not even a trace left. I had realized only the first clause of the truth quoted from our textbook; the subsequent clause, "Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause," would have covered the ground completely.

In years gone by, when reading the familiar passage about Moses, how, at the command of God, he stretched his rod out over the Red Sea and the waters parted to allow the Israelites to cross in safety, I often wished that I, too, might be privileged thus to act under divine authority, dimly recognizing that it was for all men, but not understanding and consequently not daring to believe that it could be possible for us to-day. This Science now breaks like a dawning light, for those who are watching, through the discovery of Christian Science by Mary Baker Eddy. My earnest desire is to prove my gratitude by faithfully following her, as she has followed Christ, with dauntless courage and endurance, gaining anew the charmed rod of understanding by which the Red Sea shall again be parted for the children of Israel of to-day to pass into the promised land.—*C. J. Oscar Bergstrom, Ebbes Bruk, Husgvarna, Sweden.*

I HAVE received so much help from the testimonies of others that I think mine will surely help some one. Years ago, during an epidemic of tonsillitis, all my children were down with it, and one especially was very ill. That evening a piano agent came to my house, and, learning of the child's illness, spoke of Christian Science,

and I grasped at anything which promised to help her. I asked God to show me the right way, and the peace that no mortal can give or take away came to me. I asked for help from a Christian Science practitioner, who requested that the material remedies we were using be discontinued. I struggled over it, but finally removed the poultices and left the room, as the child was in a very high fever. When I returned, the fever was gone and she was sound asleep, and in the morning was all right.

As I could not read English, I was unable to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, but the man who recommended Christian Science to me said I would be able to, and I soon learned to read it. I was suffering from dropsy at the time and by reading Science and Health overcame it in six weeks. I have had many demonstrations since, and have depended on the healing power of God in every instance. I cannot be grateful enough to our revered Leader, Mrs. Eddy.—(*Mrs.*) *Susan Urfer, Brooklyn, Iowa.*

It is with deep gratitude that I wish to testify to all the help that I have received and am daily receiving through the study of Christian Science. When I first heard of this wonderful truth some years ago, I was at once attracted by the spiritual teaching but did not at first think much about the healing of disease, which is, as I very soon found out, a natural sequence of the righteous thinking that one learns to do in Christian Science. Mrs. Eddy says in "Miscellaneous Writings" (p. 185), "The will of God, or power of Spirit, is made manifest as Truth, and through righteousness,—not as or through matter,—and it strips matter of all claims, abilities or disabilities, pains or pleasures."

I had been very delicate from childhood and at the time Christian Science was brought to my notice was rapidly becoming an invalid. I had always suffered from a weak back, severe throat trouble, and many other ailments, and was continually being kept in bed for weeks at a time. When Christian Science was introduced to a member of my family I became interested and attended the services. I went to one of the reading rooms to talk to a Scientist, and as my back was giving me great pain that day, I decided to ask for help. After three treatments I was entirely healed of that trouble and have been free ever since. My general health improved rapidly as I continued the study of Christian Science, and my throat gradually became stronger. I had one very serious attack of double quinsy with other complications, but help was lovingly given by a practitioner and after a rather severe testing time the error disappeared. This was about seven years ago. I have had one attack of quinsy since, during which I was helped by a member of my family and it was quickly overcome. Whereas in former times I was kept in bed for two or three weeks and then had a long convalescence, I did not on this occasion stay in bed at all and was as active as usual in a day or two.

This has been a great proof to me of the power of God to heal all our

diseases. I have also been healed of attacks of internal cramp, influenza, and many minor ills. A badly sprained knee was cured almost instantaneously. I am more grateful than I can say for the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which sheds such great light on the Bible, enabling us to realize that Jesus' commands, "Cast out devils," and "Heal the sick," were meant for all people in every age. I should like to add my thanks for *The Christian Science Quarterly, Journal, Sentinel,* and *Monitor,* which Mrs. Eddy in her farseeing wisdom instituted for the benefit of mankind.—(*Miss*) *Winifred Hawkins, London, England.*

I AM indeed grateful for what Christian Science has done for me and mine. When Christian Science came to me, my little boy and I were greatly in need of help. He having been delicate from babyhood, was not allowed to do any of the things boys generally do, so he began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and to attend the Sunday school, and I am indeed grateful to say that we found the truth, and in just a short time he was playing as other boys do. He said to me: "Mother, why don't you go to church? I know it will help you as it is helping me." So I did as he asked me to.

I began to read Science and Health and to attend the Wednesday evening meetings, and laid aside the medicine I had been taking to see if I could be made free, and I can truthfully say I was healed from chronic constipation for which I had been taking medicine every day from girlhood. This was a great proof to me of God's power and I am indeed grateful for these demonstrations and for many others we have received through Christian Science. It has been a great help in time of sorrow, and many unpleasant conditions have also been overcome. I am grateful to the friends who have helped me, and I shall try to live more each day in obedience to the teaching of Christian Science.—(*Mrs.*) *Grace Fridlin, Los Angeles, Calif.*

I HAVE been studying and applying the rule of scientific healing given by Mrs. Eddy in "Science and Health with Key to the Scriptures" for eight years, and have been healed of acute indigestion, rheumatism, headaches, and many minor ills, some with the help of a practitioner and others through the truth that had come to me through my own spiritual understanding. Last February I was healed of a manifestation of influenza, simply by clinging steadfastly to God. I was so grateful that my two children did not mention a doctor or medicine, thus showing their respect for Christian Science and for my faith in it; for this I am truly grateful. I could not live without the truth; it is all to me.—(*Mrs.*) *Sarah F. Browder, Montgomery, Alabama.*

IT is more than two years since we took up the study of Christian Science in our home, for which we have reason to be most grateful. Although I was reared in a Christian home I never felt fully satisfied and at times

felt almost rebellious toward God. I could not see why a just God should send so much trouble upon me, but since studying Science I have learned that He does not send these things upon us, to show His power, as I once believed.

My husband had severe stomach trouble, neuritis, and throat trouble. He tried many physicians and numerous patent medicines, and had his tonsils and teeth removed, hoping to relieve neuritis, which was at times almost unbearable, but all to no avail. We had both felt for some time that Christian Science is the true way, but we were not quite ready to accept it, until a case of healing came under our observation and thoroughly convinced us that there was truth in it. We immediately visited a practitioner, who took up treatment that same evening. The next day my husband ate a good dinner without any discomfort whatever, which he had not done for months, and he has had no return of the stomach trouble. Neuritis yielded almost as quickly; the throat trouble has also disappeared, and he has gained twenty-five pounds.

My son and I have been enabled to lay aside glasses, after having worn them for years. I had been under a physician's care almost constantly since our first baby came ten years ago. I underwent an operation, but with little benefit. Now, however, I am perfectly well. Our one-year-old baby girl who came shortly after we began the study of Christian Science is indeed a testimony in herself. She has had several wonderful healings from severe colds which seemed to threaten her with pneumonia, but the truth has been the only means of healing in each case. These with many other healings and demonstrations have brought joy to our home. We are indeed grateful for the benefits derived, also for the spiritual understanding which has satisfied a longing for something deeper and better.—*Mrs. J. W. Adams, Quincy, Illinois.*

The above testimony is correct, and I am truly grateful. Christian Science has indeed been an ever present help whenever applied. We have had many ups and downs, but it has only been the means by which we have gained the beautiful and better understanding of God.—*J. W. Adams.*

After devoting several years, which to mortal sense seemed the best years of my life, to conscientious work as a materia medica nurse, I found myself struggling with the belief of a false law which was manifested in many phases of error. The argument was made very real "that there was very little if anything that could be done for one who was worn out in such service." After consulting many physicians and hearing the differing opinions of each and the usual verdict that I could live but a short time, possibly a few months at the best, I found and proved in this seeming hour of great need that "man's extremity is God's opportunity." The comfort and peace which came with the unfoldment to my thought of this beautiful truth, as I earnestly studied the Bible and the Christian Science textbook, "Science

and Health with Key to the Scriptures" by Mary Baker Eddy, is something which I shall never cease to be very grateful for, and through this understanding I have been healed of many physical manifestations of disease, as well as erroneous concepts of God and man. Severe attacks of quinsy, tonsillitis, colonitis, neuritis, pneumonia, grip, severe colds, ptomaine poisoning, internal cancer, cuts, bruises, and burns have all yielded and have been entirely overcome by understanding the law of harmony, God's law, which is the only law.

On page 142 of the textbook, Mrs. Eddy makes this statement: "God being All-in-all, He made medicine; but that medicine was Mind. It could not have been matter, which departs from the nature and character of Mind, God. Truth is God's remedy for error of every kind, and Truth destroys only what is untrue." My faith in material medicines received quite a shock when I discovered that a dose of sterile water could be administered hypodermically to patients and they would sleep and enjoy a perfectly good night's rest because they believed they had been given the usual soporific dose. In my own experience, when I seemed to be suffering so intensely and was taking medicines for relief, I used to wonder how a drug taken through the mouth could retain its effect by the time it reached the intestines, where my chief difficulty seemed to be. When a mouthful of food is supposed to undergo such a variety of changes in the progress of digestion, then what becomes of the little pill, which is prescribed for the healing of colonitis or intestinal cancer, by the time it reaches the colon? I used to argue with the physicians along this line and they would tell me that I knew too much. On page 417 of the textbook, Mrs. Eddy tells us to "give sick people credit for sometimes knowing more than their doctors."

I am very grateful for the healings which both my husband and I have received. We were able to see the unreality of the belief of separation when those near and dear to us passed on. We have proved by this truth that there is no lack in divine Mind and when we have been called upon to meet the argument of lack of supply in any way we have proved many times that, as our Leader says on page 225 of Science and Health, "Love is the liberator." I am deeply grateful to Mrs. Eddy for a demonstrable understanding of the truth, and for the periodicals, which were divinely inspired.—(*Mrs.*) *Maude Elizabeth Keerl, Mason City, Iowa.*

In gratitude for the many blessings which I have received through the study of Christian Science I send this testimony, with the hope that it may help others. Before taking up the study of Christian Science I was most unhappy and miserable, going from one place to another in search of health and happiness, only to be disappointed. At last I went out to California, where I met old friends from the South, whose happiness impressed me, one of whom I afterwards found to be a Christian Science practitioner. I immediately applied to her for help and gave up all medi-

cine which I had been taking. While the physical healing has meant much to me, I am more grateful for a better understanding of God, and for the knowledge of man's relation to Him. I am thankful for all the periodicals; each one as it comes seems to bring the answer to our daily problems. My husband and I study the Lesson-Sermon each morning, and we can truly say, "Praise God from whom all blessings flow."

We can never be grateful enough to Mrs. Eddy for unlocking the Bible and teaching us this wonderful truth, which makes free. I love the hymns. One of Mrs. Eddy's from which the following verse is quoted is always a help to me (Hymnal, No. 179):—

My prayer, some daily good to do
To Thine, for Thee;
An offering pure of Love, whereto
God leadeth me.

—Mrs. John Thompson, Detroit, Michigan.

It is with a sense of deep gratitude to God and to Mrs. Eddy that I give this testimony in proof of what Christian Science has done for me. It is nearly eleven years now since I first appealed to Christian Science when in great need of physical help, and when the only hope held out to me was an operation. From the time I was fourteen years old I had suffered from stomach trouble, which at eighteen was accompanied by hemorrhages. My life was almost despaired of for many days but I finally began to recover slowly, after which by observing a very careful diet for a long time my stomach seemed perfectly healed. For a few years I enjoyed perfect health, but finally the trouble reappeared.

After treatment at home for over two months the doctors advised my husband to have an operation performed. I was placed under the care of one of the best physicians and surgeons in that part of the United States. Fortunately it was decided to wait a few days before operating, to see if I would not respond to treatment, as the operation was considered a very critical one, and one to be avoided, if possible, especially in my very frail condition, as I seemed to have so little vitality. I was in the hospital and with relatives for four months, during which time I gained strength very, very slowly, in fact just to walk around the house seemed the greatest effort, and this sense of weakness continued for several months. The doctor told me when leaving that should I have another attack I would have to be operated on immediately to prevent the development of a much more serious condition. Therefore, when it did come back in about two years, my husband said we must go and have an operation at once, but I had heard so much of Christian Science in the meantime that, although suffering intensely at the time, I said, "No; I want to try Christian Science," and asked him to call a practitioner. This was done, and I was relieved immediately and in a short time was healed. I gained strength very rapidly, and what a joy and blessing it was to get around and do things without that terrible exhaustion.

Since then we have had many proofs that "Truth is God's remedy

for error of every kind, and Truth destroys only what is untrue," as Mrs. Eddy says beginning on page 142 of Science and Health. Two cases of appendicitis, also Spanish influenza, inflammatory rheumatism, measles, chicken pox, and colds have been healed in our family through the application of this truth which makes free. I have not words with which to express the gratitude I feel to God, and to Mrs. Eddy, who labored so lovingly and unceasingly to bring the truth within our comprehension. I am also grateful for the periodicals, which were established by our Leader to benefit all mankind.—(*Mrs.*) *Hattie A. Downey, Sparks, Nevada.*

I am very glad to corroborate my wife's testimony and also to acknowledge my gratitude for the healing of inflammatory rheumatism. Through the study of Christian Science I have been relieved of all worry, which I was never free from previous to my wife's healing. I am also grateful for the peace and harmony absolute reliance upon Christian Science brings. I am also grateful for the Christian Science periodicals, which I consider a great blessing to mankind.—*J. H. Downey.*

I SHOULD like to add my testimony to the many that are constantly bearing witness to the efficacy of Christian Science in daily life. Whenever correctly applied it never fails to meet every need. Since I have been in Science I have enjoyed almost perfect health, all minor ills such as chills, colds, toothache, and catarrh being met quickly and effectually by the truth that makes us free. A painful and unsightly boil which caused some alarm amongst relatives not understanding Science was with help overcome in three or four days.

I had to go in for an entrance examination three years ago and help was sought and lovingly given, with the result that I passed the examination, thus proving that there is only the one intelligence, God, and that man reflects that intelligence. As Mrs. Eddy says on page 215 of Science and Health, "Whatever is governed by God, is never for an instant deprived of the light and might of intelligence and Life." I am grateful for the Sunday school, which is a never failing source of help, and also for the literature. There is no newspaper equal to *The Christian Science Monitor*. I am also grateful to God, to Christ Jesus the Way-shower, and to Mrs. Eddy, who has helped us to follow him in the way he taught. I add this mite, conscious of the fact that every individual tithe, however small, is helpful to the seeker for Truth.—*William Henry Johnstone, London, England.*

CHRISTIAN SCIENCE was presented to me several years before I recognized it as the truth. In my early study the reading of the testimonies was a great help to me, and I am sending these words of gratitude for what Christian Science has done for me with the hope that they may be a help to some one seeking the truth.

In the spring of 1911 I was healed of a very severe attack of tonsillitis, to which I had been subject once and

sometimes twice during the year. Shortly after this healing I took treatments for a rash which frequently appeared on my hands. This condition was so severe that, in addition to the application of lotions, I was compelled to wear gloves for several weeks at a time. After several treatments in Christian Science I was healed, and there has been no return of this condition. For these healings I was grateful, or thought I was at the time, and felt anxious to know something of what had brought about the healing. I secured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the *Quarterly*. I read Science and Health through, and said, What wonderful thoughts, and how beautifully written! The *Quarterly* lay in the pocket of the automobile till the end of the quarter. I got a second copy, and it lay in the same place. The following summer I went to another state to visit my mother and sister, and while there Christian Science was again presented to me, but there seemed to be no time for study, each day being spent in seeking material pleasures, until I returned home.

A day came when in seeming grief and deep sorrow I reached out to God for comfort and strength, and received it through Christian Science treatments. I was healed, and was glad that Mrs. Eddy has said: "Sorrow is the harbinger of joy" (Unity of Good, p. 57), and "Sorrow has its reward. It never leaves us where it found us" (Science and Health, p. 66). I have proved these statements to be true. I awakened to the realization that Christian Science is the truth about God and His creation. It is five years since this awakening came to me and I have never missed a day in going over the entire lesson from the Bible and Science and Health, as given to us in *The Christian Science Quarterly*.

I have no words with which to express my gratitude for all the blessings which have come into my life through the study of Christian Science. I am grateful to God, to Christ Jesus the Way-shower, and to Mrs. Eddy, for through her untiring effort she revealed to the world the truth which makes free. Christian Scientists all over the world are proving that through the application of the Principle of Christian Science thousands are being freed from the bondage of fear and sorrow and from the false beliefs of sickness and sin. I am grateful for every channel Mrs. Eddy has established through which the truth is being made known. It is becoming clearer to me each day what our periodicals signify, and how valuable they are to the student of Christian Science. It is my sincere desire to live in obedience to the teachings of Christian Science, and to be of service in this mighty cause.—(*Mrs.*) *Maud C. Carver, Berkeley, California.*

In gratitude for proof that "the word of God is quick and powerful," when intelligently applied to any situation or circumstance in accordance with the teachings of Christian Science, I lovingly submit the following testimony of healing. One very hot day last summer, while at play in the park my little seven-year-

old son became exhausted and fell from the top of a ten-foot ladder. He got up, staggered toward me, and fell in a faint. I carried him to a bench and did what I could, under the circumstances, to help him. A crowd was gathering, and while I was striving to know the truth, I was battling with an overwhelming sense of fear and faintness. My son's chin was swollen to an abnormal size and was apparently very badly cut.

At this point Christian Science help was requested, and with timely and loving aid I soon realized that my strength is in God, and was able to reach home, pulling the boy in his little wagon; for although he had revived somewhat he was in pain and unable to walk as yet. A few minutes after reaching home, while sitting by his couch, the fear, which had seemed so to overshadow my thought, quite suddenly vanished, and in its place came a joyful realization that the healing had taken place. That this was true was manifested in various ways. Color came into the boy's cheeks, he smiled and said, "Why, mama, my wrist is all right now and my side has stopped hurting; I don't need this any more," and he pulled off the plaster which had been placed on his chin while in the park. To my happy surprise the cut, which I had thought would require stitches, had drawn together and was hardly more than a scratch. He then arose, perfectly healed, and went two blocks to tell the practitioner the joyful news and to express his gratitude for the help received. When I think of what our little boy was delivered from, and of this healing having taken place in just one hour from the time of the seeming accident, my heart overflows with gratitude for this added proof of our right and ability to utilize the truth in every circumstance or condition, and for Christian Science, through a knowledge of which we are able to prove that God "is able to do exceeding abundantly above all that we ask or think."

The blessings we have received through the study and application of Christian Science, some of which are health, happiness, and contentment, cannot be counted; they are like God's glorious sunshine which cannot be put into a measure.—(*Mrs.*) *Ethel E. Chase, Chicago, Illinois.*

A LITTLE over eight years ago I began the study of Christian Science in earnest. Before that I had been interested in it for a year or more, but had failed to appreciate it. At this time, with the help of a practitioner I was, within three weeks, lifted out of a hell of mental torture which had extended over a period of some six or seven years. As the result of this healing I seemed to stand upon a mountain top of spiritual enlightenment without any belief of limitation to bind me. Every problem that presented itself was greeted with gladness because it was another opportunity to prove this—to me—new religion of Truth and Love, and one by one the limitations of self-consciousness, financial lack, lack of self-confidence, lack of love, and many other claims were lifted. From being a telephone operator I was promoted to traveling supervisor within two years, although I had had no

knowledge of the business at the time I started.

Having had to leave school at an early age I had always yearned for opportunities to study and read, but the outlook seemed hopeless. One year of college work was soon presented to me with all of its joys of study and companionship. Here I met a few others who were studying the same little book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The following summer I spent six weeks at a summer resort where some of the most noted speakers and lecturers of the world congregated to give of their knowledge, and where only that which is good in art, literature, and wholesome surroundings was mine to choose from. Then came eighteen months with the army, among our boys. It was a time of happy, helpful, loving service among the blind and wounded, where loving words of hope and healing were needed, and what opportunities there were to help!

The good keeps coming, the truth continues to unfold. There are problems still to overcome and at times there seems to be no silver lining to the cloud, yet divine Love is omnipresent and when human will yields to the divine, when God's power and presence are realized, as at the Red Sea, in the fiery furnace, in the lions' den, the clouds part, the sea rolls back, the seal of the lions' den is removed, and the road lies before me straight and clear and beautiful leading on to greater joys, wider avenues of service, larger responsibilities and opportunities than ever before.

The way has been rough at times, but loving friends have always been ready to help me on with words of encouragement and deeds of love. When I stop and recall these friends I am also reminded of the many, many instances when the *Sentinel* and *Journal* came with their messages of healing which have shown me just the right manner in which some error could be, and was, met and destroyed. During this time, when trying to put into practice these beautiful truths that Mrs. Eddy has made so plain, I was profoundly grateful for the literature, for the loving help of practitioners and friends, for our beloved Leader, who has given us the rule of Jesus' healing and teaching, as powerful now as when he proved it.—*(Miss) Clementine Lusby, Paris, Kentucky.*

After hearing and reading so many wonderful testimonies of healing in Christian Science I feel that I have not done my duty in not giving mine. In two treatments I was healed of ulcers of the stomach and very severe headaches. I was also healed of influenza. With the help of a practitioner the demonstration was soon made. I am very grateful for all Christian Science has done and is doing for me. I am trying each day to gain more knowledge of the perfect Principle, Love, which heals and saves.

I am very grateful for the Christian Science literature, also for the reading rooms. My one desire is to live in accord with the teachings of our beloved Leader, Mrs. Eddy, and by so doing follow the command of our Master, "Let your light so shine

before men, that they may see your good works, and glorify your Father which is in heaven."—(*Mrs.*) *Elizabeth S. Macdonald, New York City, New York.*

I AM grateful for the privilege of giving my testimony, having had many healings through the study and application of Christian Science. I have been able to leave off a body brace which had been worn for at least fifteen years. The healing was so complete I did not even miss it. I have been healed of burns, sprained ankle, and of blood poisoning in one of my fingers. My little boy has been healed of measles and other diseases. For these healings I am very grateful. I am grateful for the Sunday school, for all the literature, and for membership in The Mother Church, and am especially grateful for the Christian Science textbook, "Science and Health with Key to the Scriptures," by Mrs. Eddy.—(*Mrs.*) *Edith E. Stevenson, Los Angeles, California.*

SOME ten years ago, out of the fullness of a grateful heart, I sent to our periodicals a testimony of the instantaneous healing of an infectious disease which included many so-called material laws of a discouraging character. This purification was as permanent as it was prompt, and is still bearing the fruits of righteousness. In that testimony I remember quoting Mrs. Eddy's statement from "Science and Health with Key to the Scriptures" (p. 263), "Carnal beliefs defraud us." During these intervening years I have been seeing more clearly the unreality of carnal beliefs, and in the measure in which I have been willing to correct them I have been blessed with signs following—physical and mental healing.

One carnal belief was hereditary headache. As I studied Christian Science and applied what I understood, the headaches lessened in frequency and intensity, and when I discovered that they only came after I had indulged in self-pity and resentment it was quite clear that these two beliefs were indeed defrauders not to be entertained or credited for one instant; then the headaches ceased altogether. Thus I can honestly say that I have not only been healed, but that the healing is permanent, for I know now that no circumstance can provide a reason for self-pity, since God's child inherits all of good, of love, of joy, and this knowledge has forever eradicated such falsehoods as the evils named.

It was after a couple of years of honest effort to abide by the rules of Christian Science that I realized that foot trouble of many years' standing had disappeared, and that the healing of a false sense of self-reliance which had preceded the physical betterment was my real cause for rejoicing. To know that I could discern even this seemingly good human quality as a carnal belief and to be grateful that I had some knowledge of how to rely on divine Mind only, since I had no selfhood apart from His infinite wisdom and intelligence, was indeed a foretaste of heaven, which Mrs. Eddy defines in the Glossary of Science and Health (p. 587) thus:

"HEAVEN. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul."

Many other healings have taken place on just this basis, so that I can understandingly paraphrase Paul and say, "My carnal beliefs die daily," and I know such materiality is all that can die, so that again I can say with Paul, "For to me to live is Christ, and to die is gain."

My desire is to express my gratitude to our beloved Leader, Mrs. Eddy, by fidelity to the cause she has established on the unshakable rock of Truth, to be an intelligent follower of our Master and Way-shower, Christ Jesus, and to show by fruits my obedience to God and love for all mankind.—(*Mrs.*) *Laura Blandford Jennings, Washington, District of Columbia.*

As the testimonies in the *Sentinel* and *Journal* have been a great help to me during the last few years I send mine in the hope that it may also help others. I became interested in Christian Science in the spring of 1915 upon my arrival in England from India, but did not buy "Science and Health with Key to the Scriptures" by Mary Baker Eddy until the autumn of 1916, and then only found time to read it occasionally, but I loved it at once, especially the chapter, "Atonement and Eucharist."

The following spring, after struggling with a cough for many weeks, which got steadily worse, I succumbed. My temperature was very high and, after a night's intense suffering, I sent for a doctor, who diagnosed the case as congestion of the lungs. On the third day, after faithfully obeying his instructions and taking his prescribed medicines, I decided to send for a Christian Science practitioner and to stop taking medicine of any kind. The practitioner called the following afternoon and gave me treatment and, with either present or absent treatment every day, within the week I was up and about again, though still feeling weak. Soon afterwards I went away for a fortnight's rest and change, and it was then that I earnestly began to study the Lesson-Sermon every day, and to love reading the Bible, which I had put away after leaving school as of no use or help to me in life. I returned home feeling a new creature indeed. Gradually I began putting my new-found knowledge and understanding to the test, and in November witnessed the healing of my little daughter in one day of gastritis, to which she had been subject for many years, always having been ill for many days when she had an attack. We were very grateful, and what impressed me most at the time was how little we had to do, as God does it all for us.

In the spring of the year following my first healing, all the symptoms of congestion of the lungs tried to manifest themselves again, but this time I had sufficient understanding to keep me out of bed, and to do my household and other duties, and at the end of a week had one treatment, after which I was quite well again. And I now know that my healing is permanent. As for a bowel trouble of long standing, during the summer holidays

we spent seven and a half weeks with a sister who is not a Christian Scientist, and I was able to eat everything that was provided, and to digest it, and was troubled with only one short attack of pain, which was very soon overcome.

My daughter and I have together been able to overcome the belief of chicken pox, both for herself and her little sister, without help from a practitioner. Merely to say we are grateful is not enough; we are trying to live our gratitude in our daily experience. For years before knowing anything of Christian Science I had been seeking for true happiness, and I now know that it is only to be found in doing our work in God's way. I thank God daily for Christian Science, and strive so to live as to be worthy of the name Christian Scientist.—(*Mrs.*) *Helen M. White, Northwood, Middlesex, England.*

I BEGAN the study of Christian Science about nine years ago, when I had help from a practitioner and was healed of a chronic bowel trouble. This trouble returned four times, but was met each time through Christian Science, and was overcome twice through my own understanding of this Science. Each time it returned I felt sad, but each time the truth became a little clearer to me, fear was destroyed, and the difficulty finally vanished. I rejoice that I had to overcome it, for otherwise I would probably not have grasped the truth so clearly. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 574), "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares."

Last winter I became ill and telegraphed to a practitioner for help; then I called a doctor for a diagnosis, because if it were influenza I would have to keep my children out of school. He examined me and pronounced it to be that disease. I did not have any cough but he said I would have. I got along splendidly and did not have a cough or the usual aches. My help was all from God, through Christian Science. I am very grateful for the healing, but the joy of knowing the truth is more gratifying.—(*Mrs.*) *Maude Nelson, Sheffield, Illinois.*

MY heart is overflowing with gratitude to God for His goodness. When the desire first came to me to read the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, there seemed to be a lack of supply. On first reading Science and Health I realized that it is the truth and I read during every spare moment. I had no money with which to buy the textbook, but my desire was so great for it that I felt confident God would supply my need. I therefore did not plan any possible source through which it would come. It came when I had to give up the one which was so kindly lent to me.

The healing of lack has been gradual. During this time I have had many physical healings, but my greatest blessing is the spiritual understanding of God which has enabled me to know that God is the

giver of all good. Just recently I had a struggle with regard to giving. I gave, not with the thought of getting, but knowing "all is thine, O Lord," and have proved that, as Mrs. Eddy says, "giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79). I can truly say, in the words of the psalmist, "My cup runneth over." I am grateful to God, to Christ Jesus the Way-shower, and to Mrs. Eddy for giving to the world the understanding of our Master's teachings. —(*Mrs.*) *Bertha A. Bond, Memphis, Tennessee.*

I HAVE received so much benefit from the testimonies in the *Sentinel* and *Journal* that I want to add mine. Divine Love has met my every need. Christian Science came to me at a time when I was almost overcome with a sense of poverty and ill health, when left alone to support myself and two little children. I began the study of Christian Science almost five years ago, and I can truly say that when I have put aside self-will and personal opinions, and have let Truth govern, then harmony has always resulted, even when to mortal sense it seemed impossible. Lung trouble in a very severe form and pneumonia in its last stages have been overcome. Headaches, cuts, burns, sore throats, results of stepping on nails, also of mumps, measles, and other ailments of the children have disappeared through their and my understanding, gained through studying the Lesson-Sermons, reading the literature, which has also been supplied by divine Love, and with the help of a practitioner. Our Leader's poems are especially helpful. I can never cease to be grateful for the loving help and encouragement of two different practitioners, and to Mrs. Eddy, who devoted her life to making the Bible an open book, for all to read who will. I only hope that my life will prove my gratitude.—(*Mrs.*) *Flossie Davis, Corona, California.*

BEFORE taking up the study of Christian Science I had a very confused concept of God. I was very much puzzled by passages in the Bible which seemed to describe God as subject to change, at one time blessing and at another time turning from His people, and I thought that discord was the result of God turning away from us. I am so glad to learn in Christian Science that God is immutable, that it is our turning from God and not His turning from us which brings discord, and that the remedy is found in following Job's advice: "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."

I did not turn to Christian Science for physical healing, but shortly after taking up the study I was to prove its healing power. I fell and sprained my ankle, which swelled and became discolored, causing me much pain and discomfort. I applied the little understanding I had of Christian Science, with the result that in a few days my ankle was quite well again and I had not missed a day from my work. At another time I had symptoms of influenza and this yielded quickly to Christian Science treat-

ment. I am very grateful for Christian Science because it helps me in every difficulty that arises.—(*Miss*) *Dorothy Nicholson, Johannesburg, South Africa.*

I FIRST heard of Christian Science eight years ago, through a lady who recommended that my mother try it for heart trouble. My mother was unable to walk upstairs, and we always had to have a ground floor bedroom for her, but with the help of a practitioner she was perfectly healed, and is now in good health.

I wish to say I have been healed of many seeming ills, including headaches, lumbago, enlarged veins, and colds. I also had a large lump in my breast, and was very frightened about it, but with the loving help of a practitioner I was perfectly healed in about five weeks. I am indeed very grateful for this healing, and for all the spiritual help and blessings I have received, for the Christian Science literature, the daily Lesson-Sermons, and for the kind, loving help of practitioners.—(*Miss*) *Daisy Wright, Birchington, Kent, England.*

NOTICE

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor,* were run off at the time of their publication in the *Monitor.*

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 8¼″ x 10¾″. The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittemore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at $100 each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY,
Boston 17, U.S.A.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will take place on June 3, 1921, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 20, 1921. Consideration of any applications received after that date will be deferred until the November 4, 1921, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 5, 1920, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Boston 17, Mass.

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Mass.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Mass.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED · APRIL · 1883 · BY · MARY · BAKER · EDDY
AUTHOR · OF · THE · CHRISTIAN · SCIENCE · TEXTBOOK
"SCIENCE · AND · HEALTH · WITH · KEY · TO · THE · SCRIPTURES"

OFFICIAL · ORGAN · OF
THE · FIRST · CHURCH · OF · CHRIST, SCIENTIST
IN · BOSTON · MASSACHUSETTS

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

FOR some time I have wanted to tell you how much help I have received from the MONITOR personally and as a teacher. A recent experience reminded me of this privilege. After visiting a class in journalism, I stopped to compare notes with the instructor. Among other things he said: "I do most of my teaching from good models, and the best model I find in THE CHRISTIAN SCIENCE MONITOR. In headlines, composition, style, tone, ethics, it sets a pattern which I can always place before my boys." Other appreciative words followed which I cannot set down verbatim, but it made me so happy to hear this from one who is not a Scientist that I must pass the good word on to you.

THE CHRISTIAN SCIENCE MONITOR, the international daily newspaper, is a wonderful unfoldment of progress toward enlightenment of the world. I am extremely grateful for the education received through reading this paper. My schooling was not very thorough and I never attended college, but the MONITOR has supplied this need. The conduct and aspirations of the different European and Asiatic nations are to me subjects of much interest and, although such countries are a long way from my home in western Canada, reports of proceedings in their legislatures, speeches by leading men, and actions of governments—truthfully given in the MONITOR—have broken down the sense of distance and in many instances replaced a feeling of despisal with one of toleration and respect. I hope the time will soon come when THE CHRISTIAN SCIENCE MONITOR will be called on the streets of every large city in the United States and Canada.

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An International Daily Newspaper

Published by
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THE CHRISTIAN SCIENCE JOURNAL

PUBLISHED MONTHLY

Founded, 1883, by Mary Baker Eddy. Official organ of The First Church of Christ, Scientist, in Boston, U.S.A.

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The Christian Science Publishing Society accepts for advertisement in the Christian Science periodicals only those cards which have first been approved by the Board of Directors of The Mother Church. Following this approval a notice is sent by the Publishing Society stating the amount due for the insertion of the advertisement in the *Journal, Le Héraut,* or *Der Herold.*

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A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner thereby requests its removal. When once discontinued, a new application and approval are required before an advertisement is accepted for reinsertion.

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Practitioners whose cards are accepted for the *Journal, Le Héraut,* or *Der Herold,* it is understood, will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

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A reading room notice, giving the address and the hours when the rooms are regularly open to the public, is a necessary part of every church advertisement, and care should be taken to have the rooms open, with an attendant in charge, at the hours named. The notice of a reading room is published only in connection with the notice of a church or society.

INSTRUCTIONS

COMMUNICATIONS AND CHANGES

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NOTICE

The advertising cards of the Christian Science practitioners and nurses are published only in the January, April, July, and October issues of *The Christian Science Journal.* Copies of the *Journals* containing the advertised list of practitioners may be found on file for reference at any Christian Science reading room.

CHRISTIAN SCIENCE CHURCHES AND SOCIETIES

With Notice of Regular Services and Reading Rooms where Christian Science Literature may be read or obtained. These are Branch Churches and Societies of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

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SOUTH AFRICA

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Transvaal

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ASIA

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SHANGHAI Society—First Reader Mrs Mabel Shengle—Sunday 11 AM; Wed 6 PM—Masonic temple, The Bund. Reading Rm 10.30 AM to 12.30 PM—21 Nanking rd.

JAPAN

YOKOHAMA Society—First Reader Mrs Lula Alice Dewette—Sunday 11 AM; Wed 6 PM; Reading Rm Mon Thurs 5 to 6.30 PM—Gaiety Theater, The Bluff.

PHILIPPINE ISLANDS

MANILA First Church—First Reader Edward Parfit—Sunday 10.45 AM; Wed 8:30 PM; Reading Rm 9.30 AM to 12.15, 4 to 5.30 PM—620 Pennsylvania av.

AUSTRALASIA

AUSTRALIA

New South Wales

SYDNEY First Church—First Reader Mrs J. Eveline Lawson—Sunday 11 AM, 7.15 PM; Wed 8 PM—Church, Riley st, near Oxford st. Reading Rm 10 AM to 5.30 PM except Sat; 10 AM to 12 M Sat; Wed until 7.30 PM—Twyford house, 17 Castlereagh st.

South Australia

ADELAIDE Society—First Reader Mrs Maude I. Walenn—Sunday 7 PM; 1st Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Fri 51 Angas st.

Victoria

MELBOURNE First Church—First Reader William Taylor Stone—Sunday 11 AM, 7 PM; Wed 8 PM—The Athenæum, Collins st. Reading Rm 10 AM to 9 PM; Wed to 7.45; Sat to 5; also 3 to 5 Sun—The Grand Hotel blgs, Spring st.

NEW ZEALAND

AUCKLAND First Church—First Reader Mrs Lillie E. House—Sunday 7 PM; Wed 8 PM—Cooke st opp Town Hall. Reading Rm 11.30 AM to 4 PM except Sat—154 Queen st.

WELLINGTON Society—First Reader Mrs Edna M. Welsby—Sunday 7 PM; Wed 8 PM; R Rm 2 to 4 PM—Boulcott st.

EUROPE

FRANCE

PARIS First Church—First Reader Mrs Sarah S. Stein—Sunday French 10 AM; English 11.15 AM; Wed 8.30 PM—Salle de la Société de Géographie, 184 Boulevard Saint Germain. Reading Rm 2 to 7 PM except Sun and holidays—27 Avenue Victor Emmanuel III.

GERMANY

BRAUNSCHWEIG Society—First Reader Miss Marie Fricke—Sunday 9.30 AM; Wed 8.20 PM; Reading Rm 3 to 6 PM Mon Fri; 3 to 7 PM Wed—Hedwigstr 1 u. 2.

FRANKFURT a M First Church—First Reader Miss Anna Geissler—Sunday German 10 AM, English 11.15 AM; Wed English 6 PM, German 7.30 PM; Reading Rm 4 to 6 PM Tues Sat—Hochstr 48 I.

HANNOVER First Church—First Reader Mrs Bertha Günther Peterson—Sunday 10.30 AM; Wed 8 PM—Hildesheimerstr 216 a. Reading Rm 3 to 6 PM—Arnswaldtstr 6 III.

SCHORNDORF Society—First Reader Miss Anna Kaufmann—Sunday 9.30 AM; 1st Wed 8.15 PM—Hospitalgebäude, Hauptstr.

SCHWERIN-MECKLENBURG Society—First Reader Mrs Alwine Ehlers—Sunday 10 AM; Wed 7 PM; Reading Rm 5 to 7 PM Mon Wed Fri—Apothekerstr 40.

GREAT BRITAIN AND IRELAND

England

BEDFORDSHIRE

BEDFORD Society—First Reader Mrs Elizabeth D. Jones—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 11 AM to 12.30, 3 to 4.30 PM; also 6.30 to 8 PM except Wed—19 Goldington rd.

BERKSHIRE

BRACKNELL Society—First Reader Hon. Mrs Evelyn Maude Denison—Sunday 11.30 AM, 6.30 PM; 1st and 3d Wed 6.30 PM—C S hall, London rd. Reading Rm 1 to 4.30 PM Mon Wed Thurs Sat; also 6 to 7.30 PM Mon Thurs Sat—High st.

BUCKINGHAMSHIRE

HIGH WYCOMBE Society—First Reader Miss Mary Theresa Valentine Cunningham—Sunday 11.30 AM, 6.30 PM; 1st Wed 7.30 PM; Reading Rm Mon Wed Fri 3 to 5 PM, Tues Thurs Sat 6 to 8 PM—28 High st.

CHESHIRE

ALTRINCHAM Society—First Reader Mrs Norah Woods—Sunday 11 AM, 6.30 PM; Wed 8 PM—1 Market st. Reading Rm 2.30 to 4 PM Mon Thurs; 6.45 to 7.45 PM Wed; 11 AM to 3.30 PM Tues Fri—19 Railway st.

BIRKENHEAD Society—First Reader Joseph Conrad Butler—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 2 to 4 PM—6 Devonshire Place, Claughton.
SALE Society—First Reader Mrs Louisa Kenyon—Sunday 11 AM, 7 PM; Wed 7.30 PM—20 Northenden road.
SANDBACH Society—First Reader Aaron Wright—Sunday 6.30 PM; 1st Wed in month 7.30 PM—Co-op hall, Elworth.
WALLASEY Society—First Reader Miss Sara Reid Tait—Sunday 6.30 PM; 1st and 3d Wed 7.30 PM—Grove Hotel (Temp).

Derbyshire

DERBY First Church—First Reader Miss Jessie Elizabeth Laing—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm week days 1 to 4 PM except Sat, 7 to 9 PM; Wed 7 to 7.45 PM—Friary st.

Devonshire

EXETER Society—First Reader Miss Nellie Short—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 2.30 to 4 PM Wed Fri—23 Goldsmith st.
PLYMOUTH Society—First Reader Mrs Gertrude E. Mansell—Sunday 11.30 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 2.30 to 4 PM; also 7.30 to 9 PM Tues Fri Sat—Ford Park rd.

Essex

LEYTONSTONE First Church—First Reader Miss Grace Rediviva Haines—Sunday 11 AM, 7 PM; Wed 8 PM—131 Fillebrook rd. Reading Rm 3 to 8 PM except Wed Sat; Wed until 7.30 PM; Sat 6 to 8 PM—27 Church lane.

Gloucestershire

BRISTOL First Church—First Reader Miss Minnie Gertrude Dudley—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 12 to 8 PM except Sat; 12 to 1, 6 to 8 Sat—Stokes Croft.
BRISTOL Society—First Reader John Bates Dester—Sunday 11.30 AM, 7 PM; Wed 8 PM—Victoria rooms. Reading Rm 11 AM to 1 PM; also 3 to 6 PM except Sat; Fri to 8 PM—79 Park st.
STROUD Society—First Reader Mrs Mary Mann—Sunday 11 AM, 6.30 PM; 1st and 3d Wed 7.30 PM; Readng Rm 3 to 8 PM Tues Fri, 6 to 8 PM Wed—5 London rd.

Hampshire

PORTSMOUTH First Church—First Reader Francis C. Hammant—Sunday 11.30 AM, 6.45 PM; Wed 8 PM—Pembroke rd. Reading Rm 11.30 AM to 1 PM; 2.30 to 7.30 PM—101 High st.

Hertfordshire

ST. ALBANS First Church—First Reader Miss Nannette Marjorie Benson—Sunday 11 AM, 7 PM; Wed 8 PM; R Rm 2.30 to 4.30, 6.30 to 8.30; Wed to 7.30—The Hall, 20 London rd.

Kent

BROMLEY First Church—First Reader Mrs Rosie Louisa Hawkins—Sunday 11.30 AM, 7 PM; Wed 8 PM—Town hall, Market sq. Reading Rm 10.30 AM to 4.30 PM except Sat; Sat until 1 PM; also Wed until 7.30 PM; Sun 3 to 5 PM—16 Widmore rd.

Lancashire

ACCRINGTON Society—First Reader Mrs Mary Spencer—Sunday 10.45 AM, 6 PM; 2d Wed 7.30 PM; Reading Rm 6.30 to 8 PM Tues—48 Warner st.
BLACKBURN Society—First Reader Mrs Lilian Harwood Coe—Sunday 11 AM, 6.45 PM; 1st and 3d Wed 8 PM; Reading Rm 3 to 8 PM Wed—Lower Bank, Dukes Brow.
BOLTON First Church—First Reader Miss Ada Fletcher—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Aspin hall, Deansgate.
BURNLEY Society—First Reader Mrs Mary F. Waugh—Sunday 6.30 PM; 4th Wed 8 PM—Nelson House, Nelson sq.
ECCLES First Church—First Reader Mrs Elizabeth E. Johnson—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; R Rm 7.30 to 9.30 PM except Wed Sat; 3 to 5 Wed Sat—5 Liverpool rd.
HINDLEY Society—First Reader Mrs Elizabeth Ashton—Sunday 6.30 PM; 1st Wed 7.30 PM; Reading Rm 6.30 to 9 PM Thurs—Hindley House, Atherton rd, Hindley Green.
LIVERPOOL First Church—First Reader Miss Elizabeth Pierce—Sunday 11 AM, 6.30 PM; Wed 7.30 PM—Heathfield road, Penny lane. Reading Rm 10 AM to 6 PM except Sat; Wed to 6.30 PM; Sat to 1 PM—11 Old Post Office pl.
MANCHESTER First and Third Churches unite in Reading Rms, 16 St Peters sq; 10 AM to 6.30 PM; Sat to 1 PM.
First Church—First Reader Thomas Maclurkin—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 2.30 to 7 PM Wed—Daisy Bank rd, Victoria pk.
Second Church—First Reader Miss Annie E. Mills—Sunday 11 AM, 6.30 PM; Wed 7.45 PM—Clothorn rd, Wilmslow rd, Didsbury. Reading Rm 11 AM to 1 PM, 2.30 to 5.30 PM except Sat; 2.30 to 4.30 PM Sat—Palatine rd, Withington.
Third Church—First Reader Felton Hervey Bathurst—Sunday 11 AM, 6.30 PM; Wed 7 PM—Lesser Free Trade hall, Peter st.
PRESTON Society—First Reader Miss Pattie Mayor—Sunday 6.30 PM; 1st Wed 7.30 PM; R Rm 3 to 4 PM; also 7.30 to 8.30 PM Wed, except 1st—Castle chmbs, Cheapside.
ST ANNES-ON-THE-SEA Society—First Reader Joseph Boyle—Sunday 11 AM, 7 PM—Co-operative Assembly rms, 149 St. Albans rd. Reading Rm 3 to 5 PM—24 Wood st.
SOUTHPORT Society—First Reader Mrs Florence Yates Baxter—Sunday 11.30 AM, 6.30 PM; 1st and 3d Wed in month 8 PM; Reading Rm 11 AM to 5 PM—665 Lord st.

Leicestershire

LEICESTER Society—First Reader Mrs Alice Brooks Partridge—Sunday 11 AM, 7 PM; Wed 7.30 PM; Reading Rm 3 to 4.30 PM—Burlington rd, Avenue rd, Stoneygate.

London

Third Church—First Reader Miss Edith J. Guthrie—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 10 AM to 9.30 PM except Wed; Wed until 7.45 PM; also 2.30 to 6.45 PM Sun—Curzon st, Piccadilly, Mayfair, W. 1. Telegram Scientol, London.
Fourth Church—First Reader Miss Edith Kate Evens—Sunday 11.30 AM, 7 PM; Wed 8 PM—Library hall, Church st, Stoke Newington, N. Reading Rm 6 to 8 PM Mon Tues Fri Sat; 3 to 7 PM Wed; 3 to 8 PM Thurs—98a High st, Stoke Newington, N. 16.
Sixth Church—First Reader James William Townsend—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 11 AM to 9 PM; Wed to 7.45 PM; also 3 to 4.30 PM Sun—Chelvertou rd, Putney.
Society (Finsbury Park)—First Reader Mrs Muir Jewell—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 3 to 4.30 PM; also 7.30 to 9 PM except Wed; Wed 7 to 8 PM—137 Stroud Green rd. N.

Northamptonshire

NORTHAMPTON Society—First Reader William Veasy Collier—Sun 6.30 PM; 1st Wed 8 PM—Swan Yard chmbs, The Drapery.

Northumberland

NEWCASTLE-ON-TYNE First Church—First Reader Charles Saul Watson—Sunday 11 AM, 6.30 PM; Wed 7.30 PM—Northumberland hall, High Friar st. Reading Rm 10.30 AM to 8 PM; Wed until 6.30 PM—8 St Marys pl.
WHITLEY BAY Society—First Reader Mrs Edith Saunders—Sunday 11 AM; 6.30 PM; Wed 7.30 PM; Reading Rm 3 to 4.30 PM; 7 to 9 PM except Wed evening—Church, Holly av.

Nottinghamshire

MANSFIELD Society—First Reader Mrs Martha Hobson—Sunday 6.30 PM; Wed 7.30 PM—Clumber st.
NOTTINGHAM First Church—First Reader Mrs E. Annie Fish—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 3 to 6.30 PM—Hucknall road, Alexandra st.

Shropshire

SHREWSBURY Society—First Reader Arthur Percy Jones—Sunday 6.30 PM; 1st Wed 7.30 PM; Reading Rm 3 to 4 PM—Freemason hall, College Hill.

SOMERSETSHIRE

BATH Society—First Reader Miss Emily Harding—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 11 AM to 1, 2.30 to 4 PM—4 Alfred st.

WESTON-SUPER-MARE First Church—First Reader ——— ——— Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 10.30 to 12.30 PM; also 2.30 to 6 PM except Sat—24 Salisbury ter.

STAFFORDSHIRE

STOKE-ON-TRENT Society—First Reader Colin Dewsberry—Sunday 11 AM, 6.45 PM; Wed 8 PM; Reading Rm 3 to 5, 7 to 8.30 PM Mon—Glebe bigs.

WEDNESBURY Society—First Reader Mrs. Myra Palmer—Sunday 6.30 PM; 1st Wed 8 PM; Reading Rm 6.30 to 9 PM Wed, except 1st Wed in month—6 Victoria st.

WOLVERHAMPTON Society—First Reader Mrs Isabel Joyce Vale—Sunday 11 AM, 6.30 PM; 2d Wed 7.30 PM; R Rm 11 to 12.30 PM, 2.30 to 5 PM Tues; 3 to 5 PM Fri—20 Queen st.

SURREY

CROYDON First Church—First Reader Miss Florence L. Morgan—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 2 to 6 PM except Sat; Wed to 7.30 PM; also 4 to 6 PM Sun—Dingwall road.

KINGSTON-ON-THAMES First Church—First Reader Mrs Mary Todd—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 11.30 AM to 1, 2.30 to 5 PM—Church, Penrhyn rd.

YORKSHIRE

BEVERLEY Society—First Reader Walter James Marson—Sunday 6.30 PM; last Wed in month 8 PM—Odd Fellows hall, Walkergate.

BRADFORD First Church—First Reader Mrs Emily Turner—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 10 AM to 12 M, 1 to 5 PM except Sat; Sat 10 AM to 1 PM—Eldon pl, Manningham lane.

HALIFAX First Church—First Reader Miss Esther H. Southwart—Sunday 10.45 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 3 to 8 PM except Wed Thurs; Wed 3 to 7.30 PM—Savile Lodge, Harrison rd.

HUDDERSFIELD Society—First Reader Mrs Lizetta Davison—Sunday 10.45 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM Sat—Clare hill, St Johns rd.

LEEDS First Church—First Reader Mrs Edith Emily Broadbent—Sunday 11 AM, 7 PM; Wed 8 PM—Richmond rd. Headingley lane. Reading Rm 10 AM to 6 PM; Sat to 12.30 PM—20 Albion pl.

LEEDS Second Church—First Reader Mrs Kate Annie Cronk—Sunday 11 AM, 7 PM; Wed 8 PM—The Civil Court, Town hall. Reading Rm 10 AM to 6 PM; Sat to 12.30 PM—20 Albion pl.

Ireland

COUNTY DUBLIN

DUBLIN First Church—First Reader Mrs Edith Browne—Sunday 11.30 AM, 7 PM; Wed 8 PM; R Rm open daily—35 Molesworth st.

Wales

GLAMORGANSHIRE

CARDIFF Society—First Reader Miss Adelaide M. Gibbs—Sunday 6.30 PM; 1st Wed 7.30 PM; Reading Rm 3 to 5 PM Thurs Sat—22 St Andrews Crescent.

HOLLAND

ARNHEM Society—First Reader Frederik van Hasselt—Sunday 10.30 AM—Musis Sacrum, Velperplein.

UTRECHT Society—First Reader Mrs Frederique Cheriex—Sunday Dutch 10 AM, English 11.15 AM last Wed Feb, Apr, June, Sept, Nov, 8 PM—Gebouw K. en W. R Rm 2 to 5 PM except Fri; Fri 7.30 to 9.30 PM—9 Kr: Nieuwe Gracht.

ITALY

FLORENCE Society—First Reader Miss Elma Pratt—Sunday 11 AM; Wed 5 PM; Reading Rm 3 to 5 PM Wed; also 10 to 11 AM Sun—Navone blg, 2d floor, 1 Via della Spada.

SWITZERLAND

BASEL SOCIETY—First Reader Miss Elisabeth Buser—Sunday 10 AM; Wed 8 PM—Clarahof, Clarahofweg 23, II.

GENEVA Society—First Reader Mrs Eva Gonthier-Gocgg—Sunday French 9.45 AM; English 11 AM; Reading Rm 2.30 to 5 PM; also 8 to 10 PM Mon—4 Cour de St Pierre. Wed 8.30 PM—Casino de St Pierre.

LAUSANNE Society—First Reader Mrs Cecile Michot-Clement—Sunday French 9.45 AM, English 11 AM; Wed 8.15 PM; Reading Rm 2.30 to 5 PM; also 8 to 9 PM Mon—Rue du Lion d'or. 3.

WINTERTHUR Society—First Reader Gottfried Spörri—Sunday 9.15 AM, 7 PM; Wed 8 PM—Marktg. 53.

NORTH AMERICA

CANADA

BRITISH COLUMBIA

NEW WESTMINSTER Society—First Reader Mrs Mary A. Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs Fri—611 Victoria st.

PRINCE RUPERT Society—First Reader Mrs Nellie E. Meeker—Sunday 11 AM; Wed 8 PM—245 2d av.

VICTORIA First Church—First Reader Robert C. J. Were—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, Chambers st and Pandora av. R Rm 10 to 9; Wed to 7; Sun 2 to 5—515 Sayward blg.

MANITOBA

BRANDON Society—First Reader Mrs Isabella Robertson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Church, 750 Victoria av.

NEW BRUNSWICK

ST JOHN Society—First Reader William K. Crawford—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM except Sat—141 Union st.

NOVA SCOTIA

TRURO Society—First Reader Miss Mary F. McNutt—Sunday 11 AM; Wed 8 PM—Prince st, W.

ONTARIO

CHATHAM First Church—First Reader A. Frederick Falls—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—I O O F temple, King st.

FORT WILLIAM First Church—First Reader Edward Montague Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—K P hall, Murphy blk, Simpson st.

OTTAWA First Church—First Reader Miss Millicent E. Brennan—Sunday 11 AM, 7 PM; Wed 8 PM—288 Metcalfe st. Reading Rm 9 AM to 6 PM—411 Hope chmbs, 63 Sparks st.

PORT ARTHUR First Church—First Reader Mrs Margaret Marcellus—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—408 Whalen blg.

PHILIPPINE ISLANDS—See Asia

UNITED STATES

Alabama

BIRMINGHAM Second Church—First Reader William T. Giles—Sunday 11 AM, 8 PM; Wed 8 PM—Cable hall, 1818 2d av. Reading Rm 10 AM to 4 PM—1701 Jefferson Co. bnk blg.

Alaska

ANCHORAGE Society—First Reader Mrs Annie Shonbeck—Sunday 11 AM; Wed 8 PM—3d and H sts.

FAIRBANKS Society—First Reader Mrs Lillian M. Erwin—Sunday 2 PM; Wed 8.15 PM; Reading Rm 2.30 to 5 PM Wed—St James hall, 3d av.

JUNEAU Society—First Reader Mrs. Belle Thompson—Sunday 11 AM; Wed 8.15 PM—E 5th st. Reading Rm 2 to 4.30, 7 to 9 PM; Wed to 8 PM—Malony blg.

SKAGWAY Society—First Reader Mrs Florence M. Vandewall—Sunday 11 AM—Church, Main st and 4th av.

Arizona

CHANDLER Society—First Reader George F. Lewis—Sunday 11 AM; Wed 8 PM; R Rm 2 to 4 Tues Thurs—Church, Colo. st.

GLENDALE Society—First Reader Mrs Ada B. Paul—Sunday 11 AM—Woodman hall.

GLOBE Society—First Reader Francis S. Partridge—Sunday 11 AM; Wed. 8 PM; Reading Rm Tues Fri 3 to 5—375 Sycamore st.

MIAMI Society—First Reader Henry H. Hoyt—Sunday 11 AM—I 0 0 F hall.

PRESCOTT First Church—First Reader Mrs Clay Henshaw Bowers—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Brinkmeyer blg.

TUCSON First Church—First Reader Frederick Earnest Gerlach—Sunday 11 AM; Wed 7.30 PM—Tucson Woman's Club, W Alameda st. Reading Rm 12 M to 6 PM—41 S Stone av.

YUMA Society—First Reader Mrs Alice Minerva Miller—Sunday 11 AM—Rapson hall.

Arkansas

FORT SMITH First Church—First Reader Mrs Hazel D. Burg—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 7th and C sts. Reading Rm 9.30 AM to 1, 2 to 5 PM—312 Kennedy blg.

JONESBORO Society—First Reader Miss Cora Alice Duke—Sunday 11 AM; Wed 7.45 PM—Church and Monroe sts.

LITTLE ROCK First Church—First Reader Sidney M. Brooks—Sunday 11 AM; Wed 8 PM—Church edifice, 20th and La. sts. Reading Rm 10 AM to 1, 2 to 5 PM—805 Boyle blg.

MONTICELLO First Church—First Reader Mrs Druie E. Thompson—Sunday 11 AM; Wed 7 PM—Church, N Main st. Reading Rm 2 to 5 PM—Union Bank and Trust Co blg.

ROGERS Society—First Reader Mrs Ada E. Miller—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—3 Hawkins blg, S 1st st.

SILOAM SPRINGS Society—First Reader William Henry Ragan—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Sat.

TEXARKANA First Church—First Reader Mrs Louise M. Wilcox—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Church, 612 Walnut st.

California

ARCATA First Church—First Reader Mrs Margaret Brizard—Sunday 11 AM; Wed 7.45 PM—Chapel, 14th st. Reading Rm 2 to 4 PM Fri—1040 H st.

AUBURN Society—First Reader Mrs Margaret Ellen Ludwig—Sunday 11 AM; Wed 8 PM—Masonic hall.

BISHOP Society—First Reader Mrs Jessie P. Andrews—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—3d and Main sts.

CALEXICO Society—First Reader Walter S. Pratt—Sunday 11 AM—Masonic temple.

CAMPBELL Society—First Reader Mrs Morvie Johnson—Sunday 11 AM; last Wed in month 7.30 PM—I 0 0 F hall.

CORCORAN Society—First Reader Lucian P. Mitchell—Sunday 11 AM; Wed 8 PM—Masonic hall.

DELANO Society—First Reader Ernest H. Ramsay—Sunday 11 AM; 2d and 4th Wed 8 PM—Masonic temple. Reading Rm 3 to 5 PM Mon Wed Fri—I st.

DINUBA Society—First Reader Augustus J. Peterson—Sunday 11 AM—Central Block hall, L st.

EL CENTRO First Church—First Reader Clarence W. Barton—Sunday 11 AM; Wed 8 PM—Elks hall, 6th and State sts. Reading Rm 12 to 4 PM—20 Davis blg.

ESCONDIDO Society—First Reader Mrs Fannie D. Hedges—Sunday 11 AM; Wed 8 PM—Lime st.

GILROY Society—First Reader Mrs Susie Patison—Sunday 11 AM; 2d Wed 8 PM—164 5th st.

GRASS VALLEY Society—First Reader Mrs Lila Champion—Sunday 10.30 AM; Wed 8 PM—Woman's Improvement blg.

HEALDSBURG Society—First Reader Mrs Pearl Bush—Sunday 11 AM; 1st and 3d Wed 8 PM; Reading Rm 2 to 5 PM—Library hall.

LOS ALTOS Society—First Reader Mrs Kate D. Field—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Mon Wed Fri—1st and Main sts.

LOS GATOS First Church—First Reader Mrs Carra L. Thoreson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Chapel, Broadway.

MADERA Society—First Reader Mrs Emma Lorena Parsons—Sunday 11 AM—Masonic hall.

OROVILLE First Church—First Reader Mrs Sarah J. Cline—Sunday 11 AM; Wed 8 PM—617 Bird st. Reading Rm 2 to 5 PM—615 Bird st.

PACIFIC GROVE First Church—First Reader Miss Lulu Rich—Sun 11; Wed 8; R Rm 2 to 4—167 Fountain av.

PALO ALTO First Church—First Reader Mrs Jennie Burbridge Gibson—Sunday 11 AM; Wed 8 PM—Bryant st and Forest av. Reading Rm 10 AM to 9 PM; Wed to 5 PM; also 2.30 to 5.30 PM Sundays and holidays—University Realty blg, 310 University av.

PASADENA First Church—First Reader John Nicholas Van Patten—Sunday 11 AM, 8 PM; Wed 8 PM—Oakland av, near Colo. st. Reading Rm 9 AM to 9 PM; Wed to 6 PM; also 2 to 5 PM Sun and holidays—Citizens Sav bnk blg.

PLACERVILLE Society—First Reader Mrs Lelia Beach—Sunday 11 AM; Wed 8 PM—Eagle hall.

RIVERDALE Society—First Reader Mrs Cora Parker—Sunday 11 AM; Wed 8 PM.

SALINAS Society—First Reader Mrs Jessie R. Ramsay—Sunday—11 AM; Wed 8 PM—I O O F hall.

SAN JOSE First Church—First Reader Mrs Carrie H. Bramkamp—Sunday 11 AM, 8 PM; Wed 8 PM—Church, St James st, between 1st and 2d sts. Reading Rm 10 AM to 5.30 PM; also 7 to 9 PM except Wed; 2 to 5 PM Sun and holidays—1st Nat bnk blg, 1st and Santa Clara sts.

SANTA MARIA Society—First Reader Mrs Eugenia Scott—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Fri—W Main st.

SANTA PAULA Society—First Reader Miss Ruth I. Dyar—Sunday 11 AM; Wed 8 PM—331 N 6th st. Reading Rm 2 to 5, 7 to 9 PM—236 W Maine st.

SAWTELLE First Church—First Reader Mrs Ida May Paulson—Sunday 10.30 AM; Wed 8 PM; R Rm 2 to 4—Church.

SONOMA Society—First Reader Mrs Sadie Towle Bundschu—Sunday 11 AM—I O O F hall.

WALNUT CREEK Society—First Reader Mrs Josephine L. Wilson—Sunday 11 AM; Reading Rm 2 to 4 PM—Women's Club rm.

WHITTIER First Church—First Reader Mrs Lillian H. Macalpine—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, Bailey st and Washington av.

COLORADO

ALAMOSA Society—First Reader Mrs Ida L. Denny—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—516 San Juan av.

ASPEN First Church—First Reader Mrs Hetty R. Kobey—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs—Church, 100 W Main st.

CRIPPLE CREEK First Church—First Reader Mrs Alice W. Varney—Sunday 11; Wed 7.45; R Rm 2 to 4 Wed—Carr av.

GLENWOOD SPRINGS First Church—First Reader Mrs. Lillian D. Rice—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—931 Cooper av.

GUNNISON Society—First Reader Mrs Alvina R. Sievers—Sunday 11 AM—I O O F hall.

LA JUNTA Society—First Reader Mrs Elizabeth Peoples—Sunday 11 AM; Wed 7.45 PM—Harmony hall.

LAS ANIMAS Society—First Reader Mrs Amelia J. Anderson—Sunday 11 AM; Wed 7.45 PM—Virgil av and 6th st.

LONGMONT First Church—First Reader Stanley L. Culter—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Tues Thurs Sat—Pratt st and 5th av.

OURAY Society—First Reader Mrs Annetta F. Hine—Sunday 11 AM; Wed 7.30 PM—Main st.

ROCKY FORD Society—First Reader Mrs Minnie I. Kelly—Sunday 11 AM; Wed 8 PM—11th and Maple sts.

SALIDA First Church—First Reader Mrs Edna M. Ferno—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—125 E 3d st.

WALSENBURG Society—First Reader Mrs Jennie Cook—Sunday 11 AM; Wed 8 PM—K of P hall.

CONNECTICUT

BRISTOL Society—First Reader Winfield Scott McCarthy—Sunday 11 AM; Wed 8 PM; R Rm 2 to 5 Mon Fri—180 Main st.

DANBURY First Church—First Reader Louis Theurer—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Mon Tues Thurs Fri—United Bnk blg.

GREENWICH First Church—First Reader Mrs Mary C. Barber—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM except Sat—71 E Putnam av.

HARTFORD First Church—First Reader Laurence Hutchinson McClure—Sunday 10.45 AM; Wed 8 PM—Chapel, 537 Farmington av. R Rm 10 AM to 5 PM—Conn. Mutual blg, 783 Main st.

HARTFORD Second Church—First Reader Walter O. Eitel—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 10 AM to 5 PM; Wed until 7 PM—Church, Asylum and High sts.

MERIDEN First Church—First Reader Howard Baldwin Rapelye—Sunday 10.45 AM; Wed 7.45 PM—Liberty and Norwood sts. Reading Rm 12 M to 5.30 PM; also 7 to 9 PM Fri Sat—Hall and Lewis blg.

MIDDLETOWN First Church—First Reader Miss Alice Wright Penniman—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, College and Broad sts.

MYSTIC First Church—First Reader John M. Nash—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Wed Sat—5 Gravel st.

NEW BRITAIN First Church—First Reader Isaac Black—Sunday 10.45 AM; Wed 8 PM—Chapel, W Main st. Reading Rm 12 M to 5 PM—504 Nat Bank blg.

NEW HAVEN First Church—First Reader Robert C. Lightbourn—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, Winthrop and Derby avs. Reading Rm 10 AM to 5 PM; Wed until 7 PM; Sat until 9 PM—804 Malley blg, 902 Chapel st.

STAMFORD First Church—First Reader Harry Lea Dodson—Sunday 11 AM; Wed 8 PM—Church, Prospect st. Reading Rm 10 AM to 5 PM—Washington blg, 1 Bank st.

District of Columbia

WASHINGTON Churches unite in Reading Rms, 601 Colorado blg, 14th and G sts; 9 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5.30 PM Sun.

Second Church—First Reader Edward C. Johnston—Sunday 11 AM, 8 PM; Wed 8 PM—Hall. 8th and F sts, NE. Reading Rm 12 M to 9 PM; Wed to 6 PM; also 2.30 to 5.30 PM Sun—148 E Capitol st.

Third Church—First Reader William Leander Post—Sunday 11 AM, 8 PM; Wed 8 PM—Masonic temple, 13th st and New York av.

Florida

BRADENTOWN Society—First Reader Mrs Harriot Foote Horney—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Sat—Church, 209 Prospect av.

COCOANUT GROVE Society—First Reader Mrs Dorothy Howard—Sunday 11 AM—Church.

FORT MYERS Society—First Reader Mrs Lizzie S. Holmes—Sunday 11 AM; Wed 8 PM—Masonic hall. Reading Rm 2 to 5 PM—Bnk of Fort Myers blg.

FORT PIERCE Society—First Reader Mrs May Worthley Sherman—Sunday 11 AM; Wed 8 PM—Fee and Stewart blg.

KEY WEST Society—First Reader Mrs Ida E. Atkins—Sunday day 11; Wed 8; Reading Rm 2 to 4—327 Elizabeth st.

OCALA Society—First Reader Mrs. Alice F. Yonce—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Merchants block.

VERO Society—First Reader William E. Riggs—Sunday 11 AM; Wed 8 PM—Hard Memorial Library.

WEST PALM BEACH First Church—First Reader Mrs Zillah Kemp—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Hibiscus av and Poinsettia st.

WINTER HAVEN Society—First Reader Timothy G. Hallinan—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Baker blg.

Georgia

MACON First Church—First Reader Mrs Annie Baynard Mercer—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—Church, corner Georgia av and N Arlington.

SAVANNAH First Church—First Reader Miss Helen S. Hardee—Sunday 11.30 AM, 8 PM; Wed 8.15 PM—Church, Lawton Memorial, Bull and Anderson sts. Reading Rm 10 AM to 5 PM; also 4 to 6.30 PM Sun—310 Liberty bnk blg, Bull st.

Idaho

BLACKFOOT Society—First Reader Mrs Alice Y. Clarke—Sunday 11 AM; Wed 8 PM—Chapel.

BOISE First Church—First Reader Thomas C. Hollingshead—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 814 State st. Reading Rm 12 to 5 PM—421 Idaho blg.

CALDWELL Society—First Reader Mrs Elizabeth Andrews—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church.

EMMETT Society—First Reader Mrs Carrie Cantrall—Sunday 11 AM—Moose hall.

NAMPA First Church—First Reader Mrs. Annie L. Calkins—Sunday 11 AM; Wed 8 PM—11th av and 7th st. Reading Rm 1 to 4 PM—Lloyd blg.

PAYETTE First Church—First Reader Mrs Rebecca J. Guss—Sunday 11 AM; Wed 8 PM—Church, 215 N 9th st. Reading Rm 2 to 5 PM—8 Emma Theater blg.

POCATELLO First Church—First Reader Mrs Harriet L. Holmes—Sunday 11 AM; Wed 8 PM—Antlers hall, N Arthur st. Reading Rm 11 AM to 5 PM—Kasiska blg.

SALMON Society—First Reader Mrs Florence Rea McCormick—Sunday 11 AM, 8 PM; R Rm 2 to 4 PM Wed Sat—Main st.

Illinois

AMBOY Society—First Reader Miss Elizabeth Johnson—Sunday 11 AM; Wed 7.30 PM; R Rm 2 to 4 PM Sat—Badger blk.

BELLEVILLE Society—First Reader Mrs Dorothy A. Metzger—Sunday 10.45 AM; Wed 8 PM—Commercial blg.

CAIRO First Church—First Reader Mrs Myrtle Ellen Glass—Sunday 11; Wed 7.30; R Rm 3 to 4—Halliday Estate blg.

CHESTER Society—First Reader Miss Georgiana Chadwick—Sunday 11 AM—State Bank blg.

CHICAGO Sixth Church—First Reader Louis O. Sloggett—Sunday 10.45 AM; Wed 8 PM—Church, 11321 Prairie av. Reading Rm 12 to 5; also 7 to 9 PM except Wed—11104 Ind. av.

CHICAGO Tenth Church—First Reader Albert J. Bigler—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 5640 Blackstone av. Reading Rm 9 AM to 9 PM; Wed to 7.45 PM; 2 to 6 PM Sun—5500 Blackstone av.

CRYSTAL LAKE Society—First Reader Mrs Esther Howe Burtch—Sunday 10.45 AM—Gem Theater.

DECATUR First Church—First Reader Mrs Mary T. East—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 4 PM—148 W Prairie av.

DIXON First Church—First Reader Charles L. Beede—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—316 1st st.

EAST ST. LOUIS First Church—First Reader Justus H. Hohl—Sunday 10.45 AM; Wed 8 PM—612 Wash. pl. Reading Rm 12 to 5 PM—Cahokia blg.

FARMER CITY Society—First Reader Otto McConkey—Sunday 10.30 AM; Wed 7.30 PM—Main st.

JACKSONVILLE First Church—First Reader Mrs Margaret E. Richards McGill—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 523 W State st.

JERSEYVILLE Society—First Reader Mrs Cora E. Ford—Sunday 10.45 AM; Wed 8 PM—2d floor Chapman blg, Pearl st and Washington av.

MAYWOOD First Church—First Reader Olof Albert Carlsson—Sunday 10.45 AM; Wed 8 PM—Masonic temple. Reading Rm 2 to 5 PM; also 7 to 9 PM except Wed—109 S 5th av.

MORRISON First Church—First Reader Mrs Grace B. Raridon—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, 201 S Genesee st.

MURPHYSBORO Society—First Reader Charles A. Cooper—Sunday 10.45; Wed 7.45—Band hall, 1220 Walnut st.

PERU Society—First Reader Miss Emma Lauber—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Wed—Masonic temple.

SHELBYVILLE Society—First Reader John J. Ward—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Masonic temple.

SPRINGFIELD First Church—First Reader Frank Thomas Sheets—Sunday 11 AM; Wed 8 PM—Church, 2d and Edwards sts. Reading Rm 10 AM to 4 PM—Ferguson blg, 6th and Monroe sts.

TOULON Society—First Reader Mrs H. Frances Stonier—Sunday 11 AM; Wed 8 PM; R Rm 2 to 5 PM Sat—Bank blg.

URBANA First Church—First Reader Mrs Hariette Tyler—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Tues Sat—Masonic temple, 115 W Main st.

INDIANA

ATTICA Society—First Reader Mrs Christine Twiss—Sunday 11 AM; Wed 7.45 PM—Central Nat bnk blg.

BOONVILLE Society—First Reader Miss Nettie Zehnle—Sunday 10.30 AM; Wed 7.30 PM—South Court sq.

BRAZIL Society—First Reader Philip L. Bamberger—Sunday 10.45 AM; Wed 7.30 PM—Church, N Walnut st.

CANNELTON Society—First Reader Clarence W. Irvin—Sunday 10.30 AM—5th and Taylor sts.

CLAYPOOL Society—First Reader Mrs Maude E. Black—Sunday 10.30 AM; Wed 7.30 PM—C S hall.

COLUMBIA CITY First Church—First Reader Mrs Cora E. Baker—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—209 N Chauncey st.

COLUMBUS First Church—First Reader Mrs Lizzie M. Marsh—Sun 10.30; Wed 7.45; R Rm 2 to 4 Wed Sat—5th st.

CONNERSVILLE First Church—First Reader Mrs Lulu Silvey—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—I O O F blg.

CROWN POINT Society—First Reader David Maney—Sunday 10.45 AM; Wed 8 PM—Public library. Reading Rm 2 to 5 PM—Allman-Gary blg.

FORT WAYNE First Church—First Reader Walter N. Boshler—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church. R Rm 12 to 5 PM; also 7 to 9 PM Tues Fri—W Wayne and Ewing sts.

FRANKFORT First Church—First Reader Mrs Bella Dolt—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1.30 to 5 PM—Clay st and Wash. av.

GARY First Church—First Reader William Patrick Cottingham—Sunday 11 AM; Wed 8 PM—612 Mass. st. Reading Rm 12 to 5.30 PM; also 7 to 9.30 PM Sat—607 Broadway.

GREENCASTLE Society—First Reader William Sloan Creveling—Sunday 11 AM; Wed 8 PM; R Rm 2 to 4 PM Tues—Ader blk.

GREENFIELD Society—First Reader Mrs Lillus Bryant Townsend—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Arcade blg, 120 W Main st.

GREENSBURG Society—First Reader Ralph G. Dock—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Church, East and Wash. sts.

HAMMOND First Church—First Reader Arthur H. Klug—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7.30 to 9 PM Tues Fri—Church, 730 Hohman st.

HOBART Society—First Reader Mrs Ruby R. Graham—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed and Sat—Earle blg, Main st.

INDIANAPOLIS First Church—First Reader Ancil T. Brown—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 2011 N Meridian st. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM—806 Kahn blg.

INDIANAPOLIS Second Church—First Reader Thomas C. Perine—Sunday 11 AM, 8 PM; Wed 8 PM—Delaware and 12th sts. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.15 PM; also 2 to 5 PM Sun—611 I O O F blg.

INDIANAPOLIS Third Church—First Reader W. Curtis Day—Sunday 11 AM, 8 PM; Wed 8 PM—3350 Washington blv. Reading Rm 10 AM to 9 PM; Wed to 7.30 PM; also 2 to 5 PM Sun—205 E 34th st.

KNIGHTSTOWN Society—First Reader Mrs Grace W. Reagan—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Sat—Main and Washington sts.

KOKOMO First Church—First Reader Miss Iudia L. Martz—Sunday 11 AM; Wed 8 PM—City blg. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—412 Citizens Nat bnk blg.

LA PORTE First Church—First Reader Mrs Emma B. Prince—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM; Sat to 8 PM—Church, 1008 Michigan av.

LOGANSPORT First Church—First Reader Mrs Ida M. Custer—Sunday 11 AM; Wed 8 PM—Church, North and 9th sts. Reading Rm 10 AM to 5 PM; also 7 to 9 Sat—Stettiner blk.

MARION First Church—First Reader John R. Browne—Sunday 11 AM; Wed 8 PM—Church, 4th st and Whites av. Reading Rm 2 to 5 PM—319 Marion Nat bnk blg.

PERU Society—First Reader Mrs Frances Falk Simon—Suuday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Public Library.

SEYMOUR Society—First Reader Mrs Edna Mae Bollinger—Sun 10.45 AM; Wed 8 PM—3d and Chestnut sts.

SHELBYVILLE First Church—First Reader Howard E. Woodmansee—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat; also 7 to 8 PM Sat—Tompkins and Jackson sts.

SOUTH WHITLEY Society—First Reader Mrs Lona A. Rupley—Sunday 10.45 AM; Wed 8 PM—Hotel Fosler.

TIPTON Society—First Reader Mrs Ora B. Innis—Sunday 10.45 AM; Wed 7.45 PM—211 N Independence st.

VALPARAISO First Church—First Reader Mrs Clara A. Dolson—Sunday 10.45 AM—Schelling Music hall. Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—9 Wash. st.

VEEDERSBURG Society—First Reader Mrs Nina M. Sage—Sunday 11 AM—Gookins hall.

WASHINGTON Society—First Reader Miss Etta A. Hyatt—Sunday 10.30 AM; Wed 7.30 PM—Temple ct, E Main st.

WHEATFIELD Society—First Reader Chester S. Huff—Sunday 11 AM; Wed 8 PM.

Iowa

ALTON Society—First Reader Mrs Clara C. Bowers—Sun 11.

CEDAR FALLS Society—First Reader Mrs Hattie E. VanCleave—Sunday 10.45 AM; Wed 8 PM—10th and Main sts.

CENTERVILLE Society—First Reader John R. Conlee—Sunday 11 AM; Wed 8 PM—Payne blg, N 13th st.

DES MOINES Second Church—First Reader Fred A. Shepard—Sunday 10.45 AM; Wed 8 PM—Masonic temple, 10th and Locust sts. Reading Rm 10 AM to 5.30 PM—309 Shops blg.

ESTHERVILLE First Church—First Reader Miss Nora Marie Harker—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 214 S 8th st.

FAIRFIELD First Church—First Reader Mrs Lizzie C. Louden—Sunday 11 AM; Wed 7.30 PM—Agassiz rm, City library. Reading Rm 2.30 to 4.30 PM—South side, over Fair store.

FORT MADISON Society—First Reader Mrs Harriett Margaret Andrews—Sunday 11 AM; Wed 7.30 PM—Court-house. Reading Rm 2 to 4 PM Tues Fri—818 3d st.

HOPKINTON Society—First Reader Clarke F. Mason—Sunday 11 AM; Wed 7.30 PM; R Rm 2 to 4 Wed Sat—Church.

KEOKUK First Church—First Reader Mrs Cora C. Reeves—Sunday 10.45 AM; Wed 7.45 PM—616 High st. Reading Rm 2 to 5 PM; Sat until 7 PM—229 Masonic blg.

LIME SPRINGS Society—First Reader Mrs Letitia C. Cray—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Opera house blk.

McGREGOR First Church—First Reader Carl M. Nelson—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm Wed 2.30 to 4 PM—Church, Upper Main st.

MUSCATINE First Church—First Reader John W. Zetler—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—6th and Walnut sts.

SHELDON First Church—First Reader Wallace M. Smith—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM.

SHENANDOAH Society—First Reader Mrs Sarah Blake Anshutz—Sunday 10.45 AM; Wed 8 PM—Church.

SIOUX CITY First Church—First Reader Mrs Ethel Barbee Hewson—Sunday 10.45 AM; Wed 7.45 PM—10th and Jones sts. Reading Rm 9 AM to 4 PM; also 7 to 9 PM Sat—606 F L and T blg, 526 4th st.

Kansas

BELLEVILLE Society—First Reader Mrs Zora B. Hollandsworth—Sunday 11 AM; Wed 8 PM—Commercial st.

CHANUTE First Church—First Reader Mrs Myrtle Cox Nelson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—N Forest av and Elm st.

CONCORDIA Society—First Reader Mrs Nora Poteet Crooks—Sunday 11 AM; Wed 8 PM—I O O F blg.

DOWNS Society—First Reader Miss Metta May Asper—Sunday 11 AM—Woodman Hall.

ELDORADO Society—First Reader Wilbur G. Caster—Sunday 11 AM; Wed 8 PM—128 N Taylor st. Reading Rm 2.30 to 4.30 PM; also 6 to 8 PM Sat—6 Haines blg.

EMPORIA First Church—First Reader Mrs Olive P. Holmes—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, 9th av and Commercial st.

EUREKA Society—First Reader Mrs Josie Hoffman—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM.

FREDONIA Society—First Reader Mrs Grace Sutcliffe—Sunday 11 AM; Wed 8 PM—211 Long blg.

GARNETT Society—First Reader Mrs Georgina G. Stevenson—Sunday 11 AM; Wed 8 PM—K of P hall, W 4th av.

GIRARD Society—First Reader Mrs Florence C. Higgins—Sunday 11 AM; Wed 7.30 PM—Corner Ozark av and St John.

GOODLAND Society—First Reader Mrs Lenore A. Parker—Sunday 11 AM; Wed 8 PM—10th st and Broadway.

HIAWATHA Society—First Reader Mrs Lydia L. Zimmerman—Sunday 11 AM; Wed 8 PM; R Rm 2 to 5 PM—200 S 7th st.

HUMBOLDT Society—First Reader Mrs Leila J. Mathias—Sunday 11 AM; Wed 8 PM—10 N 9th st.

INDEPENDENCE First Church—First Reader Beale Y. Becton—Sunday 11 AM; Wed 8 PM—Church, Main and 11th sts. Reading Rm 1 to 5 PM—Kress blg.

KANSAS CITY First Church—First Reader Jesse E. La Bonte—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 18th st and Tauromee av. R Rm 10 AM to 5 PM—422 Portsmouth blg.

LARNED Society—First Reader Miss Melvina McConnell—Sunday 11 AM; Wed 8 PM—K of P hall, 9th and Broadway.

LAWRENCE First Church—First Reader Mrs Mary Stevenson Thomas—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 1240 Mass. st.

LEAVENWORTH First Church—First Reader Alfred Gaius Mitchell—Sunday 11 AM; Wed 8 PM—Church, 6th and Spruce sts. Reading Rm 12 M to 4.30 PM—Mfrs bnk blg.

LE ROY First Church—First Reader Andrew Jay Lankton—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church.

MARYSVILLE First Church—First Reader Walter E. Scott—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM.

OLATHE Society—First Reader Melvin S. Bushong—Sunday 10.45 AM; Wed 7.30 PM—Ott blg.

OSWEGO Society—First Reader Mrs Mamie Worley—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Wed—Merchant st.

SALINA First Church—First Reader Mrs Ella O. Detwiler—Sunday 11 AM; Wed 8 PM—8th and Mulberry sts. Reading Rm 11.30 AM to 5 PM—30 Kress blg.

TOPEKA First Church—First Reader Oscar Theodore Cropper—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Huntoon and Polk sts. Reading Rm 9.30 AM to 5.30 PM—705 Mills blg, 9th st and Kan. av.

WELLINGTON First Church—First Reader Mrs Emma Billinger Burger—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—7th st and Jefferson av.

WICHITA First Church—First Reader Augustus G. McCormick—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 828 N Lawrence av. Reading Rm 9 AM to 5 PM—506 Caldwell-Murdock blg, 111 E Douglas av.

WINFIELD First Church—First Reader Mrs Ollie Johnson—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—203 E 11th av.

KENTUCKY

ASHLAND First Church—First Reader Miss Mary Alexander—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, 17th st.

BOWLING GREEN Society—First Reader Charles Carol Hoag—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—Church, 11th and Center sts.

LEXINGTON Second Church—First Reader George Allison Holland—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—Church, N Broadway.

LOUISVILLE Second Church—First Reader James H. Payne—Sunday 11 AM; Wed 8 PM; Reading Rm 9.30 AM to 5 PM—Church, 738-742 Fourth av.

MAINE

AUGUSTA Society—First Reader Mrs Alice M. Bodwell—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5.30 Sat—Chapel, Williams st.

BANGOR First Church—First Reader Charles A. Dillingham—Sunday 10.35 AM; Wed 7.35 PM; Reading Rm 2 to 5 PM—C S hall, 40 Central st.

CALAIS First Church—First Reader Joseph Whiteley—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, Germain st.

CAMDEN First Church—First Reader Mrs Edna G. Tibbetts—Sunday 11 AM; Wed 7.30 PM—Church, Central st. Reading Rm 2.30 to 5 PM—Bean blk, Chestnut st.

DOVER AND FOXCROFT Society—First Reader Mrs Anne Cushing Mayo—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Tues Sat—Lincoln st, Foxcroft.

KENNEBUNK Society—First Reader Mrs Blanche Moody Johnston—Sunday 10.30; Wed 7.30; R Rm 2.30 to 4.30 Wed.

MILO Society—First Reader Mrs L. Lucille Treat—Sunday 10.30 AM; Wed 7.30 PM.

PORTLAND Society (Woodfords)—First Reader Virgil E. MacAlaster—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues—I O O F blk, 649 Forest av.

ROCKLAND First Church—First Reader Harold F. Spear—Sunday 11 AM; Wed 7.30 PM—Church, Cedar st. Reading Rm 2 to 5 PM—I O O F blk.

MARYLAND

ANNAPOLIS Society—First Reader Commander John Blish—Sunday 11 AM; R Rm 3 to 5 PM Wed—28 State circle.

BALTIMORE Second Church—First Reader Frank K. Poe—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Mt Royal av and St Paul st. Reading Rm 9 AM to 5 PM—404 The Park bnk blg.

BALTIMORE Third Church—First Reader Mrs Florence Stratton Weaver—Sunday 11 AM, 8 PM; Wed 8 PM—Concert hall, Academy of Music, N. Howard st. Reading Rm 9 AM to 5 PM—1124 N Charles st.

HAGERSTOWN Society—First Reader Mrs Elizabeth F. Shafer—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed Sat—North and Locust sts.

SANDY SPRING Society—First Reader Mrs Florence Miller Bond—Sunday 11 AM. Res S. S. Bond.

MASSACHUSETTS

AMESBURY First Church—First Reader Mrs Helena R. True—Sunday 10.35 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Main and Carpenter sts.

AYER Society—First Reader Guy J. Stone—Sunday 10.30 AM; 1st Wed 7.30 PM; Reading Rm 2 to 5 PM Sat—Turner blk.

BOSTON THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASS. (The Mother Church)—First Reader John Randall Dunn—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM—Church Edifice, Norway, Falmouth and St Paul sts.

READING RMS:

LITTLE BLG, Boylston and Tremont sts, 9 AM to 9 PM except Wed; Wed until 5 PM.

NATIONAL UNION BANK BLG (seventh floor), 209 Washington st, opposite old State House, 9 AM to 5.30 PM.

MASSACHUSETTS TRUST CO. BLG, 236 Huntington av, 9 AM to 9 PM; Wed until 7 PM.

BROCKTON First Church—First Reader Mrs Gertrude Tilden Thompson—Sunday 10.40 AM; Wed 7.45 PM; Reading Rm 12 M to 4.30 PM—Church, N Main st.

BUZZARDS BAY Society—First Reader Mrs Carrie Burgess Raymond—Sunday 11.10 AM; Wed 7.45 PM—Franklin hall.

FALL RIVER First Church—First Reader Mrs Florence A. Lewis—Sunday 10.45 AM; Wed 8 PM—Rock and Pine sts. Reading Rm 3 to 5 PM—335 Pine st.

FITCHBURG First Church—First Reader Julius H. Gorham—Sunday 10.45 AM; Wed 7.45 PM—Chamber of Commerce hall, 560 Main st. Reading Rm 12 to 5.30 PM—470 Main st.

GLOUCESTER First Church—First Reader Miss Effie Pearl Smith—Sunday 10.30 AM; Wed 7.45 PM—G A R hall, 47 Washington st. Reading Rm 2.30 to 4.30 PM—16 Pleasant st, nr P O.

HAVERHILL Second Church—First Reader Mrs Alice M. Tingey—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—The Bartlett, 59 Main st.

LEOMINSTER Society—First Reader Mrs Alma L. Smith—Sunday 10.40 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM; also 7.30 to 9 PM Sat—30 Main st.

LEXINGTON First Church—First Reader ——— ——— Sunday 10.45 AM; Wed 7.45 PM—Church, Forest st. Reading Rm 2.30 to 5 PM—Bank blg, Mass. av.

LOWELL First Church—First Reader Mrs Edna M. Glidden—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, Andover and Nesmith sts.

LOWELL Society—First Reader Mrs Edith N. Pratt—Sunday 10.45 AM; Wed 7.45 PM—Church, 378 Walker st.

MIDDLEBORO Society—First Reader Mrs Isabel R. Gammons—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Sat—Co-op bnk blg, 28 S Main st.

NEWTON First Church—First Reader Harry I. Hunt—Sunday 10.45 AM; Wed 8 PM—Players hall, Wash. st, West Newton. Reading Rm 2 to 6 PM; also 7.30 to 9 PM Tues Sat—297 Walnut st, Newtonville.

NORTH ADAMS First Church—First Reader Mrs S. Armitta Leary—Sunday 10.45 AM; Wed 7.45 PM—Chapel, 45 Chestnut st. Reading Rm 2.30 to 4.30 PM; also Sat 7 to 8 PM—Sav bnk blg, 95 Main st.

NORWOOD Society—First Reader Mrs Mary Selene Bartholomew—Sunday 10.45 AM—I O O F hall, Washington st.

PROVINCETOWN Society—First Reader Miss Mary Mears—Sunday 11 AM; Wed 7.30 PM. Reading Rm 2.30 to 5 PM Tues Thurs Sat—Nautilus Club Rm WPO.

QUINCY First Church—First Reader A. Conrad Anderson—Sunday 10.45 AM; Wed 7.45 PM—Church, 20 Greenleaf st. Reading Rm 11 AM to 5 PM—Hancock blg, City sq.

ROCKLAND First Church—First Reader Mrs Laura W. Hood—Sunday 10.45 AM; Wed 7.35 PM—Church, Franklin av. Reading Rm 2.30 to 5 PM; also 7.30 to 9 PM Fri Sat—Webster blg, Union st.

WELLESLEY First Church—First Reader Mrs Mary J. W. Overholser—Sunday 10.45 AM—Wellesley town hall. Wed 7.45 PM—545 Wash. st, Wellesley sq. Reading Rm 3 to 6 PM; also 7 to 9 PM except Wed—245 Wash. st, Wellesley Hills sq.

WORCESTER Second Church—First Reader George A. Boswell—Sunday 10.45 AM; Wed 7.45 PM—Elm Crest hall, 30 Elm st. Reading Rm 10 AM to 5 PM; also 6 to 9 PM Sat—418 Slater blg.

MICHIGAN

ALLEGAN Society—First Reader Mrs Grace Nelson—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Doelker blk.

ALMA First Church—First Reader Mrs Della S. Ward—Sunday 10.30 AM; Wed 8 PM—Church, 511 N Park av. Reading Rm 2.30 to 5 PM—113½ W Superior st.

CHARLEVOIX First Church—First Reader Mrs Alice E. Hines—Sun 10.45; Wed 7.45; R Rm 2 to 5 Tues Thurs Sat.

HANCOCK Society—First Reader Erle C. Hay—Sunday 10.45 AM; Wed 8 PM—Epstein blg.

HOUGHTON Society—First Reader Charles W. Atkin—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Fri—Odd Fellows temple.

IRONWOOD Society—First Reader Francis J. Sullivan—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—315 E Aurora st.

MONROE Society—First Reader Mrs Nellie Berg—Sunday 10.30 AM; Wed 7.30 PM—Telephone blg.

MUSKEGON First Church—First Reader Mrs Ethel I. Howden—Sunday 10.45 AM; Wed 8 PM—Woman's club blg. R Rm 12 to 5; also 7.30 to 9 Sat—113 W Western av.

NILES First Church—First Reader Mrs Minette Simonds Parker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Wed Fri—Church, 309 Broadway.

OXFORD First Church—First Reader Mrs. Minnie L. Bronson—Sunday 10 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed.

PORT HURON First Church—First Reader Thomas G. Howard Sunday 10.30 AM; Wed 7.45 PM—Reading Rm 2 to 4.30 PM—Church, 6th and Union sts.

SAULT STE MARIE First Church—First Reader Mrs May E. Warner—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM except Wed—Brown blk, Ashmun st.

SOUTH HAVEN First Church—First Reader Mrs Genevieve E. Johnson—Sunday 10.45 AM; Wed 7.30 PM—Church. Reading Rm 2.30 to 4.30 PM—Williams blk, Center st.

YPSILANTI First Church—First Reader Isa F. Newton—Sunday 10.30 AM; Wed 7.30 PM—Literary club, Wash. st. Reading Rm 2 to 5 PM Tues Thurs Sat—32 N Wash. st.

MINNESOTA

FERGUS FALLS Society—First Reader Roy G. Loomer—Sunday 10.45 AM; Wed 8 PM—110 Lincoln av, W.

GRAND RAPIDS Society—First Reader Mrs Harriet Kummerer Webster—Sunday 11 AM; 1st Wed 8 PM—Public library.

MANKATO First Church—First Reader Miss Jessie M. Bequette—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, S 4th st.

MINNEAPOLIS Churches unite in Reading Rms, 1006 Plymouth blg, Hennepin av and 6th st; 9 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5.30 PM Sun.

SECOND CHURCH—First Reader Fred T. Williams—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 9 AM to 5.30 PM—Church, 2d av, S, and 11th st.

THIRD CHURCH—First Reader J. Edwin Jensen—Sunday 10.45 AM, 8 PM; Wed 8 PM—Calhoun theater, Girard av, S. and Lake st. Reading Rm 10 AM to 9 PM except Wed; Wed to 7.30 PM—1415 W. Lake st.

FOURTH CHURCH—First Reader Semon R. Simpson—Sunday 10.45 AM—Rialto theater, 737 E Lake st. Wed 8 PM; Reading Rm 2 to 5 PM—734 E Lake st.

FIFTH CHURCH—First Reader George Samuel Porter—Sunday 10.45 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—Church, University and 12th avs, SE.

ORTONVILLE Society—First Reader Mrs Kate E. Shumaker—Sunday 10.45 AM; Wed 8 PM—Shumaker blg.

OWATONNA Society—First Reader Mrs Grace Rogers—Sunday 10.45 AM; Wed 8 PM—Mill and Cedar sts.

PRINCETON Society—First Reader Mrs Marian Campbell McMillan—Sunday 10.45 AM—I O O F hall.

ST CLOUD Society—First Reader W. Bernard Morris—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—Leisen blg, St. Germain st and 7th av.

SAUK CENTER Society—First Reader Miss Harriet Sophronia Gilman—Sunday 10.45 AM; Wed 8 PM—1st Nat bnk blg.

STILLWATER First Church—First Reader Mrs E. Adele Newton—Sunday 10.45 AM; Wed 8 PM—Mulberry and N 3d sts. Reading Rm 11 to 4 PM—E Chestnut st.

THIEF RIVER FALLS Society—First Reader Mrs Alice L. Pratt—Sunday 10.45 AM; Wed 8 PM—Library Auditorium.

MISSOURI

CARROLLTON Society—First Reader Mrs. Carrie Carter Reily—Sunday 11 AM; Wed 8 PM—N 1st st.

COLUMBIA First Church—First Reader Clarence Vivien Olmsted—Sunday 11 AM; Wed 8; R Rm 3 to 5—Virginia blg.

KANSAS CITY First Church—First Reader James S. Agnew—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 9th st and Forest av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM—605 Waldheim blg.

LEBANON Society—First Reader Mrs Julie Hartmiller—Sunday 11 AM; Wed 7.30 PM—216 Jefferson st.

LIBERTY Society—First Reader Mrs Lulu Trimble—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Church.

MOBERLY Society—First Reader Mrs Pearl Ealey Sittler—Sunday 11 AM; Wed 8 PM—107 S 4th st.

MT WASHINGTON Society—First Reader Mrs Anna C. Jones—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church, Independence and Glenwood avs.

PLEASANT HILL Society—First Reader Mrs Clara Beeler—Sunday 11 AM; Wed 3 PM.

ST LOUIS Churches unite in Reading Rms, 1993 Railway Exchange blg; 9 AM to 9 PM except Wed 5 PM; Sun 2 to 5 PM.

First Church—First Reader Frederick O. Whiteman—Sunday 11 AM, 8 PM; Wed 8 PM—Kingshighway and Westminster pl. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM; 2 to 5 PM Sun—4929 Delmar av.

Second Church—First Reader Charley M. Hambright—Sunday 11 AM; Wed 8 PM—Church, 4234 Washington blv.

Third Church—First Reader Walter N. Gindra—Sunday 10.45 AM, 8 PM; Wed 8 PM—Church, 3524 Russell av.

Fifth Church—First Reader George L. Alt—Sunday 11 AM, 8 PM; Wed 8 PM—Reading Rm 1 to 5 PM; also 2 to 5 PM Sun—Kleekamp hall, 3121 S Grand av.

TRENTON Society—First Reader Mrs Harriet L. Miller—Sunday 11 AM; Wed 8 PM; R Rm 2.30 to 5 Tues Fri—30 Kress blg.

Montana

HAVRE Society—First Reader Mrs Nora D. Blough—Sunday 11 AM; Wed 8 PM—Library.

Nebraska

BRIDGEPORT Society—First Reader Ralph Oliver Canaday—Sunday 11 AM; 1st Wed 8 PM—Masonic hall.

FREMONT Society—First Reader Miss Dora L. Marquette—Sunday 11 AM; Wed 8 PM—Hotel Pathfinder auditorium. Reading Rm 2.30 to 5 PM—419 1st Nat bnk blg.

HOLDREGE Society—First Reader Mrs Josephine Engstrom—Sunday 11 AM; Wed 8 PM—Jackson hall, West av.

MINDEN Society—First Reader Mrs Mary J. Canaday—Sun 11.

NEBRASKA CITY First Church—First Reader Mrs Emily R. Glover—Sunday 11; Wed 8; R Rm 2 to 4 Wed—Church.

NORFOLK First Church—First Reader Mrs Cora A. Beels—Sunday 11 AM; Wed 8 PM—Library hall, Main and 8th sts. Reading Rm 2 to 4 PM—14 Bishop blk.

OMAHA Third Church—First Reader, Jesse Schwartz—Sunday 11 AM; Wed 8 PM—Druid hall, 2414 Ames av.

SCOTTSBLUFF Society—First Reader Ralph Waldo Smith—Sun 11 AM; Wed 8 PM; R Rm 2 to 5 17th st and 3d av.

STANTON Society—First Reader Mrs Harriet Elizabeth Werner—Sunday 11 AM—City hall.

Nevada

CARSON CITY Society—First Reader Jay Charles Robinson—Sunday 11 AM; Wed 8 PM—I O O F hall.

ELY Society—First Reader Mrs Zella G. Stevenson—Sunday 11 AM; Wed 7.45 PM—I O O F hall.

FALLON Society—First Reader Mrs Fannie K. Painter—Sunday 11 AM—Kent blg, Main st.

RENO First Church—First Reader Mrs Anna Frandsen Loomis—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 11.30 to 5 PM; also 3 to 5 PM Sun—445-447 Gazette blg.

SPARKS Society—First Reader Mrs Hattie A. Downey—Sunday 11 AM; Wed 8 PM—9th and C sts.

TONOPAH Society—First Reader Mrs Alice M. Gilman—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 4 PM.

New Hampshire

LANCASTER Society—First Reader Miss Ella M. Twombly—Sunday 11 AM; Wed 7.45 PM; R Rm 3 to 5 PM—Church.

LITTLETON Society—First Reader Ervin E. Eldridge—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed—Room D, Opera Block, Main st.

MILFORD First Church—First Reader Mrs Florence G. Amsden—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Wed—Chapel, South st.

NASHUA First Church—First Reader John W. Ferrier—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—34 I O O F blg, Main st.

New Jersey

ASBURY PARK First Church—First Reader Ernest Grainger—Sunday 10.30 AM; Wed 8 PM; Reading Rm 1 to 4 PM—Church, 3d av and Emory st.

ASBURY PARK Second Church—First Reader Donald B. Kennedy—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM—710 Grand av.

DOVER First Church—First Reader Mrs Nellie E. Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—24 E Blackwell st.

ENGLEWOOD First Church—First Reader William F. Roantree—Sunday 11 AM; Wed 8 PM—Church, Engle st and Spring lane. Reading Rm 10 AM to 4 PM—50 Dean st.

MADISON First Church—First Reader Miss Theodora Huse—Sunday 11 AM; Wed 8 PM; R Rm 3 to 5 PM—James blg.

MAPLEWOOD First Church—First Reader Mrs Anna L. Best—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Thurs Sat—Masonic hall, Fraentzel blg.

MORRISTOWN Society—First Reader Edward A. Stokes—Sunday 11 AM; Wed 8.15 PM—25 South st.

MOUNTAIN LAKES First Church—First Reader Mrs Mildred Hirsch—Sunday 11 AM; Wed 8 PM—Church, Boulevard and Briarclyffe rd. Reading Rm 10 AM to 5 PM—624 Main st, Boonton.

NEWARK Second Church—First Reader Charles F. Stoneslfer—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1.30 to 5 PM—2d av and Garside st.

NEW BRUNSWICK Society—First Reader Charles Runyon—Sunday 11 AM; Wed 8 PM—Reading Rm 2.30 to 5 PM Tues Thurs Sat—Montalvo blg, 101 Albany st.

PASSAIC First Church—First Reader Ernest E. Lord—Sunday 11 AM; Wed 8 PM; R Rm 3 to 5 PM—58 Prospect st.

SEWAREN Society—First Reader Mrs Eleanor Maling Ware—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Thurs—Church, West av, cor Marsh st.

TRENTON First Church—First Reader Miss Althea J. Truex—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM—214 W State st.

VINELAND First Church—First Reader Mrs M. Bertha Kulp—Sunday 10.45 AM; Wed 8 PM—Church, 628 Plum st. Reading Rm 2.30 to 4.30 PM—548 Landis av.

WASHINGTON Society—First Reader Clark C. Bowers—Sunday 11 AM—Garden Studio.

WEEHAWKEN Society—First Reader Reed E. Carpenter—Sunday 11 AM; Wed 8 PM—88 Liberty place, Weehawken. Reading Rm 11 AM to 5 PM—310 Union blg, Bergenline av and Union st, Union Hill.

New Mexico

ALBUQUERQUE Society—First Reader Mrs L. Maude Swentker—Sunday 11 AM; Wed 8 PM—Woman's Club blg. Reading Rm 2.30 to 5.30 PM—9 Melini blg.

GALLUP Society—First Reader Mrs Anna Tillman Boyd—Sunday 11 AM—I O O F hall.

RATON Society—First Reader Mrs Minnie Hunt—Sunday 11 AM—Engledow hall, 136 N 2d st.

ROSWELL First Church—First Reader Mrs Alice Reese—Sunday 11 AM; Wed 8 PM—Masonic temple, Pa. av and 4th st. Reading Rm 2 to 5 PM—Cit. Nat bnk blg, 110 E 4th st.

New York

BATH First Church—First Reader Mrs Hattie Shannon—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Thurs—3 Shannon blg, Liberty st.

BELMONT Society—First Reader Mrs Edna R. Freeman—Sunday 10.45 AM—Ward hall.

BRONXVILLE First Church—First Reader Francis E. Falkenbury—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Mon Fri—Village hall.

BROOKLYN Society—First Reader John King MacHaffie—Sunday 11 AM; Wed 8.15 PM—4521 Fort Hamilton parkway.

BUFFALO Second Church—First Reader William Henry Haas—Sunday 10.30 AM, 8 PM; Wed 8 PM; Reading Rm 1.30 to 4 PM—West Humboldt and Woodlawn av.

CANANDAIGUA Society—First Reader Mrs Candice B. Hobart—Sunday 11 AM—Canandaigua Nat bnk blg.

CATSKILL Society—First Reader Mrs Christine Plusch—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Tues; Wed—19 Clarke st.

FAR ROCKAWAY, L. I., First Church—First Reader Harry H. Weinstock—Sunday 11.15 AM; Wed 8.30 PM; Reading Rm 2 to 4 PM—Mott av.

GLEN COVE Society—First Reader Mrs Florence S. Craft—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Tues Thurs; 7.30 to 9.30 PM Fri—9 W Glen st.

GLENS FALLS First Church—First Reader Harry E. Swan—Sunday 10.45 AM; Wed 8 PM—Church, Lincoln av and Davis st. Reading Rm 1 to 5 PM—234 Insurance blg.

HORNELL First Church—First Reader Mrs Mary L. White—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Fri; also 7.30 to 9 PM Sun—26 Center st.

HORNELL Second Church—First Reader Mrs Mary Orcutt—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Wed—49 W Genesee st.

HUDSON Society—First Reader Mrs Sophia Spath—Sunday 11 AM; Wed 8 PM—426 Carroll st.

HUDSON FALLS First Church—First Reader Miss M. Catherine Richards—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—35 Maple st.

JOHNSTOWN Society—First Reader Mrs Elizabeth Ames—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Thurs Sat; 7 to 9 PM Sat—119 W Main st.

KENMORE Society—First Reader Gaston Rosenstiel—Sunday 10.30 AM; Wed 8 PM—Village hall.

LOCKPORT Second Church—First Reader Mrs Frances G. Bishop—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—36 East av.

LYNBROOK Society—First Reader Albert E. Barnard—Sunday 11 AM; Wed 8 PM; Reading Rm Tues 2 to 4 PM; also 7.30 to 9.30 PM—18 Atlantic av.

MECHANICSVILLE Society—First Reader Newman Philip Wendell—Sunday 11 AM; Wed 7.30 PM.

MIDDLETOWN Society—First Reader Mrs Frances C. Barnes—Sunday 11 AM; Wed 7.45 PM—Masonic temple.

NEW ROCHELLE First Church—First Reader M. Alvah Blanchard—Sunday 11 AM, 8 PM; Wed 8.15 PM—19 Locust av. R Rm 9.30 AM to 9 PM; Wed to 7 PM—7 Division st.

NEW YORK Ninth Church—First Reader Leslie H. Allen—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 11 AM to 5 PM—Park Avenue hotel, 4th av and 33d st.

NEW YORK Eleventh Church—First Reader Garfield A. Lannamann—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—2562 Briggs av.

NEW YORK Twelfth Church—First Reader Willis Vernon Cole—Sunday 11 AM, 8 PM; Wed 8 PM—S. E. corner Park av and 59th st. Reading Rm 10 AM to 10 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun—Murray Hill Hotel.

OLEAN First Church—First Reader Miss Florence Gertrude Garbutt—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Church, E State and Barry sts.

ONEIDA First Church—First Reader Ralph Irving Carey—Sunday 10.30 AM; Wed 7.30 PM—25 Spring st. Reading Rm 2.30 to 5 PM—Stone blg, 4 Lenox av.

OSSINING First Church—First Reader Mrs Susie R. Barnes—Sunday 11 AM; Wed 8.15 PM; R Rm 3 to 5 PM—147 Main st.

POUGHKEEPSIE First Church—First Reader William S. Hodge—Sunday 10.45 AM; Wed 7.45 PM—111 Market st. Reading Rm 11 AM to 5 PM—8 Cannon st.

POUGHKEEPSIE Society—First Reader Emerson J. Hankinson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—Masonic temple, 32 Cannon st.

SARATOGA SPRINGS Society—First Reader Mrs Lulu B. Lillie—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM except Sun and holidays—16 Arcade blg.

SPRING VALLEY Society—First Reader Mrs Eliza L. Clark—Sunday 11 AM; Wed 8.30 PM—Columbian Hall, Madison av and Church st. Reading Rm 2 to 5 PM Tues and Thurs—Burr blg, Main and Commerce sts.

YONKERS First Church—First Reader Mrs Christina Emery—Sunday 11 AM; Wed 8.15 PM—Church, 18 Greenvale av. Reading Rm 10 AM to 5 PM—201, 6 Hudson st.

YONKERS Second Church—First Reader John Wenzel—Sunday 11 AM; Wed 8.15 PM—Masonic temple, 130 South Broadway. Reading Rm 10 AM to 5 PM—517 South Broadway.

North Carolina

KINSTON First Church—First Reader Mrs Eva Undine Cummings—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, East and Gordon sts.

NEWBERN First Church—First Reader Mrs Carrie H. Merritt—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, Middle st.

RALEIGH Society—First Reader Miss Minnie L. Redford—Sunday 11 AM; Reading Rm 3 to 5 PM—Commercial bnk blg.

ROCKY MOUNT First Church—First Reader William L. Willeford—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, S Church st.

WELDON Society—First Reader Mrs Mary E. Bounds—Sunday 11 AM; Wed 8 PM—Emry blg.

North Dakota

BEACH Society—First Reader Miss May Tourtellote—Sunday 11 AM—Second av.

BISMARCK Society—First Reader George A. Duemeland—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—4th st and Avenue C.

DICKINSON Society—First Reader Mrs Grace Wettergren—Sun 11 AM; Wed 8 PM; Reading Rm 2 to 4 Wed Sat—Church.

FARGO First Church—First Reader Mrs Maie Douglas Rindlaub—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—Church, 1st av and 9th st, S. Reading Rm 12.30 to 5 PM; also 2 to 5 PM Sun—A O U W blg, Roberts st.

NEW ROCKFORD Society—First Reader Mrs Ina Kayser—Sunday 11 AM—Masonic hall.

WAHPETON Society—First Reader Miss Bertha A. Bauer—Sunday 11 AM; Wed 8 PM—Masonic temple.

WILLISTON Society—First Reader Mrs Alice Becker—Sunday 11 AM—I O O F hall.

Ohio

ASHLAND Society—First Reader Mrs Emma Myers—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Willard blk, E Main st.

ATHENS Society—First Reader Mrs Mary P. Gist—Sunday 10.45 AM; Wed 7.30 PM—Masonic temple.

BEDFORD Society—First Reader Carlos P. Tinker—Sunday 11 AM; Wed 8 PM—K of P hall.

BELLEFONTAINE Society—First Reader Mrs Nora Sechrist—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Wed Fri—Hamilton blk.

BLUFFTON Society—First Reader Mrs Emma Studler—Sunday 10.30 AM; Wed 7.30 PM—154 S Main st.

CAREY Society—First Reader Mrs Adelma Hickle—Sunday 10.15 AM; Wed 7.30 PM—Hoff blk.

CHAGRIN FALLS Society—First Reader Mrs Jennie P. Kent—Sunday 10.30 AM; Wed 7.45 PM—4 Center st.

CINCINNATI Second Church—First Reader John K. Peyton—Sunday 11 AM; Wed 8 PM—Hanselmann Masonic temple, Clifton av. Reading Rm 2 to 9 PM; Wed to 7 PM—Branch PO blg, McMillan, east of Vine.

CLEVELAND Second Church—First Reader Frederick William Nebhut—Sunday 11 AM, 8 PM; Wed 8 PM—Euclid av at E 77th st. Reading Rm 9 to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5.30 PM Sun—Rm 228, 1900 Euclid av.

CLEVELAND Fifth Church—First Reader Henry G. Miller—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Franklin av and W 58th st. Reading Rm 2 to 5 PM—1449 W 58th st.

CLYDE Society—First Reader Miss Irene E. Davenport—Sunday 10.30 AM—Forest and George sts.

DAYTON First Church—First Reader Benton C. Holbrook—Sunday 11 AM, 8 PM; Wed 8 PM—Church, S Boulevard, near 3d st. Reading Rm 9 AM to 5 PM—826 Dayton Savings and Trust blg.

GALION Society—First Reader Mrs Nettie Phillips Padgett—Sunday 11 AM; Wed 8 PM; R Rm 2 to 5—Public library.

LAKEWOOD First Church—First Reader Frank E. Lynch—Sunday 11 AM, 8 PM; Wed 8 PM—Detroit av at Arthur av. Reading Rm 10 AM to 9 PM except Sun and holidays; Wed to 7.45 PM—15106 Detroit av.

LANCASTER First Church—First Reader Silas W. Rigby—Sunday 10.30 AM; Wed 7.30 PM—Church, N Broad st. Reading Rm 1 to 4 PM—Martens blg.

LIMA First Church—First Reader Mrs Aimee E. Green—Sunday 10.45; Wed 7.30; R Rm 11 to 5 PM—553 W Market st.

LORAIN First Church—First Reader Miss Sarah W. Smith—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—301 W Erie av.

NEW PHILADELPHIA Society—First Reader George S. Joss—Sunday 10.30 AM; Wed 7.30 PM—119½ S Broadway.

PIQUA First Church—First Reader J. Scott Walker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Thurs Fri—431 W High st.

SALEM Society—First Reader Charles J. Rath—Sunday 11 AM; Wed 8 PM—20 Chestnut st.

SIDNEY Society—First Reader Mrs Frances M. Carey—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—Sexauer hall, W Poplar st.

TOLEDO First Church—First Reader Charles A. Bell—Sunday 10.45 AM: Wed 7.45 PM—Church, Monroe st and Lawrence av. Reading Rm 9.30 AM to 4.30 PM—404 2d Nat bnk blg, Summit st and Madison av.

TROY Society—First Reader Joseph H. Smith—Sunday 10.45 AM; Wed 7.30 PM—Market and Race sts.

VAN WERT Society—First Reader Mrs Fanny E. May—Sunday 10.45 AM; Wed 7.30 PM—Rump block.

WARREN First Church—First Reader Claude E. Morrow—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 11.30 AM to 4 PM—Hippodrome blg.

WILLOUGHBY Society—First Reader Miss Minnie A. Redman—Sunday 11 AM; Wed 7.30 PM—Woodman hall, Erie st.

WOOSTER Society—First Reader Mrs Jennie Foss Schwartz—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs—W Liberty and Walnut sts.

Oklahoma

CLAREMORE Society—First Reader Robson Storey—Sunday 11 AM; Wed 8 PM—Cor 6th and Chickasaw av.

ENID First Church—First Reader James D. Marshall—Sunday 11 AM; Wed 8 PM—925 W Main st. Reading Rm 11.30 AM to 5 PM—202 Beck blg.

HUGO Society—First Reader Mrs Cora McDonald—Sunday 11 AM; Wed 8 PM—Masonic hall.

KINGFISHER Society—First Reader Mrs Bluma Smith—Sunday 11 AM; Reading Rm 2 to 5 PM—C. S. hall.

LAWTON First Church—First Reader Ogle H. McCoy—Sunday 11 AM; Wed 8 PM—Church, 622 B av. Reading Rm 2 to 5 PM—302 1st Nat bnk blg.

PAWNEE Society—First Reader Miss Emma J. Wilson—Sunday 11 AM; Wed 7.45 PM.

PERRY Society—First Reader Mrs Mary I. Stumpff—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM.

STILLWATER First Church—First Reader Mrs Josephine Bush Pierce—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—706 Duncan st.

VINITA Society—First Reader Mrs Hannah T. Surine—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—Cherokee blg.

Oregon

COTTAGE GROVE Society—First Reader Mrs Alicia Harrington—Sunday 11 AM; Wed 7.30 PM—C S hall.

EUGENE First Church—First Reader Mrs Fannie S. Winchell—Sunday 11 AM; Wed 8 PM—Church, Oak st and 12th av, E. Reading Rm 12 to 4 PM—Cockerline and Wetherbee blg.

GRANTS PASS First Church—First Reader Amos F. Williams—Sunday 11 AM; Wed 8 PM—W O W hall. Reading Rm 2 to 4 PM—9 Calvert Paddock blg.

HERMISTON Society—First Reader Miss Elizabeth Leek—Sunday 11 AM.

MORO Society—First Reader Mrs Elizabeth E. A. Johnson—Sun 11 AM; Wed 8 PM; R Rm 2 to 4 PM Fri—Church.

PORTLAND Fifth Church—First Reader John B. Adam—Sunday 11 AM; Wed 8 PM—4224 62d st, SE.

Pennsylvania

BEAVER FALLS First Church—First Reader Mrs Jennie Coates—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Fri—1603 6th av.

BRADFORD First Church—First Reader Mrs Hilda R. W. Bailey—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Women's club, 5 Chautauqua pl.

FRANKLIN First Church—First Reader Mrs Bess Black Steinbrenner—Sunday 11 AM; Wed 7.45 PM—S Park and Elk sts. Reading Rm 2 to 4 PM—1317 Liberty st.

JOHNSTOWN First Church—First Reader Mrs Mary Richards—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Fisher blg, 607 Main st.

LANCASTER First Church—First Reader J. Ellsworth Herr—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 1 to 4 PM—110 N Prince st.

LOCK HAVEN First Church—First Reader Mrs Tillie L. Sigmund—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM except Wed Sat—132 E Water st.

MEADVILLE First Church—First Reader Mrs Elizabeth C. Whiting—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM except Sun and holidays—275½ Chestnut st.

NEW CASTLE Society—First Reader Charles Lewis Baldwin—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM; also 7 to 9 PM Sat—Safe Deposit and Trust blg.

PITTSTON (WEST) Society—First Reader William Sites—Sunday 11 AM; Wed 8 PM—Delahunty blg, 415 Wyo. av.

WARREN First Church—First Reader George Wesley Lott—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—219 Liberty st.

WASHINGTON Society—First Reader James W. R. McLaughlin—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Beau and Franklin sts.

WILKES-BARRE First Church—First Reader Mrs Mary Cogswell Davis—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12.30 to 4.30 PM—Church, 185 S Franklin st.

Porto Rico

SAN JUAN Society—First Reader Charles Russell Vosburg—Sunday 11 AM; 1st Wed in month 8 PM—6 Santo Cristo st.

Rhode Island

WOONSOCKET Society—First Reader Kenneth R. Wood—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM except Sat; Sat 7 to 8.30 PM—186 Main st.

South Carolina

CHARLESTON Society—First Reader Miss Mary Gadsden Radcliffe—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM except Sat and Sun—229 Meeting st.

SUMTER Society—First Reader Mrs Jane Ellen Skinner—Sunday 11 AM; Wed 8 PM; Reading Rm 9 AM to 12 M—6 E Liberty st.

South Dakota

LEAD Society—First Reader Mrs Carolyn M. Gatenby—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—509 Main st.

MITCHELL First Church—First Reader Miss Ruth C. Charlesworth—Sunday 10.45 AM; Wed 8 PM—120 W 6th av. Reading Rm 1.30 to 4.30 PM—423 Western Nat bnk.

SIOUX FALLS First Church—First Reader Harry A. Bissell—Sunday 11 AM; Wed 8 PM—I O O F temple, 214 S Dak. av. Reading Rm 12 to 5 PM; also 7 to 9 PM Sat—311 Paulton blg.

Tennessee

JACKSON Society—First Reader Mrs Maida C. Beesley—Sunday 11 AM; Wed 7.45 PM—Birmingham blg.

MEMPHIS First Church—First Reader Walter M. Browne—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Dunlap st and Monroe av. Reading Rm 9 AM to 5 PM—1408 Exchange blg.

NASHVILLE First Church—First Reader John C. Johnson—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 7th av, N, and Commerce st. Reading Rm 9 AM to 5 PM—1013 Independent Life blg.

Texas

FORT WORTH First Church—First Reader William F. Parker—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM—Church, 4th and Lamar sts.

GAINESVILLE First Church—First Reader Mrs Alice M. Baum—Sunday 11 AM; Wed 7.45 PM—Denton and Elm sts. Reading Rm 12.30 to 5 PM—American Railway blg.

LAMPASAS First Church—First Reader Mrs Daisy Charles—Sunday 11 AM; Wed 7.45 PM; Reading Rm 4 to 6 PM Wed Sat—Church.

ORANGE Society—First Reader Mrs Ray B. Meeks Bateman—Sunday 11 AM—Masonic hall.

PARIS First Church—First Reader Mrs Mary Susan McReynolds—Sunday 11 AM; Wed 8 PM—Church, Kaufman and 17th sts. Reading Rm 12 to 5 PM—1st Nat bnk blg.

SAN ANGELO Society—First Reader Mrs Myra Coughlin—Sunday 11 AM; Wed 7.30 PM—Trust blg.

TEXARKANA—See Arkansas.

UTAH

GARFIELD Society—First Reader Arthur P. Kimball—Sunday 8 PM; 1st and 3d Wed 8 PM—I 0 0 F hall.

MILFORD First Church—First Reader Mrs Susan Mary Baxter—Sunday 11; Wed 8; Reading Rm 2 to 4—1st av.

VERMONT

BENNINGTON Society—First Reader Miss Fanny S. Carrier—Sunday 11 AM; Wed 7.30 PM—606 Main st.

MONTPELIER Society—First Reader Mrs Julia Ida Flint—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Fri—10 Langdon st.

MORRISVILLE Society—First Reader Ernest W. Gates—Sunday 10.45 AM—Main st.

NORTHFIELD Society—First Reader Mrs Elizabeth B. Huntley—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Fri—Huntley blk.

RANDOLPH First Church—First Reader Miss Mary E. Lamson—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Fri—17 Pleasant st.

RUTLAND First Church—First Reader McRae Fuller Haskins—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM—Church, Cottage st.

VIRGINIA

ALEXANDRIA Society—First Reader Mrs Katharine C. Herald—Sunday 11 AM; Wed 8 PM—806 Prince st.

EAST FALLS CHURCH First Church—First Reader Mrs Norah E. Gemmell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church.

FREDERICKSBURG Society—First Reader Mrs Lucy D. Ninde—Sunday 11 AM; Wed 8 PM; Reading Rm 4 to 6 PM Tues Thurs Sat—Hanover School blg.

LYNCHBURG First Church—First Reader Miss Ossie Belle Dameron—Sunday 11 AM; Wed 8 PM—Church, Victoria av. Reading Rm—1009 Peoples Nat bnk blg.

NEWPORT NEWS First Church—First Reader Lalan Cleveland Moore—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 4 PM; also 7 to 9 PM except Wed—25th st between Washington and West avs.

PORTSMOUTH Society—First Reader Howard Warrington Pollard—Sunday 11 AM; Wed 8 PM; R Rm 1 to 4 PM—212 High st.

WASHINGTON

AUBURN Society—First Reader Mrs Carrie De Barthe—Sunday 11 AM; Wed 8 PM—Harris hall.

BREMERTON First Church—First Reader Mrs Helen Ek—Sunday 11 AM; Wed 8 PM—4th and Warren sts. R Rm 12 to 4.30; also 7 to 9 PM except Wed; 2 to 5 Sun—211 Tr and Sav blg.

BURLINGTON Society—First Reader Mrs Christina Humphrey—Sunday 11 AM—Wideman hall.

CHEHALIS Society—First Reader Mrs Harriet E. Hurn—Sunday 11 AM; Wed 8 PM—Council Chamber, City hall. Reading Rm 2 to 5 PM—Security bnk blg.

FRIDAY HARBOR Society—First Reader Joseph S. Groll—Sunday 11 AM—Masonic hall.

HOQUIAM First Church—First Reader Mrs Rosa W. Sawyer—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7.30 to 9 PM Sat—Church, 7th and L sts.

MONTESANO Society—First Reader Mrs Fannie Bush—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 Wed Thurs Fri; also 7.30 to 9 PM Thurs Fri—I 0 0 F blg, D st.

PORT ORCHARD Society—First Reader Mrs Martha J. Wurdeman—Sunday 11 AM—Chapel.

SEDRO WOOLLEY Society—First Reader Mrs Lena S. Reno—Sunday 11 AM; Wed 8 PM—3d st.

SOUTH BEND Society—First Reader Mrs Sarah Loretta Albright—Sunday 11 AM; Wed 8 PM—I 0 0 F hall.

SUNNYSIDE Society—First Reader Mrs. Drusilla King Hornby—Sunday 11 AM—Masonic hall.

TACOMA (East Side) Society—First Reader Mrs. Eva V. Thomas—Sunday 11 AM; Wed 8 PM—3310 East I st.

WISCONSIN

BARABOO Society—First Reader Mrs Faye Kinsley Hill—Sunday 10.45; Wed 7.45; R Rm 3 to 5 Tues—Y M C A blg.

GREEN LAKE Society—First Reader Mrs Marion L. Kutchin—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM Wed—C. S. blg.

LA CROSSE First Church—First Reader Leigh Toland—Sunday 11 AM; Wed 8 PM—Masonic Temple, 8th and Main sts. Reading Rm 11 AM to 5 PM—415 Batavian Nat bnk blg.

MADISON First Church—First Reader Mrs Frances R. Hiestand—Sunday 11 AM; Wed 8 PM—Woman's blg, 240 W Gilman st. Reading Rm 10 AM to 5 PM—303 Commercial Nat bnk blg, State and N Carroll sts.

MILWAUKEE Society—First Reader Mrs Emma V. Guy—Sunday 10.45 AM; Wed 8 PM—572 Van Buren st.

NEENAH First Church—First Reader Mrs Clara Kellett—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM Wed Sat—229 E Wis. av.

RHINELANDER Society—First Reader Mrs Martha C. Kimmit—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Mon Wed Sat—105 S Stevens st.

SHEBOYGAN First Church—First Reader Will C. Gray—Sunday 10.40 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—605 Niagara av.

SPARTA Society—First Reader Mrs Blanche Herbst—Sunday 10.45 AM; Wed 7.45 PM—122 S Water st.

WAUKESHA Society—First Reader Miss Carrie M. Lain—Sunday 11 AM; Wed 8 PM—600 Maple av.

Wyoming

BASIN First Church—First Reader Mrs Bessie B. Hartigan—Sunday 11 AM; Wed 8 PM; R Rm 3 to 5 PM—Church.

LARAMIE Society—First Reader Mrs Vera Davy Hardman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—410 University av.

RAWLINS Society—First Reader Mrs Nellie M. Hugus—Sunday 11 AM; Wed 8 PM—Masonic temple.

SHERIDAN Society—First Reader Mrs Frances Dunn—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, 21 S Gould st.

WHEATLAND Society—First Reader Mrs Frances Annie Holmes—Sunday 11 AM—I O O F hall.

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ARGENTINA

BUENOS AIRES Society—First Reader Mrs Harriet L. Virmond—Sunday 10.30; Wed 17.45; Reading Rm 14 to 17 except Sat Sun and holidays—755 Rivadavia.

BUENOS AIRES Society—First Reader Mrs Lillian G. Heywood—Sunday 10.15; Wed 17.45; Reading Rm 16 to 17.30 Mon Wed Fri—Tucuman 854.

CHILE

VALPARAISO Society—First Reader Charles J. Minturn—Sunday 10 AM—360 Calle Condell.

CHRISTIAN SCIENCE ORGANIZATIONS

AT UNIVERSITIES OR COLLEGES

These organizations are formed and maintained in accordance with Article XXIII, Sect. 8, of The Mother Church Manual

California

STANFORD UNIVERSITY—Society of Stanford University. Sec. Gwendolen H. Garsed, 635 Homer av, Palo Alto, 2d and 4th Thurs 7.30 PM—Women's Club house.

Massachusetts

CAMBRIDGE—Society of Harvard University. Sec Wallace E. Stearns, Randolph 15. 1st and 3d Fri in month 7.30 PM—Phillips Brooks house.

Washington

SEATTLE—Society of University of Wash. Sec Roy Cochrane, 2114 N 63d st. Every Thurs 7.30 PM—110 Meany hall.

AUTHORIZED CHRISTIAN SCIENCE LITERATURE

CURRENT CATALOGUE

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the first and second pages of this *Journal.*

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A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston. By Joseph Armstrong. 107 pages. Illustrated.
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Catalogue of selected Bibles sent on request. Three Bibles in special bindings listed on the last page of this periodical. Reading room discount 10 per cent.

BIBLE CONCORDANCES AND ENGLISH DICTIONARIES

Any standard Bible concordance or English dictionary will be ordered for customers on request.

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Journal—Volume 36 (April 1918-1919). Cloth, $4.75; half calf or half morocco, $5.75. Volume 37 (April 1919-1920). Cloth, $4.75; half calf or half morocco, $5.75.

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Information regarding earlier bound volumes of *Journal, Sentinel,* and *Der Herold* will be furnished upon request.

The Publishing Society is not at present in position to accept orders for binding periodicals into volumes. Local binderies usually can do this work satisfactorily. Title pages for the *Journal, Sentinel, Le Héraut,* and *Der Herold* will be furnished on application.

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Christian Science: The Resurrection and the Life. A lecture by Clarence W. Chadwick.

God is Good. A lecture by George Shaw Cook.

Causation: Viewed in the Light of Christian Science. By Frederick Dixon.

Christian Science Healing versus Mental Suggestion. By Frederick Dixon. Reprinted from the *Weekly Budget,* London.

Christian Science: The Revelation of Christ. A lecture by John W. Doorly.

Christian Science: The True Christianity. A lecture by Clarence C. Eaton.

Christian Science: Pure Metaphysics. A lecture by Dr. Francis J. Fluno.

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Answers to Questions Concerning Christian Science. By Edward A. Kimball.

Christian Science: Its Advantage to Mankind. A lecture delivered in London by Edward A. Kimball.

Christian Science: Man's Dominion Over Evil. A lecture delivered at Harvard University by Edward A. Kimball.

Christian Science: Its Divine Authority. A lecture by Bliss Knapp.

Christian Science: God's Lovingkindness Proved to Men. A lecture by William P. McKenzie.

Christian Science: A Message which Heals and Saves. A lecture by Edward A. Merritt.

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Christian Science: A Religion that Heals through Spiritual Law. A lecture by Virgil O. Strickler.

Christian Science: Its Principle and Rule in Business. A lecture by Bicknell Young.

Christian Science: The New Birth. A lecture by Bicknell Young.

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"Awake Thou That Sleepest."
Confidence and Supply.
Constructive Work.
Environment and Opportunity.
Fulfilling the Law.
Good Tidings.
Law and Work.
Prayer and Healing.
"Reason, rightly directed."
Seeking and Finding.
The Divine Nature.
The Law of Kindness.
"Then the Full Grain in the Ear."
The Providence of Good.
Upward Footsteps.
"What went ye out for to see?"

PAMPHLET IN DANISH

*Lovens Fylde. (Fulfilling the Law.)

PAMPHLETS IN DUTCH

*Christian Science: „De Opstanding en het Leven." (Christian Science: "The resurrection, and the life.") A lecture by Clarence W. Chadwick.

*Christian Science: De Helper der Menschheid. (Christian Science: Humanity's Helper.) A lecture by Prof. Hermann S. Hering.

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*„Opwaarts." (Upward Footsteps.)

*Zoeken en Vinden. (Seeking and Finding.)

*Gebed en Vertrouwen. (Prayer and Confidence.)

* These pamphlets are printed with the English version opposite each page of translation.

PAMPHLETS IN FRENCH

*La Causation. (Causation.) By Frederick Dixon.

*Guérison de la Science Chrétienne contre la Suggestion Mentale. (Christian Science Healing versus Mental Suggestion.) By Frederick Dixon.

*Mary Baker Eddy, Son But et Son Oeuvre. (Mary Baker Eddy, Her Purpose and Accomplishment.) By Frederick Dixon.

*La Science Chrétienne: La Domination de l'Homme sur le Mal. (Christian Science: Man's Dominion Over Evil.) A lecture by Edward A. Kimball.

*Christian Science: Son Avantage à l'Humanité. (Christian Science: Its Advantage to Mankind.) A lecture delivered in London by Edward A. Kimball.

*Christian Science: Le "Consolateur Promis." (Christian Science: The Comforter of Promise.) A lecture by Frank H. Leonard.

*La Science Chrétienne: Ses Résultats. (Christian Science: Its Results.) A lecture by William R. Rathvon.

*La Science Chrétienne: C'est l'Evangile du Royaume. (Christian Science: The Gospel of the Kingdom.) A lecture by Judge Clifford P. Smith.

*La Science Chrétienne: La Religion de l'Amour. (Christian Science: A Religion of Love.) A lecture by Virgil O. Strickler.

*Christian Science: Son Principe et sa Méthode. (Christian Science: Its Principle and Method.) A lecture by Bicknell Young.

*Confiance et abondance. (Confidence and Supply.)

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*Foi et Générosité. (Faith and Generosity.)

*La Loi et l'Œuvre. (Law and Work.)

*Prière et Guérison. (Prayer and Healing.)

*La Providence du Bien. (The Providence of Good.)

*"Qu'êtes-vous allés voir?" ("What went ye out for to see?")

PAMPHLETS IN GERMAN

*Mary Baker Eddy, Ihre Absicht und ihre Vollbringung. (Mary Baker Eddy, Her Purpose and Accomplishment.) By Frederick Dixon.

*Antworten auf Fragen über die Christliche Wissenschaft. (Answers to Questions Concerning Christian Science.) By Edward A. Kimball.

*Die Christliche Wissenschaft: Gottes Güte den Menschen bewiesen. (Christian Science: God's Lovingkindness Proved to Men.) A lecture by William P. McKenzie.

*Die Christliche Wissenschaft: Ihre Resultate. (Christian Science: Its Results.) A lecture by William R. Rathvon.

Die Christliche Wissenschaft: Das Evangelium von dem Reich. (Christian Science: The Gospel of the Kingdom.) A lecture by Judge Clifford P. Smith.

*Die Christliche Wissenschaft: Eine Religion der Liebe. (Christian Science: A Religion of Love.) A lecture by Virgil O. Strickler.

*Die Christliche Wissenschaft: Die Wiedergeburt. (Christian Science: The New Birth.) A lecture by Bicknell Young.

*Des Menschen Einssein mit Gott. (Man's Unity with God.)

*„Ein stilles, sanftes Sausen." ("A still small voice.")

*Gebet und Vertrauen. (Prayer and Confidence.)

*Gebet und Heilung. Eine Auswahl von Aufsätzen aus dem *Herold*. (Prayer and Healing.) A collection of articles from *Der Herold*.

*Läuterung. (Purification.)

*Suchen und Finden. (Seeking and Finding.)

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*Scienza Cristiana: Il Dominio dell'Uomo sopra il Male. (Christian Science: Man's Dominion over Evil.) A lecture by Edward A. Kimball.

*Il Regno Onnipresente. (The Omnipresent Kingdom.)

PAMPHLETS IN NORWEGIAN

*Christian Science Helbredelse i motsætning til Mental Suggestion. (Christian Science Healing vs. Mental Suggestion.) By Frederick Dixon.

*Skapende Kraft. (Causation.) By Frederick Dixon.

*Christian Science: Menneskets Herredømme over det Onde. (Christian Science: Man's Dominion over Evil.) A lecture by Edward A. Kimball.

*Svar paa Sporsmaal angaaende Christian Science. (Answers to Questions Concerning Christian Science.) By Edward A. Kimball.

*Christian Science: Bevislig Religion. (Christian Science: Demonstrable Religion.) A lecture by Frank H. Leonard.

*Kristelig Videnskap; eller Befrielse fra det Onde. (Christian Science; or Deliverance from Evil.) By William P. McKenzie.

*Christian Science: En Kjærlighetens Religion. (Christian Science: A Religion of Love.) A lecture by Virgil O. Strickler.

* These pamphlets are printed with the English version opposite each page of translation.

*Christian Science: Gjenfødelsen. (Christian Science: The New Birth.) Lecture by Bicknell Young.

*Den Guddommelige Natur. (The Divine Nature.)

*Lov og Virke. (Law and Work.)

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*Christian Science: Man's Dominion over Evil. A lecture by Edward A. Kimball.

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*Contestaciones a Preguntas Tocante a la Ciencia Cristiana. (Answers to Questions Concerning Christian Science.) By Edward A. Kimball.

*La Providencia del Bien. (The Providence of Good.) Seven articles.

PAMPHLETS IN SWEDISH

*Kausal-lagen. (Causation.) By Frederick Dixon.

*Christian Science: Dess Läror, Metoder och Verk. (Christian Science: Its Teachings, Methods, and Works.) By Judge Septimus J. Hanna.

*Christian Science: Jesus' Kristendom. (The Christianity of Jesus.) Lecture by Mrs. Sue Harper Mims.

*Christian Science: Dess Princip och Metod. (Christian Science: Its Principle and Method.) Lecture by Bicknell Young.

*Det Godas Försyn. (The Providence of Good.)

*Söka och Finna. (Seeking and Finding.)

*Bön och Förtröstan. (Prayer and Confidence.)

REPRINTS (Not printed in English)

The following are published in Swedish:

Christian Healing Explained.
Christianity and Science.
Hell and Heaven.
Man's Unity with God.
Overcoming of Evil.
Reality.
The Genius of Christian Science.
The Government of Law.
The Miracles.
The Nature of Evil.
"There is a river."
What is Prayer?

The following are published in French:

Christian Healing Explained.
Christianity and Science.
Hell and Heaven.
Man's Unity With God.
Supply.
The Genius of Christian Science.
The Government of Law.
The Nature of Evil.
"There is a river."

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Photogravure of The Mother Church edifices and the Publishing House with parkway in foreground. Size 18x24. Artist's proof with remarque on Japanese vellum, single copy, prepaid, $5.00.

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Remittances should be made by post office money order, express money order, exchange on Boston or New York, or by check. Exchange is charged on foreign checks. Owing to the instability of money values and the fluctuations of exchange rates, we are, for the present, not printing a table of money equivalents. Correct information can be obtained from the bank. Currency or coin should not be sent by mail unless registered. Please send no money remittance or business letters to the Editors or Editorial Departments.

INFORMATION CONCERNING PERIODICALS

SUBSCRIPTIONS FOR PERIODICALS

The authorized Christian Science periodicals are listed and described on page iv of this issue.

Subscriptions begin with the current issue unless otherwise specified and terminate with the date shown in stenciled address on the wrapper.

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Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. One such letter follows:

AT one time I was engaged in newspaper work on the leading paper of my home state, so I feel safe in saying that only the sheet hot from the press is of interest to a news gatherer. After becoming interested in Christian Science and seeing others reading THE CHRISTIAN SCIENCE MONITOR fully a week old, I made up my mind that though Christian Science was all right as a religion, it should never lull me into such a state of passivity that I would willingly accept a newspaper which was not new. It was many years before I would permit myself to grow past this point of self-satisfaction. More than once my embarrassment has been keen, when discussing some leading question of the day with an acquaintance who was not a Scientist, to have her quote to me from "your MONITOR." Finally in self-defense I determined to acquaint myself with this paper. At this time I was living in Chicago and reading every daily paper in search of "Items of Interest" which I re-edited for a child's magazine. The MONITOR then cost two cents a copy and my first investment of six or eight cents, for what seemed to be old papers, brought me immediate returns of more than the cost of a year's subscription for this "stale sheet," as I had previously called it. The return in dollars was small indeed when compared to my joy at becoming familiar with this great international daily newspaper. With each succeeding year my love for and appreciation of the MONITOR has grown apace. Kindly extend my subscription, for which please find inclosed ————.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

Published by

The Christian Science Publishing Society, Boston 17, U.S.A.

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By Mary Baker Eddy

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